A

RURAL AND AGRICULTURAL GLOSSARY

FOR

THE N.-W. PROVINCES AND OUDH.

BY

WILLIAM CROOKE, B.A.,
BENGAL CIVIL SERVICE.

CALCUTTA:
PRINTED BY THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1888.

Price Rs. 5/8.

III-39

III/35

630.3
C948

1125

INTRODUCTORY NOTES.

IN 1879, the Government of these Provinces permitted me to publish a Digest of Rural and Agricultural Terms in general use. This Digest was in a great measure based on the Glossaries of Sir H. M. Elliot, Professor H. H. Wilson, and Mr. J. R. Reid's Azamgarh Glossary, supplemented by a collection of words made from various settlement reports and other available sources of information. For a number of terms current in Gorakhpur and the adjoining districts I was myself responsible. This pamphlet was circulated to officers in the Educational and Revenue Departments for additions and corrections. During the following year a mass of materials of various degrees of interest and value came into my hands. These in the intervals of official work I endeavoured to classify and arrange, and during that time my duties as Manager of the Awa Estate under the Court of Wards gave me some special opportunities for prosecuting enquiries of this kind, of which I availed myself as far as possible. By 1885 the Glossary was in a great measure completed. It was then reprinted and circulated to the following gentlemen, to all of whom I beg to express my obligations for much valuable assistance: Messrs. V. A. Smith, P. Whalley, and F. N. Wright of the Bengal Civil Service; Mr. J. Nesfield of the Oudh Educational Department; Mr. John Michel of Dasnah; Captain L. D. Hearsey of Kheri; M. Ajudhia Pershâd of Shâhjahânpur; Râna Shankar Baksh of Râe Bareli; Râja Lachhman Singh, Deputy Collector, Bulandshahr; M. Piyâre Lâl of the North-Western Provinces Educational Department; Pandit Kâshi Nâth, Head Master, Zilla School, Muzaffarnagar; and M. Wazîr Ahmad of Hume's High School, Etâwah.

The next question which arose was the form of the Glossary. In the original Digest of 1879 I arranged the words by subjects, on the system which was afterwards more fully carried out by Mr. G. A. Grierson, C.S., in his very valuable "Bihâr Peasant Life." This plan had its manifest advantages in bringing together at a glance the synonymous terms in use in various parts of the Province. But as I proceeded with the work I found this system practically unworkable, and I was obliged to revert to the ordinary alphabetical arrangement. I have, however, added an elaborate system of cross references, by which the terms of cognate

meaning are grouped under one leading word. By this I trust it will be comparatively easy for a reader, acquainted with one of the many synonymous terms, to turn to those in use in other parts of the Province. The working out of this system of cross references has been a troublesome task, but I hope it will be found useful.

As to what may be called the habitat or local range of particular terms, I have not attempted a minuteness of definition which is not warranted by our present knowledge of the provincial dialects. For this purpose the ordinary classification of the dialects—Braj, Bhojpuri, &c.—is of little value, because this division is based not so much upon vocabulary as grammar, with which we have no immediate concern. It may be hoped that the more extended use of this book will in some measure remove this deficiency. As it is, if I get a word, say from Azamgarh or Muzaffarnagar (unless it is clearly proved to be purely local), I class it generally as "East districts" or "Upper Duâb." More than this, it seems at present unsafe to do.

This book being intended as a handy manual of reference for European officers who have dealings with the people, it seemed useless to print the Hindi and Urdu words in the Devanagari or Persian characters. To do this would have greatly added to the bulk and cost of the book, without any apparent corresponding advantage to the persons who are likely to use it. I have at the same time endeavoured to make the transliteration of the vernacular words as accurate as possible. As some excuse for any shortcomings in this respect, it must be remembered that errors will inevitably occur in the transliteration of words, many of which are, I believe, recorded for the first time and are not to be found in the existing dictionaries. Many again have been taken down direct from the lips of illiterate peasants, or culled from reports and other official publications where accuracy of transcription was a matter of secondary importance.

Opinions will naturally differ as to the scope of a Glossary like this. It might have been confined to words not to be met with in existing dictionaries or glossaries. But this would not have answered the purpose I had in view. My object, however imperfectly attained, was to bring together most of the common terms used by the people in connection with agriculture and rural life. I have as a rule not included the names of the many varieties of cultivated plants, trees, &c. These varieties still in many cases await more precise definition, and for the present a complete collection of their names must be postponed.

A prominent feature of the Glossary was intended to be the collection of a number of the rustic rhymes and proverbs which embody the

accumulated experience of generations on the processes of agriculture and the transactions of rural life. For this purpose unfortunately the published materials are very scanty as far as I am aware. I have intentionally avoided consulting Dr. Fallon's Dictionary of Proverbs, a book which I have never seen. I have endeavoured however to include none of those already recorded by the same writer in his Hindustâni Dictionary; but as we have in some measure travelled over the same ground, a few familiar proverbs are possibly repeated in this Glossary which have already appeared in Dr. Fallon's book. I have used the Agra reprint of Bhaḍḍali's verses and of the *kunḍalis* of our greatest local poet Girdhar, who still unfortunately remains unedited. The existing reprint is very inaccurate, and I have in a great measure depended on Pandit Kâshinâth (who has read the MSS. very carefully) for a more correct recension. Bhaḍḍali's weather lore will in all probability not stand the test of modern scientific meteorology, but it is interesting, if for no other reason than that it is implicitly believed in by the native agriculturist. Some of these verses will, I believe, throw a novel light on some of the processes of farming as it is at present conducted. For this special purpose the various native collections of proverbs are not of much value. Several I have read and used to a certain extent, among which may be mentioned the *Imsâl bê misâl* of M. Chiraunji Lâl, the *Imsâl Hindi* of Babu Kâlicharan, and the *Zarûb ul masal* of Shaikh Aḥmad Husain of Lucknow. For a few proverbs and notes on Folklore and rustic superstitions I am indebted to the volumes of "Indian Notes and Queries" conducted by Captain R. C. Temple, F.R.G.S. I have constantly used the Sanskrit Dictionary of Sir Monier Williams, the Hindi Dictionary by Mr. Bate, and the Hindustâni Dictionaries of Dr. Fallon and Mr. Platts—the latter by far the most valuable book of the kind in print. To his labours, and particularly in the matter of derivations, I find it difficult to express my obligations. Every page of this book is a witness to the use I have made of it. I have also compared the MSS. page by page with Mr. G. A. Grierson's "Bihâr Peasant Life," and have derived much help from this elaborate and useful book.

My special obligations are due to Mr. W. Cockburn, lately Assistant Manager on the Awa Estate, whose wide knowledge of the language and the people was placed freely at my disposal; to M. Pyâre Lâl, late Officiating Inspector of Schools, Agra Division, but more especially to Pandit Kâshinâth, who has spared no pains in revising the MSS. and who adds to first-rate Hindi scholarship an unusually extensive knowledge of English. I have not encumbered the book by minute references to my authorities, except where I have made special long quotations. I have used a number of settlement reports, among which

those by Messrs. E. B. Alexander, A. Cadell, S. M. Moens, J. R. Reid, R. S. Whiteway, and F. N. Wright, all of the Bengal Civil Service, have been most useful for this special purpose; and I have made large use of Mr. C. L. Tupper's "Panjâb Local Law," Mr. D. C. Ibbetson's "Panjâb Ethnography," and Mr. E. T. Atkinson's "Himalayan Gazetteer," which contain more information on modern Hinduism than any other books with which I am acquainted.

Dr. Johnson once remarked to Boswell, "Ray has made a collection of north country words. By collecting those of your country, you will do a useful thing towards the history of the language. Make a large book, a folio." Boswell, "But of what use will it be?" Johnson "Never mind; do it." This book is not a large book nor a folio, but I hope it may be of some use. My only apology for its obvious faults and imperfections is, that it was compiled during the scanty intervals of leisure from official work, and often without opportunities of consulting books of reference or scholars. I can only hope that a foundation has been made for the production at some future time, by other hands than mine, of a manual which will, I am sure, be useful to any person who has any dealings with the rural community of these Provinces. I need hardly say that in case a demand for a new edition may ever arise, any corrections, criticisms, or information will be welcome.

WILLIAM CROOKE.

ETAH, N.-W. PROVINCES.
December 1887.

BOOKS CONSULTED.

Atkinson (E. T., C.S.), North-Western Provinces Gazetteer, Allahabad, various dates.

Bate (I. D., Rev.), Hindi Dictionary, Benares, 1875.

Buchanan (Hamilton), Eastern India, London, 1838.

Carnegy (P.), Kachahri Technicalities, Allahabad, 1877.

Conybeare (H. C., C.S.), North-Western Provinces Gazetteer, Allahabad, various dates.

Dowson (Prof.), Classical Dictionary of India, London, 1879.

Dubois (Abbe), People of India, Madras, reprint 1879.

Durga Parshad, Guide to Legal Translations, Benares, 1869.

Elliot (Sir H. M.), Supplement to Glossary, Roorkee, 1860.

Fallon (S. W.), Hindustani Dictionary, Benares, 1879.

Fisher (J. H., C.S.), North-Western Provinces Gazetteer, Allahabad, various dates.

Gazetteer, Oudh, Allahabad, 1878.

Grant (Charles, C.S.), Central Provinces Gazetteer, Nagpur, 1870.

Grierson (G. A., C.S.), Bihâr Peasant Life, Calcutta, 1885.

Herklots' Qânûn i Islâm, or the Customs of the Muhammadans of India, Madras, reprint 1863.

Hewitt (J. P., C.S.), North-Western Provinces Gazetteer, Allahabad, various dates.

Hoey (W., C.S.), Monograph on Trade, Lucknow, 1880.

Hughes (Rev. T. P.), Notes on Muhammadanism, London, 1877.

" Dictionary of Islâm, London, 1885.

Hunter (Sir W. W., C.S., K.C.S.I., C.I.E.), Imperial Gazetteer of India, 1st edition, London, 1881. 2nd Edition, London, 1886.

Ibbetson (D. C. J., C.S.), Panjâb Ethnography, Calcutta, 1883.

Ishri dâs (Rev.), Manners and Customs of Hindus of Northern India.

Lyall (Sir A. C.), Behar Gazetteer, Bombay, 1870.

Platts (J. T., M.A.), Urdu Dictionary, 1884.

Rasûm Hind, Lahore, 1869.

Reid (J. R., C.S.), Glossary of Azamgarh.

Settlement and Rent Reports, North-Western Provinces and Oudh, various dates.

Tupp (A. C., C.S.), North-Western Provinces Gazetteer, Allahabad, various dates.

Tupper (C. L., C.S.), Panjâb Customary Law, Calcutta, 1881.

Williams (Sir Monier), Sanskrit Dictionary, Oxford, 1872.

Wilson (H. H.), Glossary, London, 1855.

Wright (F. N., C.S.), Memorandum on Agriculture in the District of Cawnpur, Allahabad, 1877.

Yule (Col. H., R.E., C.B., LL.D.) and A. C. Burnell (Ph.D., C.I.E.), "Hobson Jobson": a Glossary of Anglo-Indian Colloquial Words and Phrases, London, 1886.

A

RURAL AND AGRICULTURAL GLOSSARY

FOR

THE N.-W. PROVINCES AND OUDH.

'Abâ—[Arabic *'abâ* = to prepare]—a long coat open in front from the neck to the skirt, shaped like a dressing-gown, worn by respectable men and religious mendicants. In Egypt, "in cold or cool weather a kind of black woolen cloak called *'abâyeh* is commonly worn. Sometimes this is drawn over the head."—(Lane, "Modern Egyptians," I. 38.) (Chogh̲â, chugh̲â.)

Âbâd—[Skt. *âvâsa* = abode] (*chain, chaltî, halghasîṭ, juṭâû, khêtâr*)—land cultivated, as opposed to *partî, zamîn uftâdah* (qv.).

Âbâdî—[*âbâd*] (*basgat, basgit, basîkat, bastî, dih*)—the village homestead or site; the part of the village lands under cultivation or occupied by dwelling-houses.

Âbâdkâr—[*âbâd*, Skt. *kâra* = doer]—a class of tenants in Gorakhpur who were originally allowed to settle on and clear jungle lands; now a kind of middlemen who are held bound to pay only their proportion (*partâ*) of the Government revenue assessed on the village.

Âbâdkârî—[*âbâdkâr*]—the tenure of an *âbâdkâr* (qv.).

Abêrî—[Skt. *a* priv. *vêlâ* = time]—late—of crops, etc.

Abhijit—lit. victorious—a term sometimes applied to the 21st or 22nd lunar asterism. It is not a regular asterism, but is made up of one "foot" of *Uttara khâṛha*, and one fifteenth of *Shravaṇa*. (Nakshatra.)

Abhîrog—a disease in cattle in Bundelkhand; said to be caused by a worm in the tongue.

Abhuâb—(*khêlab*)—to move about so as to give the appearance of being possessed of the devil. Eastern districts.

Âbî—[Pers. *âb* = water]—generally means land irrigated either from tanks or wells, as opposed to *bârânî* or *k̲hâkî*; but it is often specially applied to tank irrigation as opposed to *châhî* or *nahrî*.

Abîj—[*a* priv. *bîj* = seed]—seed that fails to germinate (bîjmâr).

Abîr—(*abrak, abraq, bhoḍal, bhaṛbhuṛ*)—the ground mica or talc mixed with coloured powder thrown at the Holî festival—cf. gulâl.

Âbkâr—[Pers. *âb* = water; *kâr* = maker] (*kallâl, kalvâr*)—a distiller; a maker of intoxicating spirits.

Âbkârî—[*âbkâr*]—the making of country liquor; the duties derived from the sale of liquor, drugs, opium, etc.; the distillery in which liquor is made. The distiller is *âbkâr, kallâl, kalvâr, kashiddâr*. The liquor is made from the flowers of the *mahuâ* (*Bassia latifolia*) or molasses (*shîrah*). It is fermented in jars (*ghaṛâ, maṭhor*) and distilled in a cauldron (*dêgh̲*), which is covered by an inverted vessel (*nâṅd*), and the vapour passes thence into a "worm" (*naichâ*), and thence into condensing vessels (*bhabkâ, bhapkâ*) which are buried in a water-vat (*hauz*). The liquor is then collected in a pot (*maṭukâ, maṭukî*). The fermented sugar or *mahuâ* is to the west *lâhan*; to the east, where *mahuâ* is most generally used, it is *pâs*. Each boiling is *tâo*. Liquor distilled once is *ékbârâ* or *ṭharrâ*, of which there are two kinds—*râsî* or weak, and *phûl, phûlkâ*, stronger spirit. As in other trades, sale by wholesale is *thok faroshî*, and retail sale *k̲hurdâ, k̲hurdah faroshî*. The distillery itself is *abkârî* or *bhaṭṭhî*, and the retail shop *gaddî*.

Abk̲horâ— / **Abk̲horah**— / **Âbk̲horâ**— / **Âbk̲horah**— (*amkhorâ*) — a drinking-vessel, generally made of metal, seldom of earthenware, the sides of which are broader towards the mouth. It resembles the *gilâs* (glass), but the latter has generally no stand (*goṛâ*), and the sides are straight or only slightly curved. It is derived from Pers. *âb* = water; *k̲hwurdan* = to eat. Earthen vessels of a somewhat similar shape are the *ḍabuâ, kûlhrâ, maṭkainâ* or *purvâ*.

Ablak— / **Ablaq**— piebald-coloured—of animals.

Âbpâshî—[Pers. *âb* water; *pâshîdan* to sprinkle] (*bharâî, kuleono, panṇâî, siñchâî*)—irrigation of land. For the various kinds of irrigation see nâo, palêh, palêo, parêh, parêo, palêvaṭ, parêvaṭ, paṭaiâ. To irrigate is *âbpâshî karnâ, pânî paṭânâ, pânî dênâ, pânî bahânâ, parêhnâ, puṭânâ, paṭkab, sîchnâ, sîñchnâ*. For the men employed in irrigation

see panîhârâ; for reciprocal assistance in irrigation hûṅḍ, and for irrigation fees panîvaṭ. When the water is raised to the field from a lower level it is known as *ḍâlî* when the field is watered by cutting the bank of the distributary it is *toṛ*. For the season to irrigate see under bonâ. The value of well water is expressed in the proverb *mâê kê dûdh sê kya bihtar* = what is better for a child than its mother's milk.

Pânî bhariyê khêt mêṅ, ghar mêṅ bhariyê dâm,
Donoṅ hâth uchhâliyê; yihi siyânâ kâm.
Yihi siyânâ kâm. Nâm kuchh Har kâ lîjê,
Parsvârath kê kâj sîs tâj apnô dîjê
Kahê Girdhar Kabirâê,
Mard kî yihi hai bânî;
Sîs jâê to jâê, rahê âṅkhin kâ pânî.

[Fill the water in your fields and so fill your house with money. Bale it up with both your hands. This is the work of a wise man. Devote yourself to God. Give even your head for the good of others. Says the poet Girdhâr—"This is what becomes a man. Let your head go, but maintain your self-respect."]

Sabai kisanâî hêṭê
Aghanyâ pânî jêṭhê

[All cultivation is backward, but that watered in Aghan is superior.]

Aghan meṅ sûrvâ bhar, phir kaṛvâ bhar = a bowl of water in Aghan is as good as a pitcherful afterwards.

Âbpâshî karnâ—to irrigate land (âbpâshî).

Abrâ—(*âparâ, âparlâ*)—the outer piece in clothes, as opposed to *astar* or *tallâ* (qqv.) = the lining.

Abrak— } the mica or talc powder thrown at the
Abraq— } Holî festival (abîr).

Abrî—[Pers. *abr* = a cloud]—marbled paper, used in book-binding, etc.

Âbtâbâ— } [Pers. *âbtâb* = brightness] — a
Âbtâbah— } water ewer (âftâbâ).

Abṭan— } (*bakuâ malvânâ, bân, baṭnâ, ubaṭnâ,*
Abṭanâ— } *ubṭan, upṭan*)—the cosmetic rubbed over the body of the bridegroom at the marriage ceremony. After the *kaṅganâ* (qv.) ceremony the women of the family take a coloured cloth by the four corners and wave it over the head of the bridegroom. Then seven earthen vessels are brought, the first containing turmeric, rice, and alum (*rolî*), the second myrtle (*mêṅhdî*), the third turmeric (*haldî*), the fourth oil (*têl*), the fifth curds (*dahî*), the sixth milk (*dûdh*), and the seventh *abṭan*, which is generally made of flour, turmeric, oil, and some perfume. The Brahman puts these things on some *dûb* grass, and then rubs the boy's feet up to the knees and touches his forehead. Then four men and four women do the same, and the boy gives each of them some light sweetmeats (*batâshâ*). After this the barber takes off the boy's clothes and rubs him well with the cosmetic. What remains of it he rubs over the unmarried boys present for good luck and to bring about their marriage quickly. In the hills after this is over the boy's father takes three small bags (*potalî*) of cloth containing coins, betel, turmeric, and alum (*rolî*) and rice, one of which is buried within the hearth where the food is cooked, a second is suspended from the handle of the iron pan (*kaṛâhî*) in which the food is cooked, and the third is attached to the handle of the spoon. The object of these proceedings is to keep off ghosts and demons from the feast. See Atkinson, Himalayan Gazetteer, II. 907, also cf. têlbân, têlcharhânâ.

Abvâb—[plural of Arabic *bâb* = a door—hence heads or subjects of taxation]—(1) (*bhêj kar, lagtâ*) miscellaneous cesses in the nature of rent levied by Government and landlords; (2) (*basaôrî, basaurî, bhitaurî, châṅṭî, dhiaurî, gharduârî, gharginnâ, parjot, prajot, parjâvat, prajâvat*) cesses in the nature of a ground-rent collected from traders and artisans resident in a village.

Achainâ—the block on which fodder is cut, and that used by carpenters, etc. Kumaun (baṛhaî, nisuhâ).

Achâr—[according to "Hobson-Jobson" possibly through the Portuguese from the Latin *acetaria*]—pickles.

Âchâr kâ gharâ— } A pickle-jar.
Âchâr kî hâṅḍî— }

Achêrî—a local ghost in the Hills "who particularly favours those who wear red garments: and a scarlet thread round the throat is a sure preventative to colds and goitre." (Atkinson, Himalayan Gazetteer, II. 833.)

Achchat—see akhat.

Achhî—a plant yielding a red dye; usually known as *âl* (qv.), the *Morinda citrifolia*. East districts (âl).

Achhûtâ—[*a* priv. *chhûnâ* = to touch]—vessels, etc., not used; offerings of ornaments, etc., made to local gods by women (pujaurâ).

Achhvânî—[*ajvâin* = aniseed] (*ajvâinî, harîrâ*) —a kind of aromatic food given to women at childbirth—cf. panjîrî.

Ackhan—a kind of coat with buttons on the breast (aṅgâ).

Achlâ—[Skt. *aṅchala*, rt. *aṅch* = to bend] (*achrâ, âṅchar*)—the hem of a woman's sheet—see sârî.

Âchmanî—[Skt. *âchamana*=rinsing the mouth: one of the permanent and daily practices of the Hindus] (*gaṅgâ sâgar*)—a spoon used for throwing water on the idol, and putting water in the mouth during worship.

Achrâ—[see achlâ]—in the East districts the cloth covering a woman's bosom, which she is not supposed to open in the presence of any man until she is married.

Âḍ—the seed-vessels of sesamum (til).

Âdâ—[Skt. *ârdraka*]—whole moist ginger (âdî).

Âḍâ—[Skt. *aṭṭa*]—(1) pieces of cane on which thread is stretched. Upper Duâb; (2) a kind of silk petticoat worn by women.

Adahan—see adhan.

Adahârî—see adhârî.

Aḍaṅḍ—[*a* priv. *ḍaṅḍ* = tax]—land not assessed with revenue (mu'âfî).

Adaṅt—[*a* priv. *dâṅt* = tooth]—an animal before its teeth are cut.

Adaṅt bardê, do dâṅt biyâê
Âp jâê, yâ khasmê khâê.

["The heifer bulled before she cuts her teeth, and with a calf when she has two teeth will ruin herself or her master" (in allusion to the evils of breeding from immature animals).]

Adârî—an ox unbroken to work. East districts (adhârî).

Adaurî— } round sundried cakes made of the
Adauṛî— } *uṛad* pulse: the *maṅgorâ* or *maṅgorî* are similar cakes made of *mûṅg* pulse: the *phalorâ*, *phalorî* are cakes made of *uṛad*, *mûṅg* or gram (*chanâ*), flour fried in butter (*ghî*) or oil.

Aḍḍâ—[Skt. *aṭṭa*]—(1) a place where carts, palanquins, etc., stand for hire; (2) (*chhatrî*) a perch for pigeons and other birds; (3) the plank forming the bed of a lathe (gaṛgaṛâ sâz); (4) the bamboo frame-work in a sugar refinery (khaṅḍsâl); (5) the ratchet or break which prevents the Persian wheel revolving back the wrong way. Upper Duâb (arhaṭ).

Addhâ—[*âdhâ*, Skt. *ardha* = half]—(1) a medium-sized cargo boat; (2) half a yard, half a measure of grain, half a piece of cloth, half a quart bottle; (3) a very superior kind of muslin.

Addhi—[*addhâ*]—(1) half a web of cloth, etc.—see addhâ; (2) a sub-division of the rupee = $\frac{1}{16}$ part of a pice.

Aḍḍî—[see aḍḍâ]—(1) a tool used in boring pipe stems (Gaṛgaṛâ sâz); (2) the sides of a shoe (jûtâ).

Âdhâhal— } [*âdhâ* = half; *hal* = plough] (*kach-*
Adhail— } *châ hal*)—a plough worked with one pair of oxen. West districts.

Adhait—[*âdhâ* = half]—the owner of a half share in a village (adhêliyâ).

Adhan—(*adahan*)—boiling water; a word used by cooks for water boiling briskly for cooking pulse.

Adhârî—[*a* priv. *dhârâ* = load] (*adahârî*, *adârî*, *alhaṛ*)—an ox not broken to work (bail).

Adhârî—the gourd or calibash carried by religious mendicants: a word used by Hindu ascetics.

Adhâriyâ—(*moṅṛhâ*)—the posts supporting the driver's seat in an ox cart (bahlî).

Adhaun—[*âdha* = half; *man* = maund] (*âdhman*, *adhvan*, *chârdharî*, *dhaun*, *dhaunbhar*)—a weight = 4 *pansêrî*, or half a maund.

Adhauṛâ— } [Skt. *ardha* = half; *dhurya* = a
Adhauṛî— } beast of burden]—half a buffalo hide: coarse leather used for the soles of shoes (chamṛâ).

Adhbâr—[*âdhâ* = half; Skt. *vâra* = time]—a tenant who passes half his time in one village and half in another (adhiyâr).

Âdhbaṭâî—[*âdhâ* = half; *bâṅṭnâ* = to divide]—division of the crop in equal shares between landlord and tenant (âdhî).

Adhchanâ—[*âdhâ* = half; *chanâ* = gram]—wheat and gram sown together (gochanî).

Adhêlâ— } [*âdhâ* = half] (*adhêlvâ*, *adhiliyâ*,
Adhêlchâ— } *dhêlâ*, *dhêlchâ*, *dhêluvâ*, *dhiliyâ*)—half a pice (rupayâ).

Adhêlî—[*âdhâ* = half] (*dhêlî*)—half a rupee = 8 annas (rupayâ).

Adhêliyâ—[*âdhâ* = half] (*adhait*, *adhiyâ*, *adhiyârî*, *adhyâ*, *adhyârî*)—the owner of a half share in a village.

Adhgêhuṅvâ—[*âdhâ* = half; *gêhûṅ* = wheat]—wheat and barley sown together (gojai).

Âdhî— } [*âdhâ* = half] (*âdhbatâî*, *adhiyâ*,
Âdhiâdh— } *adhiyâlî*, *âdhoṅâdh*, *adhyâ*)—division of crops in equal shares between landlord and tenant (baṭâî).

Adhik—[Skt. *adhika* = additional]—an intercalary month. It is defined in the *Jyotishsâr*: *Jismahînê mêṅ saṅkrânt hoê nahîṅ to adhik mâs hotâ hai* = the month in which there is no conjunction is an intercalary month.

Adhiliyâ—[*âdhâ* = half]—half a pice (adhêlâ).

Adhiyâ—[*âdhâ*, Skt. *ârdhika* = half]—(1) the owner of a half share in a village; (2) cutting grass, etc., on condition of giving half to the owner of the land.

Adhiyâlî—[*âdhâ* = half]—(1) division of crops in equal shares between landlord and tenant (baṭâî); (2) a half share in an estate.

Adhiyâr—[Skt. *ardha-vâra*] (*adhbâr*, *adhvâr*)—a tenant who passes half his time in one village and half in another (pahî).

Adhiyârî—[*âdhâ* = half]—(1) equal division of crops between landlord and tenant; (2) a half share in an estate.

Adhkachchâ—[*âdhâ* = half; *kachchâ* = moist]—land sloping down from the high bluff (pahâṛâ) in river valleys.

Adhkarî—[*âdhâ* = half; *kar*, Skt. *kara* = tax] (*aṭhannî*, *aṭhaṅiyâ*)—the half-yearly instalment of rent or revenue.

Adhman—[*âdhâ* = half; *man* = maund]—half a maund weight (adhaun).

Adhoṅâdh—division of crops in equal shares between landlord and tenant (âdhî, baṭâî).

Âdhpâ—
Âdhpâê—
Âdhpay—
Âdhpau—
Adhpauwâ— } (*dhapâî*) [*âdhâ* = half; *pau* = quarter]—one-eighth of a *sêr* weight (man).

Adhsêr— } half a *sêr* weight: in the Upper
Adhsêrâ— } Duâb known as *kachchâ sêr*
Adhsêrî— } (man).

Adhûrhî—a grain measure in Gaṛhwâl—see muṭṭhî.

Adhvaṅch— } [*âdhâ* = half; *bachnâ* = to re-
Adhvaṅcha— } main over]—the fee given to a tanner (*chamâr*) for preparing leather buckets (chamṛâvat).

Adhvâr—a tenant who passes half his time in one village and half in another—see adhbâr.

Adhyâ—see adhiyâ.

Adhyâlî—see adhiyâlî.

Adhyâr—see adhiyâr.

Adhyârî—see adhiyârî.

Âdî—whole moist ginger—see âdâ.

Admarjâî—[*âdhâ* = half; *marnâ* = to die]—crops withered in time of drought (jhirî).

Âdrâ—[Skt. *ârdra* = moist, damp]—the 6th lunar asterism—see ârdrâ and nakshatra.

Chitrâ gêhûṅ, âdrâ dhân,
Na ûnkê girvî, na ûnko ghâm.

= the wheat sown in Chitra, the paddy of Adra—no rust eats this—no heat injures that.

Âdrâ dhân, Punarbas paiyâ,
Gâ kisân jo boê Chiraiyâ.

= seed sown in Âdra produces paddy—that sown in Punarbas chaff. The tenant who waits till Chiraiya to sow is ruined.

Adrak— } [Skt. *ârdraka*]—green ginger (*zingiber officinale* or *amomum*) in distinction to *soṅṭh* = dry ginger; *bandar kyâ jânê adrak kâ savâd* = what does a monkey know of the taste of ginger—throwing pearls before swine.
Adrakh—

Advâin— } the strings at the end of a bed. West districts (chârpâî).
Advân—
Advâyan—

Aḍyânî—an umbrella (chhatrî).

Afîm— } [usually derived from Skt. *ahi phêna* = saliva of a snake: but according to "Hobson-Jobson" from Greek *ὀπός ὄπιον*] (*aphîm, âphû*)—opium: the inspissated juice of the opium poppy (*papaver somniferum*). In Lucknow the slang term for Government opium is *sarkârî mahâdêo*. The slang term among ascetics is *kaliṅdri*. Also see kaphâ, post.
Afiyûn—

Âftâbâ— } [a corr. of Pers. *âbtâbah*]—a metal water ewer with a spout. The *jhajjar, kujjâ, kûzâ* or *surâhi* are earthen vessels similar in shape.
Âftâbah—
Âftâvâ—
Âftâvah—

Âg—[*âgê* = in front]—(1) (*agâo, agarî, agaulâ, agaurâ, akolâ, akholâ, bâṅṛ, gaulâ, gêṅṛ, gêṅṛâ, gêṅṛî, kholâ, masgaṅḍâ*) the upper green leaves of the sugarcane plant. It makes excellent cattle fodder, while the outer leaves (*pât, pattî*) are only used for bedding; (2) notches on the beam of a plough by which the adjustment is altered.

Âg—[Skt. *agni*]—fire; *mêrê sê âg lâî, nâm dharâ basandar* = she got a light from me just now and says she has the sacred flame!

Agahan—see aghan.

Agahanî— } see aghanî.
Agahnî—

Agairâ—[*âgê*=in front]—the first harvest sheaf, usually presented to the landlord.

Agaiyâ—[*âg*, Skt. *agni* = fire]—a disease in rice by which the entire plant is burnt up (agayâ).

Âgal—[Skt. *argala*] (*aggal, bêṅṛâ, bêṅṛnâ, bêṅṭâ*)—a beam or bolt for fastening a door.

Agâo—the upper part of the sugarcane plant—see âg.

Agâṛ— } [*âgê*, Skt. *agra* = in front] (*agâṛî, ḍhoka*)—the piece spliced to the end of the irrigation lever (ḍhêṅklî).
Agâṛâ—

Agâṛâ—a term used in Banda for the *tarî* or alluvial soil lower down but still on the slope of a valley—see bhut, tarî, kachhâr.

Agâṛî—(1) the piece spliced to the end of the irrigation lever—(ḍhêṅklî); (2) the head ropes of a horse (galkhor, garkhor); (3) the space in front of a house; (4) an oblation of spirits to a village goddess.

Agarî—the upper part of the sugarcane plant (âg).

Agarshorâ— } [Skt. *âkara* = a mine. Pers. *shorah* = saltpetre]—a saltpetre manufactory (naunêr, nonâr).
Agarshorah—

Agau—[*âgê*, Skt. *agra* = in front]—(1) (*agaunî, agautî*) advances given to cultivators to purchase seed grain, etc. (bîjkhâd, taqâvî); (2) advances to labourers. West districts (pêshgî).

Agaulâ (âg)—the upper part of the sugarcane plant (âg).

Agaulî [âg]—(*agholî, agolî*)—a short hard variety of sugarcane (îkh).

Agaun— } [*âgê* = in front]—(1) dues given for religious purposes. East districts (pujaurâ); (2) advances given to cultivators or labourers (agau).
Agaunâ—
Agaunî—

Agaurâ [âg]—the upper part of the sugarcane plant (âg).

Agaurî— } [*âgê* = in front]—advances to cultivators or labourers (agau).
Agauṛî—
Agautî—

Agâvar—[*âgê* = in front]—an excess of 1¼ *sers* per maund levied from tenants in paying rents in kind. North Oudh.

Agayâ—[*âg*, Skt. *agni* = fire]—a disease in rice by which the whole plant is burnt up (agaiyâ).

Agêlâ—[*âgê*, Skt. *agra* = in front]—the light grain which is thrown in front during winnowing; a perquisite of the lower castes and village dependants.

Agêyâ—see agayâ.

Aggal—see âgal.

Aggyârî—[*âg*, Skt. *agni* = fire]—a fire sacrifice performed among Hindus, often as a prelude to incantations. Butter, cloves, camphor, &c., are burnt in the courtyard.

Aghan—[Skt. *agrahâyaṇa* = the commencement of the year] (*agahan, maṅgsir*)—the 8th lunisolar month = November-December.

Aghanî—[aghan] (*agahnî, bêṛh, jaṛhan, laiâ, lâvak*)—the winter crop of transplanted rice reaped in the month of Aghan.

Aghiyâṛî— } [*âgê*, Skt. *agra* = in front]—in the Hills the space in front of a house; in the plains a sitting place in front of a house (chabûtrâ, chauk).
Agiyâṛî—

Agholî—see agaulî.

Agiyâ—[*âg*, Skt. *agni* = fire]—the disease farcy in horses and cattle.

Aglâ—[*âgê*, Skt. *agra* = in front]—the intermediate belt of fields in a village. Upper Duâb (maṅjhâ).

Agmâsî—[*âgê* = in front; *mâchî* = yoke]—the wedge which holds the share and sole in the body of the plough (hal).

Agnibâo—[Skt. *agni* = fire; *vâyu* = wind]—the disease farcy in horses and cattle.

Agohî—[*âgê* = in front]—an ox whose horns project in front. Rohilkhand (bail).

Agolî—see agaulî.

Agor— } (1) a field watchman. East districts (rakhvâlâ).
Agorâ— (2) advances to labourers, etc. (pêshgî).

Agorab—field watching. East districts (rakhvâlî).

Agorbaṭâî—[lit. watching and dividing]—division of crops between landlord and tenant when each party watches the field. East districts.

Agorî—advances to labourers, etc. (pêshgî).

Agoriyâ—a field watchman. East districts (rakhvâlâ).

Agrî—(*agarî*)—(1) the wooden cylinder used as a foundation for a masonry well. North Oudh (jâkhan); (2) large bricks or tiles used in making masonry wells.

Agṭî—advances to cultivators for the purchase of seed, etc. (bîjkhâd).

Aguâ—[*âgê* = before]—a ringleader in anything, specially a match-maker (agvâ).

Aguâr— } [*âgê*, Skt. *agra* = in front]—the
Aguârâ— } front or fore-part of a house; the
Aguârî— } space before a house; opposed to *pichhvârâ*. East districts (chauk).

Agûsî—a ploughshare; a blacksmith's poker. Oudh—cf. agmâsî.

Aguvâ— } [*âgê* = in front] (*aguâ*, *mushâṭah*)—
Agvâ— } one who takes the lead in anything, specially a match-maker, usually the village barber and his wife.

Agvâr— } [*âgê* = in front]—(1) (*taroṅḍâ*, *thâpâ*,
Agvâṛ— } *vagṭî*) the first corn taken off the heap of threshed grain; the perquisites of the village menials and low castes; (2) the light grain which falls in front during winnowing given to beggars and village menials (gharvâ); (3) resident tanners (*chamâr*) in a village. East districts (parjâ).

Agvâr— } [*âgê* = in front]—the front or fore-
Agvârâ— } part of a house; the space in front of
Agvârî— } a house as opposed to *pichhvârâ*.

Agvârî—[*aṅg*, Skt. *anga* = share]—reciprocal assistance in cultivation. East districts (aṅgvârâ).

Agvâsî—[*agmâsî*]—the wedge which holds the share and sole in the body of the plough (hal).

Agyâbaitâl—[Skt. *agni* = fire; *vêtâla* = a ghost occupying a dead body.] (*dâno*, *dân sâhib*)—a hideous demon which is supposed to lurk in trees, eat dung-beetles and seize wayfarers by night. East districts and Oudh.

Ahar—cow-dung fuel (gobar).

Âhar— } [Skt. *adhâra*]—(1) a small pond; (2) a
Âharî— } basin round the root of a tree for irrigation; (3) a drinking place near a well. East districts.

Aharî—a cattle dealer; the name is apparently taken from the cattle-dealing tribe of Ahars in Rohilkhand. East districts (byopârî).

Ahârî—the beam to which the web is fastened in blanket-weaving (gaḍariyâ).

Aharihâ— } see aharî.
Ahariyâ— }

Ahâṭah—(*ehâṭah*)—the compound or enclosure of a house (havêlî).

Ahibâtî—[Skt. *a* priv. *vidhava* = a widow] (*ahivâtî*, *aibâtî*)—a woman whose husband is alive. (suhâgan).

Ahîrânâ ghî—butter prepared by the Ahîr tribe and considered fresh and good: contrasted with *bâzârû* or *kuppî kâ ghî* which is inferior.

Ahîṭâ—a field watchman; specially one in charge of crops lying on the threshing floor until the rent is paid.

Ahivâtî—see ahibâtî.

Ahlâ— } flooding; inundation. (gharqî).
Âhlâ— }

Ahornâ—to roughen a grindstone (rahnâ).

Ahrâ—(1) a fire-place where milk, etc., is boiled on cow-dung fuel (*âhar*). Upper Duâb (chûlhâ); (2) a house shelf.

Ahrâ—[Skt. *adhâra*]—a reservoir near a well. East districts (âhar).

Ahran—(*nihâî*)—a blacksmith's anvil (lohâr).

Ahûṭhan—the block on which cattle fodder is cut; that on which the anvil is fixed (lohâr, nisuhâ).

Aibâtî—see ahibâtî.

Aighal—a term applied to parents engaged in the preparations for a marriage. East districts.

Ailâ—(1) (*aulâ*, *jâlâ*)—the holes in a fire-place in which the pots are placed; (2) [a corr. of *ahlâ*] inundation; flooding.

Ailak—(*aṅghiyâ*, *âṅgî*, *aṅgyâ*, *êlak*, *hâṅgî*)—a fine sieve made of coarse muslin used for sifting flour. Upper Duâb.

Aiṅchâ—[*aiṅchnâ* = to draw or gripe]—gripes in cattle (aṅkur, êṅchâ).

Aiṅchâ tânâ—[lit. = pulled and stretched]—squint-eyed—of animals and men.

Aiṅchî—the sediment which deposits in the stem of a pipe; used for mixing with *madak* (qv.) when the object is to strengthen it.

Aiṅḍâ—(*aiṅṛâ*)—(1) a hole made in a wall by burglars. Central Duâb (sên); (2) a make-weight placed in the lighter scale of a balance (pâsaṅg).

Aiṅdhî—[Skt. *indh* = to kindle]—(1) the fire-place in a sugar-boiling house. Rohilkhand (kolhvâr); (2) a sugar factory. South Oudh (kolhvâr).

Aiṅṛâ—see aiṅḍâ.

Aiṅṛhâ—a kind of fodder-cutter. Bundelkhand (gaṅḍâs).

Aiṅṭhâ—[*aiṅṭhnâ* = to twist]—(1) (*baṭnâ*, *bêl*, *ḍhêrâ*, *ḍhiriyâ*, *phêrî*, *puklî*, *taklâ*, *taklî*, *takulî*) a machine for making rope; specially applied to that used for twisting the Brahmanical cord (janêo); (2) the strings at the end of a bed (chârpâî).

Airî—a hideous and repellant sylvan deity of the Hills. "He is said to be given much to expectoration, which is so venomous that it wounds those on whom it falls. The remedy for such wounds is the rite known as *jhâṛphûṅk*, when the affected part is swept or rubbed with the bough of a tree while incantations are sung." Atkinson, Himalayan Gazetteer, II. 826.

Aipan—(*haldîpithâ*)—a mixture of rice and turmeric used by women at the *ikkrâj* (qv.) ceremony. East districts.

Aishû—[Pers. *aishah* = a bruise]—foot and mouth disease in cattle (khurpakkâ).

Aivârâ—[*êvar* = a flock of goats—*vârâ*]—an enclosure specially for sheep and goats in the jungles. West districts (nohrâ).

Âjâ— } [Skt. *âryaka*, *ârya* = honourable] (*dâdâ*)
Ajâ— } —a grandfather on the father's side.

Ajaulî— } [*aṅjal*]—(1) as much grain as can be
Ajaurî— } carried in both hands; given to village artisans at harvest (aṅjal); (2) advances to labourers (pêshgî).

Ajî— } [*âjâ*] (*dâdî*)—a grandmother on the
Âjî— } father's side.

Ajiaurâ—[*âjî*, Skt. *vâra*, *vâṭa*]—the house of the paternal grandmother (dadiaurâ).

Ajmod— }
Ajmodâ— } [Skt. *ajamoda* = goat's delight]—
Ajmûd— } parsley (*apium involucratum*).
Ajmûdâ— }

Ajot—[*a* priv. *jotnâ* = to plough]—waste or untilled land.

Ajotâ—[*ajot*]—the full moon of Chait; so called because cattle are not yoked that day. "*Luce sacrâ requiescat humus requiescat arator; et grave suspenso vomere cessat opus.*—Tibullus II. I. 5, 6 (amâvas).

Ajvâin— } [Skt. *yamânika* or *yavânika : yava* = **Ajvân—** } barley]—a kind of dill lovage or bishop's weed (*ptychotis ajowan*) used as a spice medicinally. The *ajvâin khurâsânî* is *hyoscia-mus niger*.

Ajvâinî—[*ajvâin*]—see **achhvânî**.

Âk—the transverse bar or crossbar supporting the axle block in a cart (**bahlî, gârî**).

Âk—[Skt. *arka*]—(1) (*akvan, âkhâ, madâr*) the gigantic swallow wort; (2) a sprout of sugar-cane—see **âg**.

Akâl—[*a* priv. *kâl, kâla* = time—hence unseason-able] (*durbhichh, durbhiksh, durbhikshâ, garânî, jhûr, jhûrâ, jhur, jhurâ, kâl, khushk sâli, mahṅgî, nithohar, ṭaṭsâli, sûkhâ*)—scarcity, famine. For famous famines see **chalîsâ, chaurânavê, satsêrâ**.

Akâsî vritt—[Skt. *âkâsha* = sky; *vritti* = mainte-nance]—dependence on the rains; used of fields which have no artificial irrigation. Central Duâb (**barânî**).

Âkh—[Skt. *akshi* = eye or *ankura* = sprout] —the sprouting eyes in sugarcane, etc. (**ikh**).

Âkh—cross-pieces at the back of a cart (**bahlî gârî**).

Akhâ—a pair of bags used as panniers for drought animals (**akhâ**).

Âkhab—to sift flour, etc. East districts (**chhânnâ**).

Akhaitîj— } the 3rd light half of Baisâkh
Akhai tritiyâ— } —see **akhtîj**.

Akhaṅdâ—(*akhdâ, chandvâ*)—a deep pit in a tank in which fish are caught. East districts.

Akhânî—a forked stick used for turning over the sheaves during threshing. Lower Duâb.

Akharâ—barley ground without cleaning. East districts.

Âkhar titiyâ— } see **akhtîj**.
Âkhar tritiyâ— }

Akhat— } [Skt. *akshata* = un-
Âkhat— } broken] (*achhat*)—grain placed on a sieve and divided among menials, etc., at marriages and other ceremonies (East districts); grains of rice coloured with saffron or vermilion placed on the forehead of an idol, or on those of the bride and bridegroom during the marriage ceremony.

Âkhaut— } (1) the axle of the grain crusher.
Akhauṭ— } East districts (**ḍhêṅklî**); (2) (*ḍa-*
Akhautâ— } *ṭâro, gaṅḍla, gaṅdrâ, garaṅdû,*
Akhauṭâ— } *killî*)—the axle of the well pulley.

Akhdâ—see **akhaṅdâ**.

Akhêtîj—see **akhtîj**.

Âkhirî—[Arab *âkhir* = final]—the last watering the sugarcane. Upper Duâb.

Akhnî—(*yakhnî pulâo*)—a native dish consisting of rice boiled in the juice of boiled meat with fowl and spices.

Akhoh—(*khâbhar—khûbhar, khadbîdar, khâpar, khaṛbar, kharbar, ûkhar khâbar, uṭak naṭak*) —uneven ground. East districts.

Akholâ—the upper part of the sugarcane plant (**âg**).

Âkhtâ— }
Âkhtah— } castrated; a gelding.
Akhtâ— }
Akhtah— }

Akhtî— } [Skt. *akshaya tritîyâ* = the undecaying
Akhtîj— } third: the first of day the *satyayuga*, and secures permanence to actions then per-formed]—the ceremony performed on 3rd light half of Baisâkh (*Baisâkh sudî tîj*). The worship is in commemoration of the earth (*Prithivî*) and the great world serpent (*shêsh nâg*). Beginning at the 3rd watch (3 P.M.) the cultivator takes a drinking vessel of water, a mango branch, and a spade to his field. He measures off three paces from the west, and two to the east boun-dary of the field, and sits in the middle of the remaining space in the direction fixed by his Pandit. He then makes five lines on the ground with the mango branch and digs five clods with his spade. If any one, by reason of a death in his family, is unable to perform this ceremony on the proper date, he does it in the month of Jêṭh (May-June) on a day fixed by his Pandit. "After he comes home from the field he stays in his house all day, rests, and does no work: he does not even go to sleep, and avoids quarrels and disputes of all kinds. He will neither give grain, nor fire, nor money to any one: eats sweet food, curds, and balls of wheat-flour toasted with curds and sugar, but carefully abstains from milk."—(S. M. Moens, Bareilly Settlement Re-port, page 69). "It is proper to commence the manufacture of agricultural implements, and to feed Brahmans as well as to eat new grain which scrupulous men generally forbear doing till the return of this auspicious festival. A plough is also lightly passed over the fields to bring good luck."—(Sir H. M. Elliot, Gloss. s.v.). At Brin-daban on that day is held the "*Chandan bâgâ kâ darshan*," a festival in honour of Bihârî. The idol, though besmeared with sandal wood (*chandan*) has no clothing (*bâgâ*).—(Growse, Mathura, 246.)

Akhêtîj tithi kê dinâ Guru, Rohinî Saṅ-jût,
Sahdêv joisî yoṅ kahai nipai nâj bahût.

[If the *akhtîj* falls on Thursday and in the asterism of Rohinî, the prophet Sahdev says there will be plenty of grain.]

Akhêtîj Rohinî nahîṅ hoî,
Pûs amâvas mûl na joî,
Râkhî Shravaṅro hîn bichâro,
Kârtik pûnyo Krittikâ ṭâro,
Mahi mâhî khalbal hi prakâsai,
Kahat Bhaḍḍalî sâkhî biṅâsai.

[If the *akhtîj* does not fall in the Rohinî asterism, nor the last day of the dark fortnight of Pûs in Mûl: and the full moon of Kârtik falls neither in the asterisms of Shrâvanra nor Krittika—then Bhaḍḍalî says there will be trouble and the crop will be lost.]

In money-lending transactions *akhtîj* is used in distinction to *baṛâ bhâo* (qv.) the cultivator agrees to pay back the loan in corn with the interest (*ûp*) at the market rate prevailing on the day of *akhtîj*.

Akhuâ—[see **âkh**] (*aṅkhuâ, kûrâ, ghaṅḍâ, jamnâ*) —the first sprouting of cereals or pulses. Duâb.

Akkhâ—(*âkhâ*)—a pannier or pack carried on a pack animal (**khurjî**).

Akolâ—the upper part of the sugarcane plant (**âg**).

Akor—[? conn. with S. *kavala;* Hind. *kaurâ* = a mouthful]—(1) a bribe; (2) [*jalpân, kor, panpiâo*] food and drink taken by labourers in the intervals of work in the field: (3) coaxing a cow that has lost its calf to give milk—cf. **lainî, saṅgharâb.**

Akorhai—lands with a retentive subsoil which become flooded by canal irrigation. Bareli.

Akrâ—[Skt. *ankura;* Hind. *aṅkarî*—so called because it twists round the young wheat in the ground]—a weed which chokes young wheat; apparently the same plant which is known elsewhere as *panharâ, gêglâ,* or *jabdharî.*

Akrî—(1) the funnel attached to the drill plough for sowing seed; (2) uncleaned rice.

Akṛî—[Skt. *anka* = a hook; *ankura* = curved]—a forked stick used for pulling down fruits, etc. (**aṅkṛâ**).

Akshaitîj— } see **akhtîj.**
Akshai tritiyâ—

Akurâ—[Skt. *anka* = a hook]—the iron hook for removing the melted glass from the furnace (**chûrîhâr**).

Akurî—[*akurâ*]—(1) in a pony trap, the iron bands connecting the pieces outside the wheel with the body (**ekkâ**); (2) the blacksmith's poker. East districts (**lohâr**); (3) gram soaked in water and eaten with salt.

Akvan—see **âk.**

Akvâr—[Skt. *anka-pâli* = side of the body—Platts]—as much cut crop as can be carried under the arm (**bojh**).

Al—[Skt. *âlaya* = house or *âli* = race, family] (*allâ*)—a subdivision among Brahmans intermediate between the *got* and the family. West districts—cf. **pâl, thâmbâ.**

Âl—[Skt. *alakta* = red resin]—(1) (*achhî*), the plant (*morinda citrifolia*) from the roots of which the red dye is produced used for dyeing *khâruâ* cloth. From some mistaken connection with the Arabic *âl* = family, natives think it unlucky to dig up the roots as it destroys one's *âl aulâd;* (2) an insect which attacks mustard and safflower; (3) a green stalk of onion (**piyâz**); (4) the bottle gourd or pumpkin (**kaddû**).

Âl—[Skt. *ârdratâ* = moisture; or *ola* = damp]—moisture in land. Rohilkhand—cf. **hâl.**

Âlâ—[Skt. *âlaya* = house]—a cupboard or recess in the wall with shelves (**tâq**).

Dîvâr ko khovê âlâ
Bahnoî ko khovê sâlâ

[The cupboard ruins the wallas one brother-in-law ruins another by living on him.]

Âlâ—[see **al**]—of lands saturated with water (**panmâr**).

Âlâ—a potter's kiln (**kumhâr**).

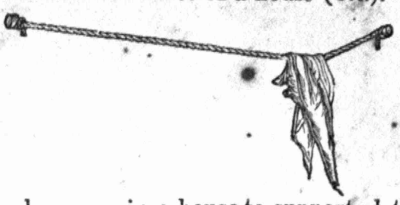
Alân— } stakes for peas or other climbing plants.
Âlân—

Âlan—straw or chaff mixed with mud for plastering.

Âlaṅg—sexual heat in animals: *âlaṅg par honâ* = to be in heat (**garmî**).

Alâo—[Skt. *alâta* = a firebrand]—(1) (*pûar, puvar*) the fire of rubbish round which villagers sit in winter; (2) refuse weeds, etc., collected and burnt. West districts (**kaurâ**); (3) the fire before the shed in which the paraphernalia of the Muharram are collected, and before which a fire is lit every evening during the Muharram.

Alautî—the eaves of a house (**oltî**).



Alganî—(1) (*arganî, bilaṅg, bilaṅgî, bilganî, birganî*)—a rope or bamboo hung up in a house to support clothes; (2) the strands of a rope for twisting (**bânsâz**).

Alîn—a stone jamb of a doorway; a pilaster or attached pillar, as distinguished from *khambh* = a detached pillar.

Aliyâ—(1) the hollow space under a granary. Rohilkhand; (2) saltpetre produced by artificial heat (**khârî**).

Alkhâlak— } (*daglâ*)—a corruption of *alkhâlaq*
Alkhî— } —a stuffed coat fastened with buttons instead of strings.

Allâî—[? Hind. *allânâ* = to groan]—disease of the throat in cattle. Central Duâb (**ghaṅṭiyâr**).

Allar— } lit. young, unskilful—then specially
Allarh— } unbroken—of cattle, etc. (**adhârî**).
Allhar—

Alonâ—[*a* priv. *lon* = salt] (*aronâ, lûkhâ, rûkhâ*)—food prepared without salt or condiments and consequently insipid.

Âlpaṭî—a housewife for holding needles and thread (**tilâdânî**).

Alsi—[Skt. *atasi*] (*arsî*)—the common linseed or flax (*linum usitatissimum*). When eaten by men the oil-cake is dignified by the name of *pinnâ* (**tîsî**).

Âlû—[Skt. *âlu* = an esculent root]—the potato (*solanum tuberosum*). The ridges are *khâî, khâvâ,* and in Farrukhabad *ghoâ,* where *bârâ* is the bank raised along the ends of the ridges to retain water. To the east *puttî* or *pûtî* is a potato tuber.

Alvâî—(*lain*)—a cow or buffalo for the first month or two after calving; the opposite of *bâkhrî* (qv.)

Alvâṅtî—(*biyâvar*)—a woman considered impure until the purificatory ceremony after child-birth is performed.

Alvî—an earthen drinking-vessel like the *âbkhorâ*

Âm—[Skt. *âmra*] (*âmb, amuâ*)—the tree, *mangifera Indica,* and its fruit. The blossom is *maur;* an unripe mango *ṭikorâ* or *kairî,* and to the East *ṭikulâ.* The stone is *ghuṭlî.*

Chaudah avgun âm mêṅ, imlî mêṅ chaubîs;
Solah gun tambol mêṅ, nimbû mêṅ battîs.

[There are fourteen injurious qualities in the mango; twenty-four in the tamarind; sixteen virtues in the betel and thirty-two in the lime.]

Âm boo âm khâo, imlî boo imlî khâo.—[Plant mangoes and you will eat mangoes, plant tamarinds and eat tamarinds. As you sow, so shall you reap.]

The *Jyotish-sâr* recommends people not to eat mango-pickle (*âm kî khaṭâî*) on the *paṅchamî* or 5th day of the lunar fortnight.

Amâ—tumours on the eyes of cattle, supposed to be unlucky. East districts.

Amahardî—a kind of turmeric known as mango ginger, used as an application for wounds. East districts.

'Amaldârî—[lit. = administration]—a class of tenure in Rohilkhand, where the tenant pays his rent on a valuation of the crop as it is ripening. In Moradabad there is sometimes a difference between *'amaldârî* and *kankût*: "the former being applied to an estimation of the crop and *value* where the landlord takes the value in money and *kankût* to an estimation of crops followed by payment in grain." (Moradabad Settlement Report, p. 33).

Amâmâ— } [a corr. of *imâmah*]—a sort of Mu-
Amâmah— } hammadan turban: properly one worn by the *Imâm* or reader in a mosque.

Amânâ—the mouth of a granary. Rohilkhand (bakhâr).

Amânî—(1) land, work, &c., managed directly, as opposed to *ṭhêkâ*; (2) collecting rents at a rack-rent with allowances for bad seasons.

Amardkî êkâdasî—the main day of the *Holî* (qv.) festival, 11th light half of Phâgun. Hill districts.

'Amârî— } a canopied seat on an elephant: when
Amârî— } there is no canopy it is *haudah*.

Amâvas— } [Skt. *amâvâsyâ*, *amâ* = together;
Amâvasî— } *vas* = to dwell]—the first day of the first quarter on which the moon is invisible. It is generally observed as a holiday for men and cattle. This is also the rule with the *Makar kî saṅkrânt*, which comes about January when the sun enters the constellation of Capricorn (*makar*) and with the *Divâlî* and *Gordhan* or the day after the *Divâlî*. On the *Makar kî saṅkrânt* the milk of the cows is left for the calves. On the *amâvas* of every month the milk is not allowed to curdle, but is consumed sweet (cf. Pancheiṅyâṅ). The full moon of Chait is generally called *ajotâ*, as the cattle are not yoked that day. *Bhâdon badi amâvas* is the *kushâvarthî* or *kushgrahanî amâvas*, when Brahmans collect *kusha* grass for use in ceremonies. The day on which the *amâvas* of Pûs falls is supposed to regulate the price of grain.

Rab dûnê; San chaugûnê;
Maṅgal bhâo karê.
Budhâ bail bharê.

[If the 15th of Pûs fall on a Sunday, prices will be double; if on Saturday, fourfold; if on Tuesday, there will be bargaining; if on Wednesday, you may get an ox-load for a rupee.]

Âmb—a mango—see âm.

Ambûhaldî—(*jadvâr*)—a dye plant (*curcuma zedoaria*).

Amchûr—[*am* = mango; *chûr* = powder]—mangoes dried and powdered for flavouring curries, etc.

Amhâr—mango-pickle.

Amirtî—[Skt. *amṛita* = immortal]—a sweetmeat made of pulse (miṭhâî).

Âm kâ bâgh—(*amrâî*, *amreiyâṅ*, *âmvârî*)—a mango grove.

Amkhorâ—see âbkhorâ.

Ammâ—a mother. Central Doâb (mâ).

Amnêk—cultivators holding at favourable rates. Oudh.

Amrâî— }
Amrai— } a mango grove (âm kâ bâgh).
Amreiyâṅ— }

Amuâ—a mango. East districts (âm).

Âmvârî—a mango grove (âm kâ bâgh)?

Ân—the mouth of a granary. East districts (bakhâr).

An—[Skt. *anna*] (*ann*, *anna*)—grain.

Anna dhan, anêk dhan,
Sonâ châṅâî âdhâ dhan.

[Grain wealth is manifold wealth: gold and silver are only half wealth.]

Ânâ—the mouth of a granary. East districts (bakhâr).

Ânâ—[Skt. *ânaka* = inferior]—one-sixteenth part of a rupee; used as a unit in calculating shares in a village, etc., like *bisvâ* (rupayâ).

Anâîpathâî—(*anaunî pathaunî*)—the visits paid by the bride to her father's house after the three regular visits—see gaunâ.

Anaiṭh—opposed to *pêṅṭh*, *paiṅṭh*—the day on which a market is closed.

Anâj—[Skt. *anna âdhya*] (*nâj*)—grain.

Qadam kadam, pîpar muqaddam;
Gêhûṅ ṭhâkur, jau dîvân;
Arhar chêrî, chanâ ghulâm;
Sarsoṅ ṭhârî karê salâm.

[The *kadam* tree (*nauclea cadamba*) is only a pace, but the sacred fig is head man. Wheat is lord, and barley his prime minister. *Arhar* is the slave girl, and gram the slave; while mustard stands humbly and salutes.]

Dêvoṅ mêṅ mahâdêo barê, aur annan mêṅ gajpatî chanâ.
Lamb sê ḍâr, gulâb sê phûl, khoṅṭâ kâṭâ hot ghanâ.
Kahat Bîrbal; suno Akabbar! non sê sâg 'ajab banâ.
Masurî chêrîdâr, bâjrâ Mughal kahâvê.
Jau kî jât Paṭhân, baiṭh ḍarhâ phaṭkâvê.
Gêhûṅ jât amîr, hoṅṭ pê mûchh jamâvê.
Maṭar kahâ, "Maiṅ dulhin, luṛhkat luṛhkat aṅonâ jâê."
Uṭho ,uṛad galgâch "bin bolê kuchh kahâ na jâê.
"Mêrî barî, mêroî baṛa, mobin chalê na baṛâ gharâ"
Mûṅg ṭhârî mêṛhan lalchâê 'moṭh jîjî moî chhoṛ na jâî."
Uṭho Ramsâ jabhîṅ risiyâê "bin bolê kuchh kahâ na jâê.
Chûn pharairâ, dâr pharairî; châr mahînê moko khâê.
Bhalo mard khâṭo gahê jâê."
Sâṅvan Pasâî yoṅ uṭh bolêṅ "pahilê bûṅdnâ hamhî bhae.
Hamrêhî châṅval kuṭvâê, sakal paṅch mêṅ hamêṅ jamâê.
Nêk kahîṅ ghî aur guṛ ho, ṭûto hâr kamar juṛ jâê."
Uṭhê makkâ jabhîṅ risiyâê, "bin bolê kuchh kahâ na jâê.
Nau chakkî ghanchak banâê, jab mêrâ chûn kaṭhautî jâê."
Uṭhê junharî jab lalkâr, "bin bolê kuchh kahâ na jâê.
Jo koî karê mêrî kân, tâkê bîj mêṅ âvê hân.
Jo koî ḍalê ṭoṛ maṛoṛ, tâkê nikrûṅ kuṭhlâ phoṛ.
Châr mahînê mo ko khâê, sûkhâ chûtaṛ moto jâê.
Jai dêkho junharî kâ raṅg!"
Uṭho arhar jabhîṅ lalkâr "bin bolê kuchh kahâ na jâê.

Mêrî roṭî, mêrî dâr, maiṅ jarûṅ chûlhê kê nîchê.
Mêrî ṭaṭṭî, mêrî chhân, maiṅ lagê mangarê mêṅ gûth.
Nêk Jêṭh kî kân karûṅ.
Na Âsâṛh mêṅ phêr kaṭûṅ.

[Among the gods Mahadeo is great, and among grains great is the lordly gram: long are his branches, his flowers like the rose. If his tops are nipped he grows thick. Says Bîrbal—"Listen Akbar! it makes a splendid dish of greens with salt. *Masurî* is a slave girl. *Bâjrâ* is called the *Mughal*. Barley is a *Paṭhân* and sits stroking his beard. Wheat is a nobleman and grows a moustache on his lip." The pea says—"I am a bride and come rolling myself modestly into the courtyard." Up gets *uṛad* in a passion—"Let nothing be said till I have my say. Big cakes and small are made of me, and without me no great house can thrive." *Mûng* stood on the fence, and said in a rage, "Sister *moṭh* don't leave me behind." Up got *Ramsâ* in a passion—"Let nothing be said till I have my say. Dry is my flour, dry is my pulse. If a strong man eat me for four months he will stick to his bed." *Sâṅvan* and *Pasâî* cried out, "We spring up with the first drops of rain. We are husked and put before the whole brotherhood. Mix a little butter and sugar with us, and we will mend a broken backbone." Up got maize in a passion.—"Let nothing be said till I have my say. Make nine revolving grindstones, and then only will you get my flour to the platter." Up got *juâr* and cried—"Let nothing be said till I have my say. He that is merciful to me will lose his seed grain. I will come out and burst the granary of him who breaks and twists my clods. If I am eaten for four months I will swell out the lean buttock. See the beauty of *juâr*!" *Arhar* called out "Let nothing be said till I have my say. Bread and pulse are made of me. It is I am burnt under the hearth. It is I make screens and thatches. It is I fasten the ridge pole. If I had not respect for Jêṭh I would be cut in Asâṛh." (This needs a note to make it intelligible. *Uṛad* is esteemed as a sexual stimulant. *Moṭh* is always cut a few days before *mûṅg*, who asks not to be left behind by her sister. *Sâṅvâṅ* and *Pasâî* are the first fruits of the season, and though poor grains are put before visitors. Maize is the hardest grain to grind. *Juâr* must be ploughed when it is a few inches high, and the more it is ploughed the better (see gûrab). There are several puns in the verses—*e.g. barâ* = a cake; *baṛâ* = big. *Jêṭh* = the month and the elder brother of the husband and entitled to respect from the wife.]

Anajhî bahî—(*anâj*)—a grain account (bahî).

Anajhî bêlâ—(*anâj*)—the dinner hour. East districts.

Anandî—[Skt. *ânanda* = happiness] (*gênâ, gainâ, jatâh, nâdiyâ, nandî, nândiyâ*)—a bullock not used for agriculture because it has tumours or excrescences on its body, but purchased and led about by religious mendicants—see jîbh.

Anant— / Anantâ— [Skt. *ananta* = without end]—like the Muhammadan *ta'avîz* (qv.), an amulet of 14 knots worn on the right arm principally by Hindû women. It is assumed on the festival of *Anant Chaudas* (*Ânanta Chaturdasi*) (14th light half of Bhâdon), when a festival is held in honour of the eternal Vishnu.

Anardsâ— / Anarsâ— (*aṅdarsâ*)—a sweetmeat made of rice, flour, and sugar. East districts.

Anaunî pathaunî—the visits paid by the bride to her father's house after the three regular visits. East districts (anâî pathâî, gaunâ).

Âṅchâl— / Aṅchal— / Aṅchalâ— [Skt. *aṅchala* = the border of a garment, rt. *aṅch* = to bend] (*aṅchar, aṅchlâ, aṅchrâ*)—the ends of a woman's wrapper used as a sort of pocket for holding money and valuables (sârî).

Aṅchal gâṅṭh— / Aṅchal gaṅṭh— / Aṅchal graṅṭh— (*gâṅṭh baṅdhan, gâṅṭh chitnâ, gâṅṭh joṛâ, graṅṭh baṅdhan*)—the ceremony of knotting together the clothes of the bride and bridegroom at the marriage ceremony (biyâh).

Aṅchar—see aṅchal.

Aṅchar dharuâ—(*dharnâ* = to hold] (*gâṅṭh pakṛâî*)—part of the marriage ceremony when the bridegroom before leaving with the bride seizes the hem of the garments of the old women of the family and demands presents (biyâh).

Aṅchlâ— / Aṅchrâ— see aṅchal.

Aṅḍ— / Aṅḍâ— the castor oil plant. West districts (*araṅḍ*) *aṅḍ kê ban mêṅ bilarî bâgh* = a cat is a tiger in a grove of castor oil.

Dâtâ dê bintî karê, sûm satar hê jûê;
Ambâ phalê to nîch chalê, aṅḍ phalê satrûê.

[The generous man asks you to take a thing, while the miser draws himself up. When the mango fruits it hangs down, while the castor oil seed cocks itself up.]

Aṅḍail—[*aṅḍâ* = an egg] (*aṅḍêl*)—a laying fowl (murghî).

Andarât—[*andar* = inside]—the inner rooms or women's quarters in a house. East districts.

Andar kî mâtâ—lit. small-pox inside; rinderpest in cattle (chêchak).

Aṅdarsâ—a sweetmeat made of rice, flour, and sugar. West districts (anarsâ).

Aṅḍê kaṅḍâ—pieces of cow-dung collected on grazing grounds for fuel (gobar).

Aṅḍêl—see aṅḍail.

Aṅdhâr—a rope sling, two of which are filled with sheaves and carried on a pack animal. Allahabad.

Andhêrî—[Skt. *andha* = blind]—blinkers for cattle or horses (aṅdhiyâ).

Aṅdhêriyâ karnâ—(*baiṭhâvan, paṭâṅṛ*)—to do the first hoeing of sugarcane. West districts (îkh).

Aṅdhêriyâ pâkh— / Aṅdhêriyâ paksh— the dark fortnight of the month (paksh).

Âṅdhî—a dust-storm, *âṅdhî kâ âm* = a wind-fall.

Bâṅdî kê âgê bâṅdî.
Mêṅh ginnê na âṅdhî.

[One slave girl under another has no time to count whether it rains or blows.]

Ârdra Bharnî Rohinî Maghâ Uttara tîn.
In Maṅgal âṅdhî chalai, tab lo barkhâ chhîn.
[If a dust-storm occurs on a Tuesday in the asterisms of Ardra Bharpi Rohini Magha and the three Uttaras, there will be scanty rain].

Aṅdhiyâ— / Aṅdhotî— / Aṅdhvat— / Aṅdhyârî— (*aṅdhêrî, ḍhauṅṭâ, ḍhokâ, ḍhoṅṭâ, mukhêrâ, mukhêrî, mukhiyânâ, parchhâ, pâṭî*)—blinkers for cattle and horses.

Aṅdî—(*ban, band*)—the iron hoop on the nave of a wheel.

Aṇḍî—[Skt. *êraṇḍa*]—the castor oil plant. West districts (aṇḍ, araṅḍ).

Aṅḍiyâ—(*aṅṛiyâ*)—a ripe cob of maize. Upper and Central Duab (bhûṅṭâ).

Aṅḍiyânâ—[Skt. *aṇḍa* = a testicle]—to prick or punch the testicles of an ox to make him go faster.

Aṅḍrâ—(*gabaujhâ*)—the stage at which the ears form on rice. Rohilkhand (dhân).

Âṅḍû— / Aṅḍû— / Aṅḍuâ— [Skt. *aṇḍa* = a testicle]—a bull, a stallion (bijâr).

Anêr— / Anêriyâ— / Anêrvâ— lost—of cattle. East districts (âvârâ).

Aṅgâ—(1) [Skt. *anga* = the body] (*aṅgarkhâ, bâlêbar, chapkan*)—a kind of coat or jacket. Hindus have the opening over the right breast, and Muhammadans over the left. The part covering the breast is *pardah, pardâ;* that over the thigh *bâlâbar, bâlêbar;* that round the waist *kamar, toî;* the part above that *cholî;* that round the neck *girîbân, graibân;* the sleeve *âstîn, bâṅh;* the neck string *ghunḍî,* which runs in a hem *tukmâ.* For other coats and jackets see *achkan, alkhûlak, al<u>kh</u>âlaq, baṅḍî, chogâ, daglâ, fatoî, fatuhî, kamrî, kurtâ, nîmâ âstîn, qabâ, sadarî, sadrî, shalukâ.* (2) pieces of old cotton padding in a quilt.

Aṅgâ—[Skt. *anka* = side of the body]—as much cut crop as can be carried under the arm (Akvâr).

Angâkar— / Angâkrî— [Skt. *angâraka* = hot charcoal] (*bâtî, bhatulâ, bhaurâ, gâkar, gâṅkar, girdi, liṭṭi*)—bread made of pulses, such as *arhar,* gram, and *mûṅg,* and baked on hot coals. West districts (arhar).

Aṅgan — / Âṅgan — / Aṅganâ— [Skt. *angana*] (*bêṛâ*)—the enclosed space in front of a house, or in the better class of houses the inner quadrangular enclosure or courtyard—cf. chauk. *Nâch na jânâ âṅgan ṭêṛhâ* = He does not know how to dance and says the courtyard is crooked! *Sab ghar aṅdhâ âṅgan men kûâṅ* = Every one in the house blind and an open well in the courtyard!

Aṅgârî—pulse cakes cooked in ashes—see aṅgâkrî.

Aṅgârî / Aṅgariyâ [*âgê* = in front. Skt. *agra*]—(1) heads of sugarcane used as fodder (châra, îkh); (2) pieces of sugarcane cut up ready for the mill. East districts (kolhû).

Aṅgarkhâ—[Skt. *anga rakshaka* = body protector]—a kind of coat or jacket—see aṅgâ.

Aṅgarvâh—[Skt. *anga* = portion, share]—a ploughman who works half a day for one master and half for another (halvâhâ).

Aṅgauṅg / Angauṅgâ— [Skt. *anga* = share, portion]—dues of grain, &c., given at harvest for religious purposes, distribution to religious mendicants, &c. East districts (pujaurâ).

Aṅgauṛhî—[Skt. *anga* = share]—advances on perquisites given to labourers. East districts, Oudh, Rohilkhand (halvâhâ, jitrâ).

Aṅgauriyâ—[Skt. *anga* = share]—a ploughman who receives the use of a plough and oxen in lieu of wages; the use of a plough in lieu of wages. East districts (jitrâ).

Angayat—strings at the end of a bed (chârpâî).

Angêṭhî—[Skt. *agni* = fire; *stha* = to place]—a fire-place, generally movable (chûlhâ).

Aṅghiyâ—a fine flour sieve, usually made of muslin. East districts (ailak).

Anghṛâ—a pewter or mixed metal ring worn on the great toe by low caste women.

Âṅgî—[Skt. *anga* = the body] (*aṅgiyâ, aṅgro, cholî, chuliyâ, jhûlâ, kâṅchuâ, kurtâ zanânî, sînâ baṅd*)—a woman's boddice. The *kurtâ* reaches to the waist, while these boddices cover only the bosom; *mahram* is a small coat worn under the boddice.

Âṅgî—a fine flour sieve made of muslin (ailak).

Aṅgiyâ—see âṅgî.

Aṅgmâlikâ [*aṅg* = body; *milnâ* = to join] (*aṅkmâlâ, milâî, milan, milnî*)—part of the marriage ceremonies when the men embrace as their party of the bridegroon go away after the wedding—cf. samadh milâvâ (biyâh).

Aṅgnâ—[Skt. *angana*]—(1) the enclosed space in front of a house, or in a better class of house, the inner enclosure or courtyard (âṅgan); (2) visits of condolence after a death. East districts (mâtampursî).

Aṅgnai—see âṅgan.

Aṅgochha—[*aṅg* = body; *pochhnâ* = to wipe]—a handkerchief tied round the waist and used as a towel to dry the body after bathing.

Aṅgorî—[*âgê,* Skt. *agra* = in front]—the heads of sugarcane used as fodder (îkh).

Aṅgro—a woman's boddice—see âṅgî.

Aṅgul— / Aṅgulî— [Skt. *angula* = a finger]—a measure of length; a finger breadth: 8 barley corns = 1 *aṅgul*; 12 *aṅgul* = 1 span, *bâlisht.*

Anguṅg—[Skt. *anga* = share] (*uṭhâvanâ, mântâ*)—anything put aside to mark a bow. East districts.

Aṅgur— / Aṅgurî— see aṅgul.

Aṅgûsânâ—In Oudh used of the first sprouting of the cotton plant, in other places the sprouting of grain generally (diulî honâ).

Angusht—[Skt. *angushṭha*]—a finger.

Angushtânah— / Angushtarî— (*angusht*)—a finger ring.

Angut— / Angutâh— / Angutâî— / Angutê— very early in the morning. East districts (fajar).

Aṅgûṭhâ—[Skt. *angushṭha*]—the thumb or great toe; a thumb or toe ring.

Aṅgûṭhî—A finger ring.

Aṅgvâr— / Angvârâ— [Skt. *anga* = a share]—(1) (*agvârî, bhâṅjâ, bhaṅjautî, ḍaṅgvârâ, gqî,*

goiñ, harî, harsajjñâ, harsot, hûñd, jannâ, jîtâ jitairâ, jitrâ, jittâ, palṭo) reciprocal assistance in cultivation. East districts; (2) a ploughman who receives the use of a plough in lieu of wages. East districts (jitrâ).

Añgyâ—a fine flour sieve made of muslin. East districts (ailak).

Anhai—(*arhval*)—a day-labourer. East districts (mazdûr).

Aniriyâ— } strayed—of cattle. East districts
Anirvâ— } (âvârâ).

Añjal—[Skt. *añjali* = the outspread hands) *ajaulî, añjlâ, anjlî, añjul, anjulâ, anjulî, bukkâ, khalîhânî haq, haulâ, muṭṭhî*]—as much grain as can be carried in both hands spread out; a harvest perquisite given to village artizans and other menials. In Oudh usually five handfuls are taken from each cultivator's grain heap, one for the family priest (*parohit*), one for the mendicant (*faqîr*), one for the family genealogist (*bhât*), one for the gardener (*mâlî*), and one for the *chaukîdâr* or watchman.

Anjanâ—the rice crop in the hills sown in unirrigated lands in March-April, and cut in August-September (Chaitrâ, dhân).

Anjanî—the rice sown in the hills in May, and cut in September (haltyû, dhân).

Anjlâ— } see añjal.
Añjlî— }

Añjor— } [*uñjiyâlâ* = light; Skt. *ujjval* = to illuminate]—the light
Añjorpaksh— } fortnight of the month (paksh).

Añjul—
Añjulî—
Añjurî— } see añjul, muṭṭhî, siyâvar, siyâvarî.
Añjûrî—

Âñk—the cross bar which supports the axle-block in a cart (gârî).

Aṇkâî—[Skt. *aṅka* = a mark share]—valuation of crops for division between landlord and tenant (kût).

Añkar— } [Skt. *anka* = a hook]—gripes in
Añkarâ— } cattle.

Añkarî—see akrâ.

Âñkh—[Skt. *akshi* = an eye, or *ankura* = a shoot]—the sprouting "eyes" in sugarcane, potatoes. *Oculus* is used in Latin in the same sense, *e g.*, *nec modus inserere atque oculos imponere simplex* = nor is the method of grafting and inoculation one and the same. Virgil Georgics, II. 73. Similarly in Greek the term is ἐνοφθαλισμός (îkh).

Añhkuâ—[see âñkh]—the first sprouting of pease and similar crops (akhuâ, maṭar).

Añkil—a bull (bijâr).

Añkmâlâ—[see añgmâlikâ]—the mutual embracing of the parties of the bride and bridegroom at a marriage when the former make money presents to the latter.

Âñknâ—[Skt. *aṅka* = a mark or share]—to estimate the price of anything; used in particular of the estimating the value of crops for division between landlord and tenant (kûtnâ).

Añkrâ— } [Skt. *anka* = a hook]—(1) (*âkrî, ḍâñkî,*
Añkrî— } *ḍaggî, ḍuñgas, hîñchkî, laggâ, laggî, lâgî, laksî*) a forked stick for pulling down fruit, &c.; (2) gripes in cattle (añkar).

Añkrî— } [Skt. *anka* = a hook, a curve]—small
Añkṭâ— } irregularly-shaped pieces of nodular
Añkṭî— } limestone used for road metal and lime burning (kankar).

Âñkû—[see âñknâ]—a man employed to value crops for division between landlord and tenant.

Añkur— } [Skt. *ankura*]—(1) (*phutâo*) the
Añkuṛ— } first sprout from a seed; (2) gripes
Añkurâ— } in cattle (aiñchâ); (3) the iron
Añkuṛâ— } hook for removing the melted
Añkuṛhâ— } glass from the furnace (chûṛîhâr); (4) the lapidary's lever (hakkâk); (5) the ring used by the fringe-maker (paṭvâ).

Añkurî—[see añkurâ]—(1) the sole of the plough. Bundelkhand and adjoining Duâb districts; (2) gram or pulse soaked in water; (3) a curved sickle.

Âñkuṣ— } [Skt. *ankusha*]—the elephant goad.
Añkus— } *Hâthî to âñkus tajê,*
Añkusâ— } *Aur ghoṛâ tajê laṛâm;*
Bhalmânas gun ko tajê
Jab avgun tajê ghulâm.

[When the elephant refuses to obey the goad, the horse the bit, a gentleman to do good: then will the slave give up what is bad.]

Ankûṭ—[*an, ann* = grain; *kûṭnâ* = to pound]—the festival in commemoration of Krishna's sacrifice, held on the day after the *Divâlî*.

Añkvâr—[see akvâr]—a bundle of cut crops which can be carried under the arm (akvâr).

Anmuṇâh— } the morning and evening twi-
Anmundâh— } light; early in the morning while it is still dark; about dark in the evening. East districts (fajar, shâm).

Ann— } [Skt. *anna*]—grain (an).
Anna— }

Annaprâsan— } [Skt. *anna* = grain; *prâshana*
Annaprâsana— } = to cause to eat] (*chaṭânâ*
Ânprâsan— } *chaṭaunâ*)—the first feeding
Anprâsana— } of the child with grain.

Manu (II, 34) says—"the child should be fed with rice in the 6th month, or that may be done which by the custom of the family is thought most propitious." The ceremony is now generally performed in the 7th or 8th month after the child is born.

Âṇṛî—(1) the vessel for cooling iron in a forge. Rohilkhand (lohâr), (2) [? Skt. *âṇi* = a linchpin]—the knob at the end of the pestle in a sugarcane-mill. Rohilkhand (kolhû).

Aṇṛiyâ—(1) a ripe cob of maize. Duab (aṇḍiyâ, bhûṇṭâ); (2) a curl of hair (*bhauṅrî*) under the eyes of a horse, a very bad mark.

Âñsûdhâr—[*âñsû* = a tear; *dhâr* = flow] (*ḍharakâ*)—a disease in the eye in cattle causing it to water.

Âṇṭ—[lit. = a knot] (*âṇṭî, phâṇṛ, phâṛ, suddhâ ṭéṇṭ, ṭét*)—a knot in the loin cloth for holding valuables. West districts.

Âṇṭâ—[Skt. *ârdra* = fine, moist]—flour (âṭâ).

Aṇṭâ—(*aṭṭâ, aṭânâ*)—the field watchman's platform. Bahraich (machân).

Antahû—[Skt. *anta* = the end]—the evening meal; a word used by Sarâogis and Jains.

Ântar— } [*antar* = between, Skt. *anta* = end
Antar— } limit]—(1) the "land" or portion of
Antarâ— } soil left between each furrow; (2)

the circle or patch of land assigned to each plough. East districts; (3) the rows in a betel plantation; (4) an interval of space; *êk ghar kê antar* = one house off; (5) an alley or lane (râstâ).

Aṅtarpâl—(*atarpâl*)—waste land. Central and Lower Duâb (baṅjar).

Âṅṭhâ—[? conn. with *âṅṭnâ* = to be full]—a sheaf of wheat, etc. Hill districts (pûlâ).

Aṅṭî— } [see last] (*âṭî, aṭiyâ, aṭṭî*)—a large
Âṅṭî— } bundle of rice. East districts (bojh). Mr. Grierson in his Maithili Vocabulary defines it as "a bundle of grain divided at the end of a day's work between the reaper and his master."

Âṅṭî—[*âṅṭ* = a knot]—(1) (*âṅṭ*) the knot in the loin cloth for holding valuables. West districts; (2) the wooden reel used by the fringe-maker (paṭvâ).

Âṅt kaṭṭû—[*âṅṭ* = bowels; *kâṭnâ* = to cut]—diarrhœa in cattle. Duâb.

Anuâ—[Skt. *anûpa* = near water] (*anûvâ*)—(1) the place where the men stand in raising water. Duâb (ḍol); (2) a small underground irrigation reservoir. Ghazipur.

Anurâdhâ—[Skt. (*aṅurâddha*) = accomplished]—the 17th lunar asterism (nakshatra).

Bhâdon sudî chhat ko, jo Anurâdhâ hoê,
Tâtâ Sambat yûṅ juṛê, bhûkâ rahê na koî.

[If Anuradha fails on the 6th of the light half of Bhâdon, the season will be so good that no one will starve.]

Anûvâ—see ânuâ.

Aṅvalâ—crops cut unripe. East districts (arvan).

Âṅvan— } (1) the ashes plastered on a cooking pot
Aṅvan— } to prevent it from burning. East districts (lêvâ); (2) the iron axle box of a cart (gâṛî).

Anvanihâṅ—the bride's escort. East districts (pathauniyâ).

Anvâṅsâ—[Skt. *anu* = small; *aṅsha* = share]—a middle-sized sheaf, larger than the *muṭṭhâ* or *pûlâ* (qq.v.).

Anvâṅsî—[see last]—the sheaf given at harvest time to the village watchman. East districts.

Anvâṅsî—[*anvânsâ*] (*nanvânsî*)—$\frac{1}{8000}$ part of a *bighâ*.

Âṅvar—(*jêr, khêrî, sâm*)—the afterbirth. East districts.

Anvaṭ—a big toe ring with a shield of silver or enamel above.

Anveiâ—the bride's escort. East districts (pathaunîyâ).

Âṅvlâ—[Skt. *amâlaka*] (*anolâ*)—the myrabolan tree (*phyllanthus emblica*). It is known as the *Brahma briksh* or tree of Brahma. It is worshipped by agriculturists on 11th Phâgun (February-March), and also in Kârtik (October-November), which day is therefore known as *âṅvlâ êkâdasî*. On this occasion libations are poured at the root of the tree; a thread (generally yellow or red) is bound round the trunk; prayers are offered up for its fruitfulness, and the ceremony is concluded by a *pranâm* or reverential inclination of the head to the tree.

Âolî—(*Dânâbandi*)—estimating the produce of a field from the produce of a *bisvâ*. The rule is—take the number of *sers* yielded by a *bisvâ*: halve it and you have the produce per *bighâ* in maunds: the produce of a *bisvâ* is similarly ascertained from that of a *bighâ* by doubling the latter in maunds and calling the product *sers*.

Aoṭî—[? *auṭnâ* = to boil] (*chanêṭh*)—drugs and messes given to cows when calving. Duâb.

Âpâ—[Skt. *âtmâ*]—an elder sister; a term of respect for an elder person; generally used among Muhammadans (jîjî).

Apara êkâdasî—[Skt. *apara* = posterior, later]—a term used for the 11th dark half of the month of Jeṭh.

Âphar—[*apharnâ* = to be full]—the threshing floor. East districts (khalihân).

Apharâ— } [*âphar*]—windy colic in animals
Apharâî— } (aphrâî).

Aṅdhâ Jâṭ kaṭorâ pâyâ,
Pî pî pânî apharâyâ.

[The blind Jâṭ found a water cup and drank till he burst.]

Aphîm—opium (afiyûn).

Aphrâ — } see apharâ.
Aphrâî— }

Aphû — } opium (afiyûn).
Âphû— }

Mîthî koî bastu nâhîṅ,
Mîṭhî jâkî châhê.
Pêṛâ misrî chhâṛkê
Âphû khât suhâê.

[Sweets are nothing, but sweets are what one loves best. There are those who leave sweets and sugar and delight in eating opium.]

Âr— } [Skt. *âra*, rt. *âr* = to insert]—(1) (*âṛ,*
Âṛ— } *arai, arauâ*) the spike at the end of a goad; (2) a prop to support a falling roof; (3) the thick spokes of a cart wheel (bahlî); (4) an ornament worn by women on the forehead; also the streaks of sandal put on the forehead.

Âṛ—[lit. concealment, protection]—(1) a kind of mortgage (rahn): *âṛ karnâ, aṛak dênâ* = to mortgage property. Duâb; (2) a brick or stone put behind the wheel of a cart to prevent it from slipping.

Âṛâ—(1) (*ṭhâṛâ*)—cross-ploughing of land, considered very valuable as a means of fertilising the soil. The Indian cultivator agrees with Virgil Georgics I, 97-99.

Et qui proscisso quæ suscitat æquore terga.
Rursus in oblicum versus perrumpit aratro,
Exercetque frequens tellurem, atque imperat arvis.

[Great are his services who having broken through the earth's crust and made it lift its ridgy back, turns his plough and drives through it a second time crosswise, and piles earth again and again, and bows her fields to his will. Conington—Trans.]

(2) The second ploughing of a field. Upper Duâb (dochâs).

Ârâ—[see âr]—(1) the spokes of a wheel. The *ârâ dâṅṛiyâ* of Rohilkhand and *ârâ gaj* of other places are used in the same sense (arhaṭ, bahlî, gâṛî). *Ârâ* means properly the thick spokes, while the thin spokes, are *gaj*; (2) a large saw; sharpening the teeth is *bihâṛ* (baṛhaî).

Arahar—the *arhar* (qv.) pulse—*cytisus cajan.*

Arai—[see âr]—the spike at the end of a goad.

Arai—[see aruî]—the edible arum (ghuiyân).

Aṛak dênâ [see âṛ]—to mortgage anything (rahn).

Ârâm pâî [lit. = foot rest]—a sort of woman's slipper (jûtâ).

Âṛan—[see âṛ]—the spikes which connect the felloes in a wheel. Duâb and Rohilkhand (gâṛî).

Aṛanâ—[see âṛ]—a beam used to support a falling roof or wall (ballî).

Arańd— } [Skt. *êranḍâ*] (*anḍâ, anḍî, rênḍî,*
Araṅḍâ— } *rêṅṛ*)—the castor oil plant (*ricinus*
Araṅḍî— } *communis*). West districts.

A castor oil plantation is to the east *rêṅṛvâr* or *rêṅṛvârî.* It is popularly known as the *chamâr* among plants, and men of that caste are particularly afraid of a blow from the stalk. It is also supposed that a blow from it cures a witch. It has a very short root in proportion to its size: hence *arṅḍ kî jaṛ châkaṛî* = service is as untrustworthy as a castor oil root: and *jahâṅ rûkh nahîṅ vahâṅ araṅḍî rûkh* = in a treeless land the castor oil is counted a tree. A high variety in Azamgarh is known as *bhatrêṅḍî.*

Arâr— } [Skt. *arara* = a door]—an enclosure in
Aṛâr— } the jungles where cattle are collected
Arârâ— } at night to protect them from thieves
Aṛâṛâ— } and wild animals: a place in the jungles where the *mahuâ* fruit is collected. East districts (gausâlâ).

Arâr jânâ—to abort, of cattle.

Arârâ— } (*ḍâṅḍ*)—the high bluff over a river
Aṛâṛâ— } valley.

Arâzî—[plural of *arz* = land]—land, an estate.

Arâzîdârî—[*arâzî*]—a sub-proprietary tenure in the East districts held on payment of merely the proportionate share (*partâ*) of the Government revenue.

Âṛband—[*âṛ* qv. *band* = fastening]—(1) notches on the beam of the plough by which the adjustment is altered. East districts (hal); (2) the knot in the loin cloth behind: *âṛband bâṅdhuâ* = to wear the cloth so tight that it cannot easily be opened (dhotî).

Ardâvâ—[Pers. *ârad* = flour]—a mixture of gram and barley parched given to horses and cattle.

Ârdrâ—[Skt. *ârdra* = moist] (*âdrâ*)—the 6th lunar asterism (nakshatra).

Ârdrâ to barsî nâhîṅ, Mragshir paun na joê,
To jâni jêsû Bhaḍḍali barkhâ bûṅd na hoê.

[If there be no rain in the Ârdrâ asterism and no wind in Mragâshir, says Bhaḍḍali be sure there will not be a drop of rain.]

Âvât Ârdrâ na dîno, jât na dîno Hast,
Yê do pachtâêṅgê pâhun aur grihast.

[If it rain not as Ârdra is coming and as Hast is going, both the farmer and his guest will repent it.]

Ârdra barsê, Punarbas jâê
Din anna koû nâ khâê.

[If there is rain in Ârdra and clear weather in Punarbas, no one will lack grain to eat.]

Argânî—a clothes rope (alganî).

Argh— } [Skt. *argha* = a respectful offering]—
Arghâ— } (1) a respectful offering or libation to an idol or to a Brahman or at the marriage ceremony. "The ceremony of making a libation of water between the threshold and the spot where the first bundle of corn is deposited after being brought home from the threshing ground. This particular ceremony is supposed to be propitious, as it unites the two chief elements of man's sustenance. Another ceremony consists in placing on the threshold at seed-time a cake of cow-dung formed into a cup, filling it with corn and then pouring water on it. The practice is supposed to propitiate the deities and secure a good harvest." (Elliot Gloss., s.v.); (2) the saucer for the *lingam* in a Hindu temple; (3) a copper cup used for laving water during Hindu worship.

Aṛgoṛâ—[*âṛ* = hindrance; *goṛ* = foot]—a piece of wood tied to the neck and foot of vicious or runaway cattle. Upper Duâb (ḍaiṅgnâ).

Aṛhaiyâ—[*aṛhâî, ḍhâî* = 2½]—(1) (*ḍhâî sêr, ḍhaiyâ, kachchî pansêrî*) a weight of 2½ *sers* (man); (2) a vessel usually made of clay, holding 2½ *sêrs.*

Arhar—[Skt. *âḍhakî*] (*arahar, arrhâ, larihaddrâ, rahar, tor, tûar*)—a species of pulse (*cytisus cajan*); the dry stalks are to the east *rahrêṭhâ* or *rahṭhâ;* in North Oudh *lakṭhâ* or *jhâṅkhar;* in the Upper and Central Duâb *laud.* The pods are to the west *koṅs, kosâ,* or *phalî:* to the east *chhîmî;* in the Duâb *kurî* or *chhiyâṅ.* But *koṅs, kosâ,* is sometimes applied to a kind of vetch, otherwise known as *rauṅsâ, rausâ,* and *ramsâ.* The chaff is to the east *karâî* or *chhîmaur:* and to the west *mîsâ* or *missâ bhûsâ. Nakvâ* is the small eye or shoot in the grain (*dâl*). For bread made of *arhar* see *angâkar*:—

Arhar kî roṭî, arhar kî dâr,
Arhar dai chulhê mêṅ bâr;
Arhar ko baiṭhê tûṅḍ pasâr.
Arhar kî ṭaṭṭiyâ dê lai duâr;
Arhar kî daliyâ;
Arhar kî ḍaliyâ;
Arhar kâ ban gayâ takhṛî kâ pallâ;
Arhar baiṭhê tolê Râm Lallâ.

[*Arhar* bread, *arhar* pulse, *arhar* sticks burn on the hearth; spread out your belly (*i.e*, get pot-bellied) on *arhar; arhar* makes a door screen; *arhar* gives pulse; *arhar* makes baskets; you make the pans of your scales of *arhar*, and your dear boy sits and weighs it out.]

Arhar, arhar, mat kaho! mêro nâm kishorî;
Êk pot jârê nê mârâ, mar gayê chamrâ korî.
Arhar, arhar, mat kaho! mêro nâm kishorî;
Annâ chunnâ nibaṭ gayê to hamêṅ âyê ṭaṭorî;
Arhar, arhar, mat kaho! mêro nâm kishorî;
Aur nâj kê solah khâê, mêrî do bahutêrî.

[Don't call me *arhar!* my name is dear maiden. If one night's frost blight me, dies every Chamâr and Korî. Don't call me *arhar!* my name is dear maiden. When all other grains are gone you come fumbling after me. Don't call me *arhar!* my name is dear maiden. Two cakes of me are as filling as sixteen of other grains.]

Arhar kî dâl, khaṭâî âm kî:
Ṭakâ bhar ghiû, ḍâl rasoî Râm kî.

[Arhar pulse acidulated with unripe mangoes and half a chhatâk of butter make a dish for the gods.]

Arhaṭ—[Skt. *ara* = spoke of a wheel; *ghaṭṭa* = a landing-place] (*rahat*)—the Persian irrigation wheel. The wooden pillars are in the Duâb *khambh* or *sipâyâ:* in Bundelkhand *chûriyâ* or *jêr*. In Bundelkhand the thick beam laid over the well is *panêṭ* and in the Upper Duâb *jhâlû*. The horizontal roller is *bhauṅrî* or *lâṭh:* the sides of the perpendicular wheel *bhauṅrâ:* the pieces of wood tied across both rollers—four to each—*siṅghârê;* the beam fixed to the rollers on which the rope is tied *gadêlo*: the pieces of wood forming the wheel *ârâ* or *pain*. Most of these are Bundelkhandi terms. In Muzaffarnagar the perpendicular cogged wheel is *chakrî*, of which the cogs are *muṭṭhiyâ:* the small peg fixing the axle *mâkrâ:* the horizontal wheel *chakkar*, of which the teeth are *khubbê*, and the break or ratchet to prevent it from turning back *aḍḍâ:* the pieces of wood forming the wheel *muṅḍâ;* the felloes *bâṅgê:* the spokes supporting the vessels *phariyâ*. In Bundelkhand the hollow pipes through which the water is discharged are *panrâ* or *piriyâ*. In Muzaffarnagar the trough into which the water falls first is *pârchhâ*, and the short middle trough *bâṛî*. The rope round the wheel to which the pots are tied is usually *mâlh*. In Bundelkhand the wedges fixing the pots to the rope are *kirvârê*, and the cord fastening the rope to the beam *nâuṭ;* the bamboos tied round the wheel *maṛoṛ*. In Muzaffarnagar these are of wood and called *rêṅṛiyâ*. The buckets are in Bundelkhand *gharî* or *ghaṛî;* in the Duâb and Rohilkhand *karvâlâ, karvârâ, ḍîṅḍ* or *ṭîṅḍ;* in Muzaffarnagar *ṭiṅḍar*. In Muzaffarnagar they are fixed to the wheel by strings *barrî:* the rope or stick used to keep the string of pots straight in the well is *sûtlar*.

Âṛhat— } agency or commission.
Aṛhat— }

Aṛhatiyâ—a commission or grain broker (ghallâ farosh).

Aṛhiyâ—[see aṛhaiyâ]—a little wooden or earthen platter for holding scraps (kaṭhautâ).

Aṛhval—a day-labourer. East districts (anhai).

Ârî—[see âr, ârâ]—(1) a small saw; (2) the small spokes of a wheel; (3) a crack in a masonry well—Duâb; (4) a patch of land between two fields left uncultivated, on which cattle graze. East districts—cf. ârmârab.

Aṛîlâ— } [*aṛnâ* = to stick or stop]—a jibbing
Aṛiyal— } horse or ox.

Arivan—(*phâṅsâ*)—the knot of the rope tied round the neck of a water vessel (ubkâ).

Âriyâ—a kind of encumber.

Ariyâ—[see âlâ]—a small shelf in a house (tâq).

Arjal—a horse with white stockings, considered unlucky, the worst is if only one forefoot is white. It also means a horse who has one stocking of a different colour from the other three.

Arkchîn—a round cap (ṭopî).

Ârmârab—to dig the edges of a field. East districts (khodnâ).

Arnâ— } [Skt. *âranya* = born in a for-
Arnâ bhaiṅsa— } est, wild]—a bull buffalo.

Râṅḍ, lugâî, arnâ bhaiṅsâ,
Jo bigṛê to hovê kaisâ.

[If a widow, a wife or a bull buffalo lose their tempers, what may not happen.]

Arnâ— } pieces of dry cow-dung collected
Arnâ kaṇḍâ— } in grazing grounds for fuel (binuâṅ kaṇḍâ, gobar).

Aronâ—[*a* priv. *lon* = salt]—food prepared without salt or condiments (alonâ).

Aroṅd—[Skt. *arodhana* = secret place]—heat in cattle and other animals. West districts (garmî).

Âṛpardah—[see âṛ]—the screen behind the driver in a ox cart (bahlî).

Arrâ—[P Skt. *âḍhaka* = a grain measure]—all kinds of grain mixed up together (satnaja).

Arrhâ—[see arhar], the pulse *cytisus cajan*. Bundelkhand.

Arsî— } [Skt. *âdarsha*, rt. *âdṛish* = to look at]—
Ârsî— } a ring set with a piece of mirror worn on the thumb by women: *baṅdar kê hâth ârsî* = a looking-glass ring on a monkey's hand, *i.e.*, throwing pearls before swine.

Mûrakh ko pothî dînê, bâṅchan ko gungâth
Jaisî nirmal ârsî dînê andh kê hâth.

[Giving books to a fool which are only fit for an intelligent man is like putting a bright mirror ring on the hand of a blind man.]

Arsî—[see alsî]—linseed.

Ârtâ— } see ârtî.
Ârto— }

Arthi—[Skt. *ratha* = a conveyance] (*bîvan, jhanjhî, piṅjri, ranthî, ṭaṛrî, ṭaṭṭî*)—the Hindu funeral bier; the Muhammadan bier is *janâzah*.

Ârtî—[Skt. *arâtrika*]—(1) a ceremony of putting lights in a lamp of three or five wicks and waving it over an idol; *ârtî karnâ* = to charm for the evil eye: (2) the peculiar lamp-stand or saucer used in a Hindu temple: (3) the peculiar song sung at the time of this ceremony: (4) part of the marriage ceremony. After the *tilak* (qv.) a married woman (not a widow) receives the boy at the door of the women's apartments, and lighting a lamp on a brass pan (*thâlî*) she puts it in the boy's hand; and taking the two corners of her sheet (*dopaṭṭâ*) in her hand, she touches the pan, then the boy's forehead, then her own forehead. She then takes a vessel (*lotâ*) full of water, moves it round the boy's head, and drinks the water herself. She then moves a ring round the boy's head and gives the ring to the family barber. All the women of the brotherhood similarly wave pice round the boy's head, and give them to their own barber. They then feed the girl's barber and distribute alms to menials and Brahmans. They then give a rupee as a present on going (*bidhâî*) to the girl's barber, and by him they send to the girl a string (*lachhhâ*) of beads, a cocoanut, five raisins, five dates, some finger dye (*mêhndî*), and 1¼ ser *laḍḍû* sweetmeats. These the barber brings to the girl's father who, selecting an auspicious day, ties the string on the girl's head and puts the dye on her fingers. This completes the betrothal (*sagaî*). The *artî* ceremony is also known as *sêval* or *parachhan*. The primary object of it is to ward off the evil eye.

Âṛtiyâ—a commission agent or broker (ghallâ farosh).

Âṛto—see ârtâ, ârtî.

Aṛuâ—[*aṛna* = to stop]—vicious—of animals (aṛyal).

Aruî—[Skt. *âlu* = an esculent root]—the edible arum (ghuiyâṅ).

Arujhâ—[prop. *arjhâ arajhnâ* = to be tangled] —tangled hemp (san).

Arvâ châur— } rice that has not been parboiled
Arvâ châval— } before husking; eaten by the richer classes; distinguished from *bhûṅjiyâ* or *usnâ châur* which is cheaper and eaten by the poor.

Arvan—[Skt. *arpaṇa* = offering] (*bhadahar, bhadâro, dadrî, gaddar, gadrâ, harihâ, harkaṭ, kaval, khavîd, khûd*)—crops cut unripe. It is also used to mean the first cutting of the crop (called to the east *râs*) which is not taken to the threshing-floor, but brought home and given to the family gods and Brahmans. "To the west of the Province the grains usually taken home in this way are *shamâkh* in the autumn and barley in the spring harvest. When it is brought home the grain is taken out of the ear, mixed up with milk and sugar, and every member of the family tastes it seven times" (Elliot Glossary, s.v.); also see Bareilly Settlement Report, p. 77. The season is of course one of festivity.

Phûlâ phûlâ kyûṅ phirê? Ghar arvan âyâ.
Jhûkâ jhûkâ kyûṅ phirê? Ghar piyâdâ âyâ.

[Why so happy? The first fruits have been brought home. Why so downcast? Because the peon has come to demand the revenue.] In the East districts *aṅvalâ* is a little grain cut first. *Ummî, ûmî* or *umbî* to the east, and *murkî* in Rohilkhand is unripe wheat and barley cut for parching. Unripe gram cut and parched is *holâ, horâ, holhâ, horhâ*, and in East Oudh *birvâ*; also see navân.

Arvan—the knot in the rope round a water vessel. East districts (ubkâ).

Arvâr— } a thick beam or pillar for supporting a
Arvâsâ— } roof (ballî).

Arvî—[Skt. *âlu* = an esculent root] (*aruî*)—the edible arum (ghuiyâṅ).

Aṛyal—[*aṛnâ* = to stop]—a jibbing horse or ox.

Arzâl—[plur. of *rizâlah, razîl* = a low common person]—low caste inferior cultivators: opposed to *ashrâf*. Oudh.

Asâmî—[plur. of *ism* = a name: from the heading of the village register, where *asâm* = names of the cultivators]—(1) (*jotâ, jotâr, jotiyâ, kâshtkâr, kirsân, kisân, krisân*) a cultivator; (2) a debtor to a village banker (ṛinihâ).

Âsan— } [Skt. *âsana* = sitting]—(1) the driver's
Asanî— } seat in a pony cart (ekkâ); (2) (*âsnî*) the mat in a Hindu temple, or one used by an ascetic. The *kushâsan* or *darbhâsan* is made of the sacred *kusa* grass; the *ûnîâsan* or *urnâsan* of wool.

Âsâṛh—[Skt. *âshâḍha*]—the 4th luni-solar month = June-July.

Krishṇ Âsâṛhî pratipadâ jo aṅbar gargaṅt,
Kshattrî kshattṛî jûjhiyâṅ, nishchai kâl paraṅt.

[On the 1st of the dark half of Âsâṛh if there be thunder in the sky, kings will fight and there will surely be famine.]

Dhur Âsâṛhî bijju kî chamak niraṅtar joê.
Somâṅ Shukrâṅ Surgurâṅ, to bhârî jal hoê.

[If lightning blaze continuously at a distance in Âsâṛh on a Monday, Friday, or Thursday there will be heavy rain.]

Dhur Âsâṛhî kî ashṭamî sasî nirmalî jo dêkh.
Pîv jâêkai Mâlvê, maṅgat ḍolo bhîkh.

[If you see the moon clear on the 8th of Âsâṛh, go my love to Malwa and beg from house to house.]

Navêṅ Âsâṛhî bâdloṅ jo garjê ghanghor,
Kahai Bhaḍḍalî Joêsî, kâl paṛê chahûṅ or.

[On the 9th of Âsâṛh if there be loud thunder in the clouds, says the prophet Bhaddalî, there will be famine on all sides.]

Dasai Âsâṛhi krishṇ kî Bhaḍḍalî, Rohinî hoê,
Sastâ dhân bikâêsi, hâth na chhovai koî.

[If the asterism of Rohinî fall on 10th dark half of Âsâṛh, Bhaddalî says "Rice will be so cheap that no one will touch it.]

Sudî Âsâṛh mêṅ Buddhâ ko udai bhayo jo dêkh,
Shukr aur Shrâvan lakho, mahâ kâl ab rêkh.

[If Mercury rise in the light half of Âsâṛh and Venus set in Sâvan, expect severe famine.]

Sudî Âsâṛh kî pañchamî gâj dhamdhamâ hoê,
To yoṅ jâno Bhaḍḍalî, madhurâ mêghâ joê.

[When thunder resounds on 5th light half of Âsâṛh, says Bhaddalî "be sure the rains will be moderate."]

Sudî Âsâṛh naumî dinâ bâdar jhinâ chaṅd,
To yoṅ jâno Bhaḍḍalî bhûmî ghano anaṅd.

[On 9th light half of Âsâṛh if clouds obscure the moon, "be sure," says Bhaddalî, "the land will be very prosperous."]

Chittra Svâtî Bishâkhṛî jo barkhai Âsâṛh,
Chalo nârâṅ bidêshrâ, paṛasi kâl suṅgâṛh.

[If rain fall in Asâṛh in the asterisms of Chittrâ Svâtî or Bishâkhâ: go women to another land. There will be a severe famine.

Âsâṛhî pûnyo divas bâdal bhinau chaṅd,
Jo Bhaḍḍalî josî kahai, sagalâ narâṅ anand.

[At the full moon of Âsâṛh if clouds surround the moon, the prophet Bhaddalî says "every one will be happy."]

Âsâṛhî pûnyo dinâ nirmal ûgai chaṅd
Pîû jâo tum Mâlvê, iṭai chhai dukh duṅd.

[If on the full moon of Âsâṛh the moon rise clear, Go to Malwa my dear, there will be sorrow and trouble.]

Âsâṛhî pûnyo dinâ, gâj bîj barasaṅt,
Nâsai lakhshan kâl kâ, anaṅd mâno saṅt.

[If there be rain with thunder and lightning at the full moon of Âsâṛh, it will remove the signs of famine and every one will be happy.]

Âsâṛhî pûnyoṅ kî sâṅjh
Bâyu dêkhjai nabh kê mâṅjh,
Pûrab, Uttar, aru Ishân,
Jo rukh hai to samyo jân.

Agnî Nairit bâyu jo kon,
Samyo nâsai chalai ju paun.
Dakhshin pashchim âdho samyo—
Sahdêv Josî aisê bhanyo.

[At the full moon of Âsâṛh watch the wind in the midst of the heavens. "If it blow east, north, or north-east consider the season lucky. If it blow south-east or south-west consider the season bad. If it blow south or west consider it a medium season," says Sahdev, the prophet.]

Âgê Maṅgal, pîchhê Ravi jo Asâṛh kê mâs,
Chaupad nâsai chahûṅ dishâ, birlê jîvan âs.
Âgê Ravi, pîchhê chalai Maṅgal jo Âsâṛh,
To barkhai anmoklai, pirthî anand bâṛh.

[If Mars be in front and the Sun behind him in Âsâṛh there will be general destruction of quadrupeds and little hope of life. If the Sun be in front and Mars behind in Âsâṛh there will certainly be rain and the world will be happy.]

Âsâṛh kâ mor ḍhâî din [the peacock appears to Âsâṛh only two and a half days—in allusion in the limited time for sowing the autumn crops].

Asâṛhî— } (1) the autumn crop (*kharîf*) so
Asâṛhû— } called because it is sown in Âsâṛh. It is also used for the spring harvest (*rabi'*), the ploughing for which begins in Âsâṛh. (2) Indigo sown at the beginning of the rains (nîl); (3) the *asâṛhî khod* is the special hoeing of sugarcane in Rohilkhand.

Asgun—an inauspicious omen—see **shagun**.

Asharfî—see **ashrafi**.

Ashlêkha— } (*asrêkha, ashrêsha*)—the 9th
Ashlêsha— } lunar asterism (**nakshatra**). For proverbs see under **Chiraiya** and **Pukh**. It is very unlucky to be born in this asterism, and the ceremonies are the same as in Mûl (qv.).

Âshnâ— } [literally = a lover] (*âsnâ, asnâo*)—
Ashnâo— } generally a relation, an acquaintance, or connection; in the West districts specially used for a son-in-law (**rishtadâr, dâmâd**).

Ashokashṭamî—the 8th of the *ashoka* tree (*jonesia Ashoka*) *Chait sudî 8* = the 8th of the light half of Chait; water in which buds of the tree are soaked is offered in honour of Vishnu.

Ashrâf—[plural superlative of *sharîf*]—respectable, well born; of cultivators, high caste and entitled to certain privileges—see **arzâl**.

Ashrêsha—see **ashlêkha**.

Ashṭamî—[Skt. *ashṭa* = eight]—the 8th day of the lunar fortnight.

Ashvinî—[lit. = possessed of horses]—the 1st lunar asterism (**nakshatra**).

Asîch— } [*a* priv. Skt. *sich* = to sprinkle]—
Asîchâ— } unirrigated land (**khâki**).

Âsin—the month Kuâr (qv.).

Askêl—a sort of hobble for an animal, connecting one fore and one hind foot (**chhân**).

Askulsiyâ—a mode of light ploughing when the yoke is fastened to the lower part of the beam near the share. Upper Duâb.

'Asl—principal; capital out at interest (**sûdi**).

Âsnâ—see **ashnâ**.

Âsnî—[Skt. *âsana* = sitting]—the mat used in a Hindu temple or by a religious ascetic (**âsan**).

Asnoî—see **âshnâ**.

Asoj—[Skt. *ashvayuj* = harnessing horses]—the constellation Virgo—see **Kanyâ Saṅkrânt**: the month Kuâr (qv.).

Asrêkha— } see **ashlêkha**.
Asrêsha— }

Assârâ— } brown sugar partially cleaned of
Assâṛhâ— } molasses. East districts (**shakkar**).

Assêrâ— }
Assêruâ— } a weight of half a ser (**man**).
Assêrvâ— }

Ast—[Skt. *asta*]—the west region of the sky: evening (**shâm**).

Ast—[Skt. *asthi*]—the bones of dead relations collected on the second or third day after cremation to be removed to some sacred river, etc. (**Phûl**).

Astân— } [Pers. from Skt. *sthâna*]—a thres-
Astânah— } hold (**dâsâ**).

Astar—(*miyâṅtah, miyâṅtahî, tallâ*)—the lining or inner part of a garment as opposed to *abrâ* (qv.).

Astarkârî—plastering of a wall.

Asthân— } [Skt. *sthâna* = standing]—a place,
Asthânâ— } a shrine; specially a place set apart for idol or ghost worship.

Asthâpan— } [Skt. *sthâpana* = fixing, placing]
Asthâpnâ— } (*sthâpanâ, sthâpnâ*)—placing; in particular the ceremony connected with the placing of an idol in its shrine.

Asthî—[Skt. *asthi*]—the cremated bones of a corpse—see **phûl**: *asthi bînnâ* = to collect the bones of a deceased relation for removal to a sacred river.

Astûrâ—[*ustâ* = a barber] — a barber's razor (**nâî, ustarâ**.)

Âṭâ—[Skt. *ârdra* = fine, moist] (*âṅṭâ, ârad, chûn, churnî, gadam, kaunik, pisân, pisiyâ*)—flour, generally of wheat. For various kinds of flour, see **akharâ, bêsan, chokar, darrâ, maidâ, mêrkhun, râvâ, saṭṭû, sûjî**. *Âṭê kâ chirâgh ghar rakhûṅ to chûhâ khâê, bâhar rakhûṅ to kavvâ lê jâê.* [If I make a lump of flour and put it in the house the rat eats it; if I put it outside the crow carries it off] *âṭâ nibaṛâ bûchâ saṭkâ.* [When the flour is spent my dog "Cropears" slopes off.]

Aṭâ—[Skt. *aṭṭaka*] (*aṭârî, aṭariyâ, bâlâ khânah, bâm, chaubârâ, koṭhâ, maṅḍhâ, pân, ûparauṭî koṭhrî*)—the upper story of a house.

Aṭâ—[cf. *aiṅṭh* = twist]—a reel for winding thread (**aṭêran**).

Aṭâlâ—[Skt. *aṭṭâla*]—a pile of grain, etc.

Aṭânâ—A field watchman's platform (*âṅṭâ, machân*) parts of Oudh.

Âtar—see **âṅtar**.

Aṭârî— } see **aṭâ**.
Aṭariya— }

Atarpâl—[*aṅtar* = interval; *pâlâ* = cherishing]—land formerly cultivated and subsequently abandoned. Central and Lower Duâb (**aṅtarpâl**).

Aṭêran—[*aṭṭî, âṅṭî* = twist] (*aṭâ, âṭan, natai, nâtaiyâ*)—the reel on which the thread is wound off from the spinning wheel. In reeling silk a second frame-work reel called *liautî* is used, and from this the silk is wound up on another reel called *khalî*.

Athâî— } [Skt. *sthâ* = to stand]—the sitting
Athâîṅ— } platform near a house. West districts and Bundelkhand (baiṭhak, chabûtrâ).

Athal—(*athar*)—the ceremony of bathing the bride and bridegroom on the third day after marriage by eight men and women respectively (byâh).

Aṭhaniyâ— } [*âṭh* = eight; *ânnâ* = an anna]—an
Aṭhannî— } eight-anna piece; thence the half-yearly revenue instalment (adkarî).

Athar—see athal.

Athîn—[Skt. *athmana*]—evening (shâm).

Aṭhmâs—[*âṭh* = eight; *mâs* = month]—land ploughed constantly for sowing sugarcane for eight months, from the beginning of the rains till the following spring.

Athrâ— } (*taslî, kuṅdî, kuṅḍêrâ*)—an earthen
Athrî— } pan used as a mason's mortar trough, a kneading pan, in the manufacture of curds, by a dyer, etc. The *athrî* is a smaller size than the *athrâ*.

Aṭhvârâ—[Skt. *ashṭa* = eight; *vâra* = day]—(1) a week (huftâh); (2) a ploughman who, in consideration of the loan of a plough for a week, works the rest of the month for the lender; (3) see aṭhvariyâ.

Aṭhvarîyâ—(*aṭhvarâ*)—a money-lender who collects his interest every eight days.

Aṭî— } [*aṭṭî, âṅṭî* = a knot]—(1) (*aṭṭî, phêṅṭî*)
Aṭiyâ— } a skein or hank of thread; a skein of
Aṭṭiyâ— } silk is *bandî*, and in the East districts a skein of cotton yarn is *karchî;* (2) a sheaf or handful of corn given to reapers (âṅṭî); (3) a large bundle of rice. East districts (âṅṭî).

Atrâvan—the thick rope at the end of a bed. West districts (chârpâî, main).

Aṭṭâ—a field watchman's platform, parts of Oudh (aṅṭâ, machân).

Aûd—[prob. Skt. *a* priv. *udaka* = water] (*aût, gayâl, thân, ût*)—a man who dies childless, and hence the little masonry terraces near a village on which jars of water are placed twice a year to propitiate the ghost of a person who died childless, and for whom therefore the annual ceremonies (*shrâdh*) cannot be performed. "When a man dies childless he becomes spiteful, "specially seeking the lives of the young sons "of others. In almost every village may be "seen small platforms with rows of small "hemispherical depressions (*bhorkâ*) into which "milk and Ganges water are poured, and by "which lamps are lit and Brahmans fed to ap-"pease the ghost of the sonless dead; while the "careful mother will always dedicate a rupee "to them, and hang it round her child's neck "till it grows up." Ibbetson, Punjab Ethnography, p. 116.

Augâ— } a long whip used in driving a team
Augî— } (pain).

Auhâtî—[Skt. *a* priv. *vidhavâ* = a widow]—a woman whose husband is alive (suhâgan).

Aukân—a pile of grain and chaff ready for winnowing (silli).

Aulâ—the hobs in a fireplace on which the pots are placed. Upper Duâb.

Auṅgh—[*auṅghnâ* = to grease]—the axle, box of a cart, well, wheel, etc.

Auphar—a blacksmith's fees for doing special work at weddings, etc. (kharhak).

Ausâman— } a term used among Gûjarâtî Brah-
Ausâvan— } mans—see jhor, properly meaning rice water, and also rice water and pulse water in equal quantities.

Auṭ— }
Auṭâ— } a block on which fodder is cut
Auṭan— } (nisuhâ).
Auṭân— }

Auṭî—[*auṭnâ, auṅṭnâ* = to boil]—sugarcane juice mixed with water and boiled. East districts (avṭî).

Autî—the eaves of a house (oltî).

Âvâ—[Skt. *âpâka*]—a potter's kiln (pazâvâ).

Avâî—[rt. of *ânâ* = to come]—(1) (*avây, lagû, lâgû*) deep ploughing, effected by harnessing the yoke high up on the beam of the plough. In Azamgarh it means ploughing with a plough of which the block is new and full sized, as contrasted with *sêo*—cf. naugoî, chhoṭgoî

Avâl—[Skt. *âvâra* = enclosing]—(1) an enclosed space between houses (chauk); (2) the driving strings of a spinning wheel (charkhâ).

Avâr—disease of the tongue in cattle (jîbhâ).

Âvârâ— } [Pers. *âvârah* = scattered] (*aniriyâ,*
Âvârah— } *anêr, ânêriyâ, anervâ, bahêtû, bauṅriâb, harahâ, hirâjânâ*)—lost and strayed, of cattle. *Ralnâ* or *rilnâ* (properly = to get mixed up in a crowd) is to be lost, of cattle.

Avâsî—unripe crops cut for food (arvan).

Avây—see avâî.

Avṭî—[*auṭnâ, auṅṭnâ* = to boil] (*auṭî*)—sugarcane juice mixed with water and half boiled. East districts.

Âyan— } [lit. = going]—half a year. From
Âyanâ— } Sâvan to Pûs is *dakhinâyan*: from Mâgh to the end of Asâṛh *uttarâyan*.

B

Bâbâ—[Skt. *vapra, vaptṛi*, rt. *vap* = to sow]—a father; a paternal grandfather; a general title of respect to old or reverend persons.

Bâbal—[see *bâbâ*]—a husband; (*khâvind*) a familiar title for a father chiefly used in songs. The girl going to her husband's house says to her father—

Aj kâ din mo ko rakh,
Bâbal! maiṅ pâonî têrî;
Dêhlî to parbat hai:
Aṅgnâ bhae bidês.
Lê bâbal ghar apnâ
Maiṅ chalî piyâ kê dês.

[Keep me for to-day, father! I am your guest. Your threshold is like a mountain and your courtyard a foreign land. Keep your house now to yourself, father! I am going to my husband's country.]

Bâbar—a grass fibre used for rope-making, thatching, etc.

Babhanî— } [*Brâhmiṇî* = a female Brahman]—
Babhnî— } a stye on the eye; a blight in sugarcane. East districts.

Babûl— } [Skt. *varvûra*] (*babûr, babûrâ*)—the
Babûlâ— } gum acacia tree, *mimosa arabica*.

Babûliyânâ—(*babûryiânâ*)—land covered with acacia trees.

Babûr— }
Babûrâ— } see babûl.

Babûriyânâ—see **babûliyânâ**.

Bâchh—[Skt. *vâñchchhâ* = wish, desire, or, according to Platts, *vyaṇs* = to divide] (*bachhauṇṭâ, bachhauṭâ, bêhrî, dhârbâchh*)—in a coparcenary village, the distribution of the revenue, village expenses, etc., amongst the sharers in proportion to their shares. Western districts. In the Central Duâb it means the portion of rent paid by a cultivator.

Bachhâ— } [Skt. *vatsa* = a calf]—the young of
Bâchhâ— } cattle; a male or bull calf.
Bachhah— }

Tamâm rât mimiyâî
Ek hî bachhah biyâî.

[The goat bleated all night, and had only one kid after all. Much cry and little wool.]

Bachhauṇṭâ— } see **bâchh**.
Bachhauṭâ— }

Bâchhbarâr—[*bâchh* and *barâr* = tax]—a tenure where the holder pays only the quotum of revenue assessed on the land he occupies. Bundelkhund (**bhêj barâr**).

Bachhêrâ—[see **bachhâ**]—(1) (*bâchhâ, bachhâ, bachhrâ, bachhṛû*) a male calf (**gâê**); (2) a colt (**ghoṛâ**).

Bachhêrî—[see **bachhâ**]—a calf or filly.

Bâchhî— } [see **bachhâ**]—a female calf.
Bachhiyâ— }

Bachhṛâ— } [see **bachhâ**]—a bull calf; *gadhâ*
Bachhṛû— } *dhoiyê bachhrâ nahîn hotâ* = wash an ass as much as you like, but you can't make a calf of him. *Jahâñ gâê, vahâñ gâê kâ bachhṛâ* = where you see the cow, you will see her calf too. *Bachhṛâ khûṇṭê kê bal nâchtâ hai* = the calf jumps by the power of his peg. *Apnê bachhṛê kê dâñt kosoñ sê mâ'alûm hotê haiñ* = a man knows his own calf's teeth a mile off.

Bachnâ—a woman's foot ornament, like the *bichhiyâ* (qv.).

Bâd—[Pers. *bâd* = *nâbûd* = non-existing] (*dêkhsun, nâbûd, nâpaid*)—remission of rent on account of deficient produce.

Bâd—a private mark of the price (which admits of reduction) put by shopkeepers on goods.

Bâdal—[Skt. *vârida* = giving water; *vâra* = water] (*bâdar badlî, badrâ, badrî*)—clouds.

Divas kâ bâdar
Sûm kâ âdar.

[Clouds by day are like a miser's hospitality, *i.e.*, they bring no rain.]

Rât ko bâdar, din parchhâin
Kahê Sahid Dêv, barsê nâhîñ

[Clouds by night, shade by day: Sahid Dêv says there will be no rain.]

Divas bâdar, rât târê,
Chalo kanth jahâñ jivêñ bârê.

[The wife says—clouds by day and starry nights; come husband let us go where our children can live (*i.e.*, in anticipation of famine).]

Ahîr mitrâî, bâdar kî chhâin
Hoê hvê, nâhîñ, nâhîñ.

[Friendship with an Ahîr is as untrustworthy as clouds; they may bring rain and they may not.]

Din ko baddar, rât nibaddar,
Bahê purvaiyâ bhaddar bhaddar;
Kahê Bhaḍḍarî barkhâ nâhîñ
Sangrî jinsêñ jâiñ sukhâhîñ.

[Cloudy days and starry nights, and the east-wind blowing hard, says Bhaḍḍari there will be no rain and all the crops will dry up.]

Ashvinî galiyâ aṅt binâsê,
Galî Rêvatî jal ko nâsê;
Bharnî nâsê trâno sahûto
Krittika barkhai ann bahûto.
Bâdar ûpar bâdar dhâvê:
Kahê Bhaḍḍalî jal âjur âvê.

[Cloudy weather in the asterism of Ashvinî destroys the result of the harvest: that in Rêvatî destroys rain: that in Bharnî destroys the grass. Rain in Krittika brings much grain. If clouds run over other clouds on the sky, Bhaḍḍalî says rain will come earlier than usual.]

Ashvinî galî, Bharnî galî, galiyâ Jyêsṭha, Mûr,
Pûrva Khâṛh dhûrikiyâñ upjê sâtoñ tûr.

[Let there be cloudy weather in the asterisms of Ashvinî, Bharnî, Jyêsṭha and Mûl, if there be thunder in Pûrva Khâṛh the seven kinds of grain will grow.]

Titarvârnî bâdalî, kâjal râṅgâ rêkh,
Bê barkhai, bê ghar karai, kahê Bhaḍḍalî dêkh.

[When you see clouds like a partridge wing, and a deep dark line passing over them, says Bhaḍḍali there will be no rain, and people will wander about homeless.]

Din ko bâdar, rât taraiyâñ,
Yê Nârâyan kâhâ karaiyâñ.

[Clouds by day and starry nights. O God! what hast thou in store for us.]

Kâla bâdal darâonî, dhaulâ barsanhâr.

[The black clouds frighten us, but it is the white clouds bring the rain.]

Bâdâmî—[Pers. *bâdâm* = an almond]—almond or dun coloured, in horses, etc.

Bâdar—see **bâdal**.

Baddhî—(1) (*sêhrâ*)—the bridal chaplet; (2) a woman's neck ornament, a long chain crossing the chest and going round behind the body.

Baḍḍî—the block on which sugarcane is cut. Upper Duâb (**kolhû**).

Badh—[Skt. *vala* = strength]—an ox (**bail**).

Bâdh—[Skt. *vâdha* = resistance]—fibre and rope made of the *mûñj* grass (*saccharum munja*) (**bân**).

Badhân—[*badh* = an ox]—the tutelary god of cattle in the hills.

Badhanâ—an instrument used by a bangle-maker (**chûṛîhâr**).

Badhanâ—[Skt. *vardhanikâ* = the Buddhist sacred water vessel] (*badhnâ*)—a water-pot usually made of copper or earthenware, with a spout.

Badhaniyâ—[see **badhanâ**]—a small water-vessel made of metal (usually copper) or earthenware, with a spout.

Baḍhâr—[*baṛhânâ* = to increase]—the day after a marriage and the marriage feast held on that day (**baṛhâr**).

Badhâvâ—[Skt. *vadhû* = a young wife]—(1) presents sent to a woman after delivery, usually taken on the 6th or 40th day after the child is born; (2) a nuptial song.

Badhî—rope and fibre made of *mûnj* grass—see bâdh.

Badhiyâ—[Skt. *vadhya* = to be destroyed] (*badhya*)—a castrated animal, ox, etc. (bail, bakrâ) *bail badhiyâ, ḍhor ḍaṅgar* = cattle generally. *Badhiyâ marê to marê, Âgrâ ko dêkhâ* = Let the ox die if he please, but he has been to Agra at any rate.

Bâdhiyâ— } an instrument for making screws
Badhiyân— } (lohâr).

Badhiyânâ—[*badhiyâ* qv.]—(1) to castrate an animal; (2) (*khoṅṭnâ*) to nip off the tops of the tobacco, etc., prevent it running to seed. East districts.

Badhnâ—see badhanâ.

Badhnî—see badhaniyâ.

Badhyâ—see badhiyâ.

Badi—[Skt. *vadi*]—the dark fortnight of the month, from the full to the new moon.

Badî—a village festival in honour of the Saint *Badî uddîn Shâh Madâr*. West districts—see dam madâr.

Bâdî—[Pers. *bâd* = wind] (*bâo band, pêṭbhâgî*)—hoven in cattle: the corresponding disease to gripes or butts in horses.

Badillâ—four annas—Sunâr's slang (rupayâ.)

Badlâ—see bâdal.

Badnasl—[Pers. *bad* = low; *nasl* = caste]—see badqaum.

Badnî—[*badnâ* = to pledge, promise, Skt. rt. *vad* = to speak]—a contract whereby in consideration of an advance a cultivator engages to supply produce at a price lower than the market rate; used especially in connection with indigo and clarified butter: opposed to *khush kharîd*.

Badqaum—[Pers. *bad* = low; *qaum* = caste] (*badnasl*)—a term applied by Muhammadan villagers to pigs when they do not wish to use the word *sûar* (qv.).

Badrâ— } —see bâdal.
Badrî— }

Badshagun—[*bad* = bad; *shagun* = omen] (*asgun, kosâit, kosait*)—an evil or inauspicious omen.

Bâdshâhî lâhî— } the royal mustard; an oil plant
Bâdshâhî lâî— } —see lâhî.

Bâênâ—[Skt. *vâyana, vâyanaka*]—presents of fruits, etc., from a friend. West districts (bainâ).

Bâg—[Skt. *vâga, valga*]—a rein.

Bâgambar—[*bâg* = a tiger; *ambar* = covering]—the tiger or leopard skin on which ascetics sit.

Bagar— } (1) a fence to keep cattle out of a field;
Bâgar— } (2) an enclosure for cattle. North Oudh (nohrâ); (3) land lying along the bed of streams, usually the site of a cremation place. Hill districts; (4) a house or cattle enclosure. West districts (ghar).

Bagâr—(1) pasture ground. Bundelkhand; (2) waste land (baṅjar).

Bâgh—(*bâṛî, birvâhî, gachî, gachhî*)—a grove of trees: a vegetable or fruit garden—cf. naurañgî.

Baghchâh—a little garden (bâghîchah).

Bâgh kâ byâh—the emblematical marriage of a newly planted grove to its well, without which it is considered improper to use the fruit. The *sâligrâma* is married to the *Tulsî* representing the garden with the regular marriage ceremonies. The relations are collected, and a man on the woman's side of the family represents the bride, the owner being the bridegroom, gifts are given to Brahmans and a feast is held in the grove itself (banotsarg).

Baghar—Rice flour. Garhwâl.

Baghâr—(*chhauṅk, taṛuk*)—seasoning used with food.

Bâghîchâ— } (*bâghchâ*)—a little garden.
Bâghîchah— }

Baghlî—[Pers. *baghal*=the armpit]—(1) a housewife for holding needles and thread, worn on the side of the body (tilâdânî); (2) a slang term among burglars for a hole cut in the wall of a house close to the frame of a door or window; (3) (*baglê*) a piece of wood through which the pipe stem is fixed while being bored (gargarâ sâz).

Bagîlâ—Katthak's slang for a horse (ghoṛâ).

Baglê—see baghlî.

Baglî—a disease in rice. Bundelkhand.

Bâgon—(*bâgâ, suhâg, sahâgâ*)—the special suit of clothes worn by a bridegroom at the wedding. Bundelkhand.

Bâgtê—[*bâghtê; bâgh* = grove]—land immediately adjoining a grove where the crops are injured by the shade of trees.

Baguliyâ—a white spot like mildew appearing on the leaves of millets and causing them to wither—cf. makuâ. Rohilkhand.

Bâh— } [*bahnâ*, Skt. *vah* = to flow]—(1) a
Bah— } field water-course usually artificial: in
Bâhâ— } the West districts the term is also
Bahâ— } applied to natural water-courses (barhâ); (2) ploughing of land (bâhnâ).

Bahâdurâ— } [Pers. *bahâdur* = valiant]—a
Bahâdurî— } caterpillar which attacks gram and pease. Duâb, Rohilkhand.

Bahâî—[*bahânâ* = to cause to move] (*bahiyâr*)—rowing a boat down stream (nâo).

Bahal—[Skt. *vah* = to carry]—an ox cart (bahlî).

Bahan—[*bahnâ* = to plough]—land ploughed and left fallow. West districts.

Bahan—[Skt. *bhagini* = the happy one] (*bahin, bhakurî*)—a sister.

Bahânâ—[Skt. *vah* = to move]—(1) to plough. In the Upper Duâb the Jâṭ proverb runs—

Gêhûṅ bahâê sê,
Chanâ dalâê sê,
Dhân gahâê sê,
Makkî bârî nalâê sê,
Ikh kasâê sê.

[Wheat wants ploughing, gram clodding, rice raking, maize and cotton weeding, sugarcane loosening.]

(2) (*baladnâ, bardâb, bardânâ, bardhvânâ, bûhnâ, dhanânâ*)—to put a cow to the bull. West districts.

Bahaṅgî—[Skt. *vihangama* = sky-goer, *vihangika*—rt. *vihâ* = to be expanded]—the bamboo sling used for carrying burdens over the shoulder.

Bahar—a kind of bamboo used for making door nets (*chiq*) (bâṅs).

Bâharâ—[*bâhar* = outside]—the man who stands outside the well and empties the water bucket as it rises.

Bâhdênâ— } to plough land (bâhnâ).
Bahdênâ— }

Bahêṅt—[*bahnâ* = to flow]—(1) land liable to inundation. East districts; (2) ravines caused by floods. East districts.

Bahêtû—[*bahnâ* = to be lost]—lost or strayed—of cattle (âvârâ). Rohilkhand.

Bahî—[Skt. *vriddhi* = money-lending, usury] (*bahî khâtâ, khâta*)—an account book. The pages are *pannâ;* the left or credit side *jama';* the right or debit side *nâm, kharch;* the mark in vermilion like a Maltese cross which merchants put on the opening page of their books at the beginning of the year is *sathiyâ* (the representative of the sacred *svastika* figure). The books generally used are as follows—(1) *roznâmâ, roznâmchâ*—the diary or day-book; (2) *rok bahî, rokar bahî*—the cash-book, balanced after each transaction, of which the credit balance is *bâqî tahvîl;* (3) *khâtâ bahî*—the separate abstract of each creditor's account; (4) *jama' kharch*—an abstract (*khatauni, khatiauni*) of the day book, showing the total receipts and payments on each page; (5) *lêkhâ bahî*—the ledger; (6) *anajhî bahi*—the grain account book; (7) *gayâl khâtâ, baṭṭâ khâtâ*—the list of bad debts; (8) *jâkar bahî*—the suspense account book; (9) *chiṭṭhâ bahî*—the rough account book, afterwards entered in the day book and ledger; (10) *jaikhâtâ*—the book in which cloth merchants jot down their daily profits; (11) *bîjak khâtâ*—the book of invoices showing the list of prices and original rates.

Bâhî—[Skt. *vah* = to bear, carry]—poles forming the sides of a cart, or the sides of a bed. Upper Duâb and Rohilkhand (gârî).

Bahilâ—[according to Platts rt. *bandh* = to tie; *il* = to move]—a barren cow; an old, worn-out cow or buffalo (ḍâṅgar).

Bahin— } [Skt. *bhagini* = the happy one]—a
Bahinî— } sister (bahan).

Bahirî—a female calf when it has two teeth (bahrî, kalor).

Bahiyâr—[*bahnâ* = to float]—rowing a boat down stream (bahâî).

Bah karnâ—to plough (bâhnâ).

Bahlâ—[see bahilâ] (*bahilâ, bailâ, bailan, phard, ṭhâṅṭh*)—old, worn-out, barren, of animals.

Bahlî—[Skt. *vah* = to bear] (*bahal, bailî, majholâ*)—a light two-wheeled ox cart. The *ḍûṅḍiyâ* or *tâṅgâ* is a similar small trap without an awning. The parts of the *bahlî* are as follows: (1) the wheel *pahiyâ*, of which the thin spokes are *gaz, gaj* or *sarâî;* and the thick spokes *âr, ârâ* or *ârâ gaz.* The *tulâvâ* are strengthening spokes outside the wheel. The *paiṅjnî* are curved pieces of wood which run outside the wheel, and in which, through a hole, the axle works; (2) the cross-pieces which run from side to side at the back, and to which the *tulâvâ* are fixed — *âk* or *âkh;* (3) similar crosspieces in front to which the *paiṅjnî* are fixed—*ṭakânî* or *ṭikânî;* (4) curved pieces of wood outside the wheel fastened to the *âk*—*paṭrâ*, or in Rohilkhand *bâṅkaurâ;* (5) chains or ropes fastening the *tulâvâ* to the body—*bân, jaṅt;* (6) the iron rim of the wheel—*hâl;* (7) the quadrant of the wheel *puṭṭhî*, which are fastened to each other by spikes *phannî, johniyâ, julâhiyâ, chorkillî*, which run into mortice holes—*chhêdâ;* (8) the nave of the wheel *nâh, nâhâ*, which is surrounded by an iron ring *aṅdî, bân* or *band*, to prevent splitting; (9) the axle-box *âvan;* (10) the leather washer of the wheel *chêṅghî;* (11) the axle—*dhur, dhurâ, dhurî, bhauṅrî;* (12) the frame of the seat, *pattî*, of which the supports are *khûṅṭâ.* On these are ornamental brass knobs *phullî* or *phûliyâ;* (13) the posts supporting the awning *ḍaṅḍâ*, of which *chhatrî* is the top, and *gaddâ* the stuffed cover to keep off the sun; (14) the net forming the bottom of the seat *sâṅgî, sâṅvgî;* (15) the leather guard of the body inside the seat, *dhamâkâ, ghîrî;* (16) the back seat *dâṅtuâ, mâṅchî*, of which the frame is *khaṭolâ. Mâṅchî* is also used for the front seat on which luggage is placed; (17) the strings forming the side of the awning—*ḍorî. Pardah, ubâr, uhâr, ughâr* is the side curtain. The screen at the back is *gardkhorâ*, or *urânpardah*, and that behind the driver *ârpardah;* (18) the yoke *jûâ;* (19) the shafts *phâr;* (20) the rope fastening the yoke to the body *nârî*, or in the East districts *jhaṭkâ;* (21) the pointed end of the body under the yoke *mohrâ, mohrî;* (22) the driver's seat *shagun, shagunî, sagun, shugnî;* it is supported by posts behind *adhâriyâ, ûṅṭarâ;* (23) the iron spikes on the yoke *sail, sambhal, sammal.*

Bâhnâ—[Skt. *vah* = to carry]—to copulate—of buffaloes.

Bahnâ— } [Skt. *vah* = to carry]—(1) (*bahânâ,*
Bâhnâ— } *bâhdênâ, bâhkarnâ*) to plough land (jotnâ).

Har to bahê bailvâ, baiṭhê khâê turaṅg
[The ox has to plough while the horse can sit and eat.]

Gêhûṅ bâhê sê
Dhân gâhê sê
Ikh na jânûṅ kahê sê.

[Wheat wants ploughing; paddy wants light ploughing after sowing; sugarcane wants—I don't know what]; (2) the sugar boiling house (kolhvâr); (3) the system of using only one pan in the sugar-boiling house, opposed to *bêl* (qv.) (kolhvâr).

Bahnî—[*bahnâ* = to flow, Skt. *vah*]—the pot for removing the sugarcane juice from the mill to the boiler. Upper Duâb (saikâ).

Bahnoî—[Skt. *bhagini patî* = the lord of the fortunate]—one (*jîjâ*) a sister's husband.

Bâho—[*bahnâ*=to flow, Skt. *vah*]—a field water-course (barhâ).

Bahorâ—[Skt. *bhrama* = to turn round]—the wooden handle which attaches the well rope to the irrigation leather bag. Duâb (charas).

Bahorî—[see bahorâ]—the *juâr* millet parched.

Bahoriyâ—[dim. of *bahû* = wife] (*bahotiyâ, bahuriyâ*)—a wife (*jorû*). In the West districts usually applied to a younger brother's or son's wife—see bahû.

Bâhoro—[see bahorâ]—the sloping pathway of a well. Central Duâb (pair).

Bahotiyâ—see bahoriyâ.

Bahrâ— } (*bahirî, dohân, kalor*) —a calf when it
Bahrî— } has got two teeth. Upper Duâb.

Bahtar—[*bahnâ* = to flow] (*dahtar, dahêtar*)—drift wood, etc., carried down by rivers. East districts.

Bahtî—[*bahnâ* = to flow]—goods intended for export, imported in bond.

Bahû—[Skt. *vadhû* = a bride]—(1) a wife: used idiomatically without the genitive particle, *e.g.* *Bihârî bahû* = Mrs. Bihârî.

Bahû kâ bhaiyyâ pûrî khâê.
Bhaiyyâ kâ bhaiyyâ maṭar chabâê.

[The wife's brother gets the sweet cakes, but the brother's brother has to chew the peas.]

(2) A son's wife = *patoh, patohû.* In the West districts it generally means the wife of a relation younger than yourself or of a younger generation; (3) a mother. Bundelkhand.

Bahugunâ—see **boṅgnâ.**

Bahulâ—[a form of *basulâ* qv.]—the carpenter's adze. Kumaun.

Bahûṅ— **Bahuṅkhâ**— **Bahuṅṭâ**— [Skt. *bâhu* = the fore arm]—a dyed thread tied above the wrist as an amulet. It is sometimes made round and in five pieces, of silver (bâzû).

Bahurî—unripe barley or other grains parched or roasted (**baurî**).

Bahuriyâ—see **bahoriyâ.**

Bai—(1)(*dûdhâ bhât*)—the rice which the bride and bridegroom take in their hands at the close of the marriage ceremony. East districts; (2) movable sticks placed at intervals to separate the threads in weaving (**kargah**); (3) the thread ready for the loom (**kargah**).

Bai'—sale.

Bai'ânâ—[*bai'*] (*sai*)—earnest-money to fix a bargain.

Baiḍ—the wheel in the Persian wheel which revolves over the well. Upper Duâb (**arhaṭ**).

Baigan—[Skt. *banga, bangana*]—the egg plant, brinjal (*solanum melongena*) (**baiṅgan**).

Baignâ—a destructive weed. Rohilkhand—see **mothâ.**

Baijilâ—a species of black pulse. East districts.

Bail—[Skt. *balî, balîvarda* = the powerful one] (*badh, badhiyâ, bakahaṅva, bailuâ, balad, baladh, barad, baradh, bardh, bardhâ*)—an ox or bullock—*bail badhiyâ* = *ḍhor ḍaṅgar*—cattle generally. A pair of plough oxen is to the west *goî, goîṅ, juâr, juârâ,* and in parts of Rohilkhand *joṭ, juṭ.* When three bullocks are yoked in a team the wheelers are *dhuriyâ,* and the leader *biṅṛihâ, bîṅḍiyâ, biṅḍiyâ* or *joṅṛihâ.* When four are yoked the leaders are *juar.* Characteristic epithets of oxen are—*khasar, madhur* = slow; *chalansâr, châlû, phaṛkan, tât* = active, swift; *ladâû* = a pack ox; *haryâ* = one that goes in a plough; *gaṛiha* = one that goes in a cart; for oxen with only one horn see *ḍûṅḍâ;* with horns projecting in front, *jhuṅgâ;* unbroken to work, *adhârî;* one that sits down at work, *galiyâ, gariyâr;* an ox that butts, *markahâ;* one that shies, *bhaṛkan;* a crib-biter, *châbar;* one that kicks, *latâhâ, lataurâ;* with one horn erect and the other hanging down, *kaiṅchâ;* with horns joining in the centre, *jhûṅgî;* with one horn crooked, *mukaṭ;* with the horns growing backward, *moṅṛâ;* a dwarf or stunted ox, *nâṭâ;* an ox with stunted horns, *muṅḍâ;* an ox without horns, *bhuṅṛ, bhuṅḍâ, bhûṅṛ;* with one horn broken, *ṭuṅḍâ;* one horn turning to the right and the other to the left, *phulsapêl;* with no hair on the tail or a small tail, *baṅṛâ;* with the hair of the tail white in the middle and black at the ends—*musarihâ.*

For colours refer as follows: *haldâ* = yellow turmeric colour; *gorâ* = a sort of light chestnut; *dhuul* = white; *kabrâ* = speckled; *kâlâ* = black; *sokhan* = a shade of grey; *bhûrâ* = brown; *lâl* = red; *lakhâ* = reddish white; *pîlâ* = yellowish; *kankaṅdhâ* = black on the shoulders; *nîlâ* = bluish grey; when the jaws are covered with long hair the ox is known as *jhabrâ;* an animal used only by religious mendicants is *anandî;* for animals devoted to religious purposes see *chhaṛuâ:* for the trident mark of Shiva *tirsûl:* for castration *kûṭnâ;* for breaking in *nikâlnâ.*

In the Duâb the common breeds of cattle are the *dêsî* or country-breds: the *Jamnait* or *Jamnâpârî* from beyond the Jumna: these are red and of medium stature: the *kanvariyâ* is a small hardy breed that come from the banks of the Ken river in Bundelkhand: the *paiṅtuâ* are so called from an old legend that they come from 35 (*paiṅtîs*) villages in the Gogra valley; the *Hariânth* come from *Hariâna* in the East Panjâb; the *Mêvâti* from Mevât in Rajputâna; the *Bhadâvar* from the Bhadauriyâ country—a slow poor rough breed (see Wright, Cawnpur memo., p. 103).

Têlî kâ bail—the oilman's ox is a phrase for an overworked man. *Telî kê bail ko ghar hai kos pachâs* = the oilman's ox is always a hundred miles from home.

Dâṅt ghisê, khur ghisê, pîṭh bojh nâhîṅ lê,
Aisê bûṛhê bail ko kaun bâṅdh bhus dê.

[His teeth worn down, his hoofs worn down, and his back unfit to bear a load—who will tie up and give chaff to such an old ox?]

Jahâṅ dêkhâ paṭvâ kî ḍor,
Vahâṅ thailiyâ dê chhoṛ.

[Where you see an ox the colour of a yellow rope, spend all you have in buying him. East districts.]

Muṅh kâ moṭ, mâth kâ mahuar,
Inhêṅ ko kuchh kahiyê bahuar?
Dhartî vahîṅ harai do chaliyê
Phir baiṭh mêṅṛ par pâgur kariyê.

[What say you wife of the ox with the wide face and red on the forehead like the mahuâ? He will only plough a couple of furrows and then wants to sit down and chew the cud.] East districts.

Jahâṅ paṛî phulvâ kî lâr,
Bâṛhnî liyê bahâro sâr.

[If the spittle of a speckled ox fall in your cow-shed, take the broom and sweep it out at once.]

Suarg patâlî aur duqdûliyâ,
Ghûmar gusiyâṅ khâ:
Jâkar ghar na ho gusiyâṅ
Ghûmar parosî khâ.

[The ox with one horn raised to heaven and the other hanging down to hell is so vicious that he will turn and tear his master: and if his master be not at home he will turn and tear his neighbour.]

Kâr kachhauṭa, jhabrê kân,
Inhêṅ chhâṅṛ, na lijiye ân.

[If you are fool enough to reject an ox with black hair on his thighs and hairy ears, don't buy another. West districts.]

Natiyâ bard aur chhorâ hârî,
Dûb kahê moê kyâ ukhâṛê?

[When you have only a dwarf ox and a boy for a ploughman, the *dûb* grass says why think of uprooting me? *i.e.*, it needs good men and cattle to uproot the *dûb*. West districts.]

Bail lijiyê kâjro
Dâm dijiyê âgro.

[Buy the ox with black rings round his eyes even if you have to pay high for him.] West districts.

Bail bisâhan jaiyo kânthâ,
Bhûrê kâ mat dêkhiyo dânta.

[When you go to buy an ox husband, don't even look at the teeth of the white ox with the pinkish skin. West districts.]

Lambê lambê kân aur ḍhilâ mutân,
Chhoṛo chhoṛ kisân, tajtâ hai pirân.

[The ox with the long ears and the loose penis sheath says—"Loose me, O cultivator! My life is leaving me!" *i.e.*, each cattle are unstable and tire easily. West districts.]

Bin bailan khêtî karê,
Bin bhaiyan kî râr,
Bin mêhrârâ ghar karê,
Chaudah sâkh labâṛ.

[He that farms without oxen, goes to fight without brethren, sets up house-keeping without a wife, is a fool and so have his forefathers been for fourteen generations.]

Orî sâṭan, Suarg patâlî.

[Short ribbed, one horn pointing to heaven, the other to hell—very bad signs in an ox.]

Mard bhae, phir bard bhae, phir gârî nâh dîn,
Têlî kê kolhû chalê, bahur kassâî lîn;
Galâ kaṭâ, boṭî lûṭî, khâlan banâ nagâr;
Kachhû avgun bâqî rahâ, paṛat khâl pê mâr.

[First a man, then an ox, yoked to a cart, driving the oil mill, sold to the butcher, your throat cut, your flesh scrambled for, your skin used to cover a dram; if after all this, you have any previous sin unatoned for, it will be punished by the blows falling on your hide (in allusion to the hard treatment of cattle, and the doctrine of transmigration of souls).]

Kâl kachhauṭî, baiṅgan khurâ,
Kanthâ bail bisâho purâ.

[Husband buy, even if you have to pay high for, the ox with black hair on his thighs and hoofs shaped like the egg plant. West districts.

Jiskê sîng haiṅ yoṅ,
Usê dêkhiyê kyoṅ?

[Why do you even look at the ox with his horns shaped thus? (putting out the fingers). West districts.]

Bailâ— } [see bahilâ]—barren—of an animal.
Bailân— } The first is the eastern, the latter the Bundelkhandî form. *Bâṅjh* is similarly used of a woman.

Bailî—[see bahlî]—an ox cart.

Bailuâ—see bail.

Bailvâlâ—[*bail* = ox; *vâlâ*, Skt. *kâra* = possessed of]—a cultivator sufficiently prosperous to keep oxen: instead of confining himself to spade husbandry, for which see **khurpiyâ**. Central Duâb.

Bâîṅ—see bâî.

Bainâ—[Skt. *vâyana, vâyanaka*] (*bâênâ*)—a present of fruit or sweetmeats from a friend. East districts.

Bai'nâmâ—[Arab *bai'* = sale]—a deed of sale.

Baiṅḍî—baling up water from a tank for irrigation: *baiṅḍî chalânâ* = to work the irrigation swing basket (**chopnâ**).

Baiṅgan—[Skt. *vanga, vangana*, or according to "Hobson-Jobson" sv. *Brinjaul* from Pers. *badingân*] (*baigan, bhaṅṭâ, bhâṅṭâ, bhaṭṭâ*)—the egg plant or lady's finger, brinjal (*Solanum melongena* or *abelmoschus esculentus*).

Bainî—a woman's gold ornament set with jewels for the forehead.

Bairag—[Skt. *vairâgya* = free from pain]—special dues levied at harvest time for religious purposes. East districts.

Bairbânî—[Skt. *vîra vanita* = the lady wife] (*bîrbânî, bayyarbânî*)—a wife, or the wife and other women of the family—a word used by the Jâṭs and Ṭhâkurs of the Upper Duâb.

Baisak—[*baisnâ, baiṭhnâ* = to sit down]—(1) old, worn-out cattle. Upper Duâb (ḍâṅgar); (2) place in the jungle where cattle are sent out to graze. Upper Duâb.

Baisâkh—[Skt. *vishâkha* = one of the lunar asterisms]—the first month of the luni-solar year = April-May.

Baisâkhi sudi pratham din,
Bâdar bijulî karêh,
Dâmâ binâ bisâhijai,
Pûrî sâkh bharêh.

[If there be clouds and lightning on the 1st day of the light half of Baisâkh, you can buy grain for nothing and the harvest will be ample.]

Baisâkhî—(1) The spring harvest, crops which ripen in Baisâkh (April-May); (2) a prop for a thatch (*kham*) so called because roofs are repaired in this month in anticipation of the rains.

Baiṭh—[*baiṭhnâ* = to sit]—the rate or amount of the assessment of Government revenue or rent. West districts.

Baiṭhak—[*baiṭhnâ* = to sit]—(1) a sitting place outside a house for the reception of visitors (cf. **Bâroṭhâ**); a verandah in which people sit inside the house; (2) in the Duâb, the village club (*chaupâl*), where wandering mendicants, etc., are entertained; a rest house at a holy place for the accommodation of the Gosâin on his annual visit on the feast day; (3) used by labourers in the sense of a day on which they are out of employment—e.g., *mahînê mêṅ tîn baiṭhak hotê haiṅ* = I am usually out of work three days in the month; (4) a place where wild animals, birds, etc., resort.

Baiṭhânâ—[*lit.* to cause to sit]—to transplant, used especially of the *aghanî* or winter rice crop (**ropnâ**).

Baiṭhâvan—[*baiṭhânâ*] (*dhurâvan, dhuriâvan, gurâî, patâṅṛ*)—the hoeing of the sugarcane crop. East districts (**khurpiâî**).

Baiṭhê par bonâ—[*baiṭhnâ* = to sit]—to sow in unploughed land. Rohilkhand (chhîṅṭnâ).

Bajar boṅg— } [*lit.* heavy and hollow]—a
Bajar boṅgâ— } heavy bamboo used as a club. East districts (laṭh).

Bâjhâ—[Skt. *bandhya*]—working the cane mill in turn by gangs of labourers. Rohilkhand (phêrîphêrî).

Bajhâ—[*bajhnâ* = to be submerged Skt. *bandhya*]—marshy soil.

Bajhâvan—sweepings, rubbish; Kahârs' slang (kûṛâ).

Bajhukâ—[*bijhkânâ* = to frighten]—a scare-crow (dhokhâ).

Bajhvaṭ—[Skt. *bandhya* = tied; *vṛinta* = stalk of a plant] (*bâlkaṭ, chauṅṭ, kaṭâî, murkaṭ, ûparchûṅṭ*)—cutting the ears of a crop without the stalks. East districts.

Bâjî—(*jîjî*)—an elder sister.

Bajîdâr—[*bîj* = seed]—an agricultural servant paid in kind, contrasted with *mêhdâr* who is paid in money. Rohilkhand.

Bajkâ—slices of gourd or vegetables covered with pulse flour and fried in butter or oil.

Bajnâ—a rupee. Sunâr's slang (rupayâ).

Bâjrâ— } [Skt. *bâjâ* = strong food] (*lahṛâ,*
Bajrâ— } *lahrâ, lahṛî, lahrî*)—the bulrush millet (*penicillaria spicata*), the small variety is *bajar, bajrî*. *Bâjrâ jhupaṅvâ* is used in Azamgarh for the *juâr* or great millet, while *bâjrâ ṭângunaṅvâ* is the bulrush millet. The young shoots are to the east *rêṅṛ, rêṅṛâ, rêṅṛî*.

Bajar bajrâ mêrâ bhâî,
Nau mûsal sê karê laṛâî.
Iskî khichaṛ Lâlâ khâê
Malla âkhâṛâ laṛnê jâê.

[Bajar and bajrâ are my brothers. It takes nine mortars to crush them. When my boy eats them boiled with spices he gets so strong he wants to go and contend in the wrestlers' arena.]

Bajrâ—[*bajjar* = strong, heavy or possibly a corruption of English "*barge*"]—(1) a large cargo boat fitted up for the conveyance of passengers; (2) a bier in that shape used by wealthy Banyas.

Bajrî— } [see bâjrâ]—(1) a small variety of the
Bâjrî— } bulrush millet. *Bâjrâ* has a greenish coloured, and *bâjrî* a reddish and smaller grain; (2) small hailstones (olâ); (3) gravel.

Bâjû— } [*bâjû*, Skt. *bâhu* = the top of the
Bâjûband— } upper arm]—an ornament worn on the upper arm (bâzû).

Bajullâ— } [*bâjû*]—an arm ornament worn
Bajurdâ— } principally by Muhammadan women.

Bakahuṅvâ—bullocks; Sunârs' slang (bail).

Bakand—in division of crops: two-fifths to the landlord, and three-fifths to the tenant. Upper Duâb (pachdo).

Bakâr—[*baknâ*, Skt. *vach* = to speak]—valuation of crops for division between landlord and tenant. Upper Duâb.

Bakaurâ—[*baṅkâ* = crooked]—a curved piece of wood fixed outside the wheels of a cart (gâṛî).

Bakên— } [*vâk, vakh*, Skt. *vakshaṇa* = the
Bakênâ— } udder]—a cow or buffalo that has long calved, but is still giving milk. The milk is supposed to be specially good. The opposite is *dhêṅ, lain, alvâî* (bâkhrî).

Bakênâ dûdh—see bakên (bâkhrâ dûdh).

Bakhâ—(1) ground reserved for grazing. Rohilkhand (charâgâh); (2) a woman's arm ornament (bakhorâ).

Bâkhal— } (1) a house, or more properly a house
Bâkhar— } or place where cattle are kept. Duâb; (2) a court yard in front of a house. Upper Duâb; (3) a row of houses together. Kumaun (khol).

Bâkhar—the heavy plough of Bundelkhand. It has an iron scythe in the room of a share about 20 inches broad and 5 deep fixed to the centre of a beam of wood between 4 and 5 feet long and 6 inches broad. This scythe enters about 8 inches into the ground effectually eradicating weeds and grass, and the beam pulverising the earth as it is turned up. Its parts are (*a*) the horizontal body made of a thick piece of wood, *loṛh*; (*b*) the two beams fixed in the last, *ḍâṅrî*; (*c*) the crosspiece joining these beams where the yoke is fixed, *harênâ, harênî*; (*d*) the iron pegs fixed to the horizontal body, *datuâ*; (*e*) the iron blade fixed to these pegs, *pâṅs*; (*f*) the iron bands connecting the blade with the pegs, *kurorâ*; (*g*) the wooden spike fixed in the middle of the horizontal beam, *mijhonâ*; (*h*) the handle fixed to this peg, *muṭṭhiyâ*; (*i*) the rope attaching the yoke to the beam, *nahnâ*.

Bakhâr— } (*baṅdâ, bukhârî, chauras, chaursî,*
Bakhârî— } *kano, koṭhi, koṭhilâ, kuṭhlâ, ṭhêkî*)—a structure of straw or wicker work plastered over for holding grain. For other kinds of granaries see ḍâlâ, ḍêhrî, dhûṅdkî, jhabrâ, jhabrî jabrâ, jabrî, khât, korangâ, koth. The supports of these granaries are *goṛ, goṛâ*; the cover *chhaparâ, chhaprâ, ḍhapnî, pahnâ, pihân, pihânî*; the bottom *pêṅḍ, pêṅḍâ, pêṅḍî*; the roof *upṭâ* in the East districts, and *baṅdâ* in parts of Bundelkhand: the opening for removing the grain—to the East *ân*; in Rohilkhand *ânâ, amânâ*, and more generally *mohrâ, mohrî*. The hollow space under the granary is *aliyâ* in Rohilkhand or *chûhaṛ*.

Bakhauṭ— }
Bakhauṭâ— } (*bakhoṅṛhî, bakhvaṭ, sailî*)—rope made of the root bark of the
Bakhêl— } *ḍhâk* tree—*butea frondosa*.
Bakhêr— }

Bakhêr—[*bakhêrnâ* = to scatter; Skt. *vikiraṇa* = the act of scattering]—the distribution of money to be scrambled for by a crowd at a marriage.

Bakhêrnâ—[see bakhêr]—to scatter; to sow seed, used generally in a contemptuous sense of land not properly cultivated. Rohilkhand (bonâ).

Bakhîr—[Skt. *kshîra* = milk] (*gurhâ bhât mîṭhâ bhât, rasaur, rasiyâval, rasâval, rasiâo, raskhîr*)—rice cooked in sugar and water—cf. khîr—*mîṭhâ bhât* is properly rice cooked in coarse sugar (*guṛ*) or fine sugar. *Rasaur, rasâval* is specially applied to rice cooked in fresh sugarcane juice.

Bâkhlî—[see bâkhal]—a house or enclosure (ghar).

Bakhoṅṛhî—see bakhauṭ.

Bakhorâ—(*bakhâ*)—a woman's arm ornament.

Bakhrâ—a pad for a beast of burden (gâchhî).

Bakhrâ— } a share in a village, etc. (ḥiṣṣâ).
Bâkhrah— }

Bâkhrâ dûdh—[Hind. *bâkh* = udder] (*bakênâ dûdh, bâkhṛî gâê kâ dûdh*)—the milk of a cow which gives milk six months or more after calving.

Bakhrait—[Pers. *bakhrah* = share]—a sharer in a village (ḥiṣṣâdâr).

Bâkhrî—[Hind. *bâkh* = udder]—(1) a cow in milk long after calving—see alvâî, dhên, lain; (2) a cow gone five months or so in calf. West districts.

Bâkhrî—[see bâkhal]—a house: specially used for the inner house in which the women of the family stay. *West districts (ghar).

Bakhvaṭ—see bakhauṭ.

Bakkal—[Skt. *valkala*, rt. *val* = to cover] (*bakulâ, bakulî, chhâl*)—the bark of a tree, husk of a cocoanut, etc.

Bakkhar—sugar syrup after straining, used for making sweetmeats. Before straining it is *châshanî* or *sharbat*.

Bâklâ—[Arab. *baqal*, whence *baqqâl* = a grain-seller] (*sêvchanâ*)—a kind of bean (*faba major*) (sêm).

Baklî—(*bakolî, bakulî, bâṅkâ*)—a green caterpillar destructive to rice.

Baknâl— } [*baknâ* = to speak; *nâl* = pipe]
Baknâr— } (*baṅknâl, baṅknâr, dhauṅknî, nalî, narî, phukni*)—a blow pipe.

Bakolî—see baklî.

Bakorâ—see baṅkaurâ.

Bakrâ—[Skt. *varkara* = any young domestic animal] (*bakro, bok, bokaṛ, bokrâ, chhagrâ*)—a he-goat; also see bakrî, barbarî, kharrnâ, khaṣṣî, mêmnâ, pâṭh, pâṭhâ.

Bakrâsû—milk, buttermilk; Sunâr's slang (dûdh, maṭṭhâ).

Bakri—[see bakrâ] (*chhagrî, chhêlî, chhêrî, chhiriyâ, mimyâî, summâ*)—a she-goat. *Bakrî kê siṅghoṅ ko char gayê bêrî kê pât* = the plum leaves have eaten down the goats' horns! an absurdity. The plum leaves are the goats' favourite food.

Bakrî—[? Pers. *bakhrah* = a share]—cesses levied on the tenant's share of the produce (sêrahî).

Bakuâ malvânâ—to anoint the bodies of the bride and bridegroom before marriage. East districts (abṭan).

Bakulâ— } [see bakkal]—the bark of a tree.
Bakulî— }

Bakulî—a green caterpillar destructive to rice (baklî).

Bâl—[Skt. *bâlâ*]—(1) hair; (2) (*bâlî, bâr, bârî*) the ear of cereals.

Mâṅgê Lodhâ [Kurmî] bâl na dê;
Guddî pâṅv dê sarbas lê.

[Ask the miserly Kurmî or Lodhâ for an ear of corn and he will refuse, but get your foot on his neck and take what you like.]

Bâlâ—[Skt. *bâlaka*]—a large earring.

Bâlâ—a grub which attacks young wheat and barley. East districts.

Bâlab—to chop fodder. East districts.

Bâlâbar—[Pers. *bâlâ* = above]—the part of the coat which covers the thigh (aṅgâ).

Balad— } [Skt. *balivarda*]—an ox or bullock
Baladh— } (bail).

Baladhnâ— } [*balad*]—to put a cow to the bull
Baladnâ— } (bahânâ).

Balâhar—a village messenger or watchman.

Balahrî—contributions at harvest given to the village messenger or watchman.

Balâî—[Pers. *bâlâ* = above] (*malâî*)—the cream of milk.

Balâî lênâ— } [Pers. *bâlâ* = above]—to move
Balaiyâ lênâ— } the hands over a sick person and then over another to draw away his disease—a woman's custom.

Bâlâkhânah—[Pers. *bâlâ* = above; *khânah* = house]—an upper chamber (aṭâ).

Bâlam— } [Skt. *vallabba* = beloved]—(1) a hus-
Balamâ— } band (khâvind).

Bâsî phûloṅ bâs nahîṅ,
Pardêsî bâlam âs nahîṅ.

[Stale flowers have no scent, and you can't trust a husband in a foreign land.]

(2) A kind of encumber.

Balandî—[Pers. *baland* = high]—high lands (bâṅgar).

Bâlâposh—[*bâlâ* = above; *posh* = covering]—a quilt or counterpane (razâî).

Baldân—[Skt. *balidâna*] (*balidân*)—an offering made to a deity: in the case of Vaishnavas rice, milk, curds, fruit, flowers, &c.; in the case of Shakṭiks living victims, sheep, goats or buffaloes.

Baldhiyâ— } [*balad*]—a herdsman (guâl).
Baldiyâ— }

Bâlêbar—see bâlâbar.

Baleṅḍî—[Skt. *balî ḍaṇḍa*] (*baṛêṛ, baṛêṛî, bîṅṛî, magrâ, magri, maṅgarî, maṅgaurâ, maṅjhâ*)—the ridge pole of a house. West districts.

Balgar—[Skt. *bala* = force]—strong, rich, of soils. Oudh.

Bâlî—[see bâl]—the ear of cereals.

Bâlî—[see bâlâ]—an earring worn in the lobe of the ear.

Bîbî hai bharmâlî,
Kân patthar kî bâlî.

[A grand lady with stone earrings.]

Balidân—see baldân.

Bâlisht—[see bittâ] (*bilâṅd, bilâṅdbhar, birâṅd, birâṅdbhar*)—a span = 12 *uṅgal*. It is measured from the tip of the thumb to that of the little finger, both extended.

Nakṭî kî nâk kaṭî, savâ bâlisht aur baṛhî.

[What a wonder! the woman with no nose had her nose cut off, and it grew afterwards a span and a quarter.]

Balkaṭ—[*bâl* = ear; *kâṭnâ* = to cut]—(1) cutting the ears without the stalks (bajhvaṭ); (2) rent taken in advance. East districts.

Balkuchî—[*bâl* = hair; *kûṅch* = a brush] (*chhinuṅkî, kûṅchî*)—a hair brush used by jewellers for polishing jewelry.

Ballâ—(1) (*laṭṭhâ, paṭâo*)—a beam used to support a roof, the pulley of a well, etc. The *ballâ, ballî* are usually round, the *kaṛî* square, and the *koro* made of bamboos; (2) cowdung toys thrown into the Holi fire.

Ballî—[*kaṛî, koro, kurai, kuriyâ, tarak, taṛak*]—a beam or rafter. When square they are *chaupaṭ, chaupaṭâ, chaupaṭan;* when round

gol: the *êklâ* are small round beams; the *ghoriyû* from trees two-thirds grown: the *chauk* square beams; the *têṛhiyâ* crooked beams; also see ballâ, balêṅḍî quaiṅchî, tarbâtâ, ṭêokî.

Balmâ—[see bâlam]—a husband.

Bâlsundar— Balsundar— Bâlsundarâ— Balsundarâ— [*bâlû* = sand; *sundar* = beautiful]—a rich clayey loam soil. East districts.

Bâlṭî—[Port. *balde*]—a bucket.

Bâlû—[Skt. *bâlukâ*] (*bârû*)—sand: often specially applied to high-lying sand, as opposed to *rêt* = river sand.

Baluâ—[see bâlû]—a variety of sandy soil. East districts (bhûṛ).

Bâlû burd—[*bâlû* = sand; Pers. *burdan* = to carry] (*bukârâ*)—land rendered useless by a deposit of sand.

Bâlûchar—[*bâlû* = sand; *char* = a bank]—(1) a sand-bank formed in a river; (2) the slang term for the narcotic hemp among ascetics (gâṅjâ).

Bâlûdânî—[*bâlû* = sand; *dânî* = a holder]—the writer's sand box.

Balurî—[cf. *bâl*] (*khûhâ*)—the empty dry ears of the *manṛuâ* millet. Oudh.

Bâlûsâhî—[*bâlû* = sand]—small cakes of wheaten flour fried in butter and sprinkled over with sugar.

Bâlûtarâî—the silt of white sand in a river course. Duâb.

Bam—[Skt. *vama* = to vomit or eject out. But cf. Port. *vaó* = a ford]—the hole for the spring in a well.

Bam—[? Port. *vao* = a beam]—the shaft of a carriage; the axle of a cart.

Bâm—[Pers. *bâm*]—an upper chamber in a house (aṭâ koṭhâ).

Bâm—a woman's ear ornament.

Bam— Bamaṅgî— [Skt. *vâma*]—a woman, a wife (jorû).

Bâmaṅg ânâ—[Skt. *vâma* = left; *anga* = body]—part of the marriage ceremony, when the bride seats herself on the left side of the bridegroom and they make mutual vows of fidelity.

Bamaur—[Skt. *valmîka*]—a white-ant hill. North Oudh (bambhâ).

Bambâ—[Arab. *mamba'* Port *bomba pompa* = a pump]—(1) the hole for the spring in a well (bam); (2) a canal distributary (nahr).

Bâmbhâ— Bâmbhî— [Skt. *valmîka*] (*bamaur, bamîṭhâ, bâṅbî, bimaur, bimauṭh*)—a white-ant hill, a snake's hole.

Bichhû kâ mantr na jânê, sâṅp kî bâṅbî mêṅ hâth dê = the fool does not even know a charm for a scorpion sting and puts his hand in a snake's hole. *Ghar âê nâg na pûjiyê, bâmbhî pûjan jâê* = instead of worshipping the snake when it was brought to his house, the fool went to the snake's hole to worship him (a fool takes a roundabout way to do a simple thing).

Bamhnî—[*Brâhman* coloured]—a light red soil. East districts.

Bamiṭhâ—see bâmbhâ.

Ban—[Skt. *vana*]—(1) (*jaṅgal*) a wood or forest; (2) (*bârî, kapâs*) the cotton plant or crop (*gossypium herbaceum*) often used in the plural—*e.g.*, *ab banoṅ meṅ nuqsân hotâ hai* = now the cotton is beginning to suffer.

Ban mêṅ ban karê
To bhâg ma'alûm paṛê.

[Plant two crops of cotton running and see what your luck is like—the worst possible farming.]

In Cawnpur (*fide* Wright) when the crop is ripening three or four women will come to the field bringing curds, rice, sesamum, and a silver ring, pull a few ripe pods and take out the cotton, separating the seeds. Of the cotton they make garlands, and going to the middle of the field put them on the trees and worship with the other things. The seeds they drop along the road from the field to the house, and on the roof of the inner room, the object being to show the road to the cotton that it may come plentifully. Picking always commences on a Monday. The first pickings are exchanged for sweet-stuff for the children or given to the Brahmans or family priest. In Bareilly, "when the cotton has sprung up the owner of the field on a Saturday goes before noon to his field with some butter, flour, sweetmeats, and cakes (*pûrî*). He offers a burnt sacrifice (*hom*), offers up some of the food, and eats the rest in silence. When the cotton comes into flower, on a Wednesday or Friday parched rice (*khîl*) is taken to the field: some is thrown over it broadcast, and the rest given to children, the object being that the cotton may swell like the rice. When the cotton is ripe and ready for picking the women pickers (*paikârî*) go to the north or north-east corner of the field with parched rice and sweetmeats, pick two or three large pods, and then sit down and pull out the cotton as long a possible without breaking it. These are then hung on to the largest and tallest cotton stalk which is called *bhogaldai*. They then sit round the stalk, fill their mouths as full as possible with the parched rice, and blow it out as far as they can in every direction. A burnt sacrifice (*hom*) is then burnt and picking commences. This operation is called *phaṛaknâ*." (S. M. Moens, Bareilly Settlement Report, pp. 87-88). Ibbetson notes in the Western Punjab districts, that "when the women begin to pick the cotton they go round the field eating rice milk, the first mouthful of which they spit on to the field towards the west; and the first cotton picked is exchanged at the village shop for its weight in salt which is prayed over and kept in the house till the picking is over" (Punjab Ethnography, p. 119).

Ban—[Skt. *vana* = to give]—(1) wages for weeding (nirâî); (2) wages in kind (mazdûrî); (3) presents given by tenants to a landlord at a marriage in his family (shâdiyânâ).

Ban—[*band* = fastening]—the iron hoop on the nave of a wheel (aṅdî).

Bân—[Skt. *varṇa* = a religious rite] (*jog, ṭonâ, ṭoṭkâ, ṭuṭkâ*)—spells or charms generally used with an evil object. The phrase *bân baiṭhnâ* is used of part of the marriage ceremony; after the *abṭan* (qv.) the boy's father takes a tray (*thâlî*) and makes some lamps (*chirâgh*) of flour. In these he lights four wicks and waves them over the boy's head (*ârtâ karnâ*). Then he puts an

iron yard measure in his hand to frighten off ghosts and save him from the evil eye.

Bân—[Skt. *vânâ* = the act of weaving]—(1) (*bâdh, bâdhî, bâńdh*) string made of the fibre of the *mûnj* grass (*saccharum munja*); (2) the bundles or clumps of rice seedlings put into each hole when the rice is being transplanted. The phrase is *bân baiṭhânâ*—a man will not give fire from his house on the day when this work is going on.

Bân—[corr. of *bâńdh*]—an embankment for a water distributary. Hill districts.

Banâ—a bridegroom—see bannâ.

Bânâ—[cf. *bâhnâ*]—the first ploughing of a field. Kumaun (êkbâh).

Bânâ—[Skt. *vâna* = the act of weaving]—(1) a loom; (2) the woof in cloth weaving, as contrasted with *tânâ* = the warp; (3) clothes. Central Duâb (kaprâ).

Banaj—[Skt. *vaṇijya*] (*banij, banjî*)—trade (lêndên).

Dhamdhûsar râhê moṭâ,
Girê banaj na âvê ṭoṭâ.

["Take it easy," always thrives. Even if trade fail he does not lose.]

Banât— } broad-cloth.
Bânât— }

Banâvan—[? *bînnâ* = to pick]—the refuse after the good grain has been sifted out. East districts.

Bâńbî—a white-ant hill—see bâmbhâ.

Band—fastenings of iron, etc., in a cart, etc.

Baṅḍâ—(1) [Skt. *vaṇḍa* = maimed]—a short-tailed ox or one which has lost part of his tail. This is of course usually caused by ill-treatment in early age, which implies that the animal was lazy or vicious. Hence it has a bad name among cultivators.

Thâṛê baṅḍâ khêt par hasêṅ
Aj bâlam mhârâ tîn ṭhaur basêṅ.

[Bobtail stands in the field and says laughing "my master is living in three places to-day." *i.e.*, "I am such a useless brute that part of the load I brought home, part I dropped on the road, and part is still lying on the field."]

Chalo bhâi baṅḍâ ḍêṛh harâî,
To ko nau man dâr darâê.
Têrâ ghar achpatî joê,
Dêvat chokar batâvat dâr.
Baṅḍâ tujhê bêchûṅgâ,
Hathnâpur kî dînî nîm.
Tab ham nâtho Arjun Bhîm.
Ramchandar Lankâ par chaṛhê,
Dharê naqqârah ham par gayyo.
Baras pachâs êk ḍhoê hîṅg,
Chaṛhat pahâr par ghisgayâ siṅg.

[This is a dialogue between a man and his bobtailed ox. The man says, "Come brother bobtail, do a day and a half ploughing to-day, and I will put before you nine maunds of pulse." Bobtail replies, "Your wife is a cantankerous soul. She gives me bran and calls it pulse." The master replies, "Bobtail, I will sell you." They go to the fair, and Bobtail tries to make out that he is quite a young beast. "When the foundation of Hastinapur was laid, Arjun and Bhîm put the ring in my nose. When Ramchandra marched against Ceylon it was on me he carried his battle-drums. For fifty long years I was used in carrying assafœtida, and it was climbing the mountains that wore down my horns."]

(2) the south-west wind.

Dinâ sât chalê jo baṅḍâ,
Sûkhê jal sâtoṅ khaṅḍâ.

[If the south-west wind blow for seven days it will dry up the water in the seven regions of the world.]

Baṅdâ—the roof of a granary or a granary. Bundelkhand.

Bandanbârî— } [*bândhnâ* = to fasten; *bâr* =
Bandanvâr— } door, or *mâlâ* = garland] (*bannêvar, banvâr, jhâlar, toran*)—wreaths of mango leaves, flowers, etc., hung over doors at marriages or other festive occasions.

Bâńdh—[Skt. *bandha*]—(1) rope made of *mûnj* grass (*saccharum munja*); (2) (*pâl*) an embankment—cf. lâṭ.

Baṅdhak—[see bâńdh]—a pledge or deposit (giro).

Baṅdhanâ—a rope for tying up cattle (paghâ).

Baṅdhanî— } (1) an ornament worn by women,
Baṅdhaniyâ— } fastened on the hair with a hook and brought round on each side of the face over the ears; (2) the strings attaching the ring on the neck of the irrigation bucket to the handle; (3) a sort of housewife for holding needles and thread (tilâdânî).

Baṅdharpâ—(*badhanâ*)—the instrument for widening and shaping glass bangles (chûṛîhâr).

Baṅdhêj—a fixed custom; a fixed customary allowance. East districts.

Bâńdhî—(1) the divisions between the irrigation beds in a field. East districts (mêṅḍ); (2) a small field. East districts.

Baṅdhuâ—a horse kept in a stall (ghoṛâ).

Bâńḍî—[Skt. *vaṇḍa* = maimed]—a thick club curved at the top (laṭh).

Bandî— } a jacket without sleeves, or of which
Baṅḍî— } the sleeves reach only to the elbow (aṅgâ).

Bandî—[Pers. *bastan* = to bind]—(1) a skein of silk (âṭî); (2) an ornament for the forehead.

Baṅgâ—[Skt. *vanga* = tin, lead]—water with an oily or metallic taste (pânî).

Baṅgâ—a kind of mustard (sarson).

Bâṅgâ—the cotton plant; raw cotton (ban, rûî).

Pîr miyân bakrâ, murîd miyâṅ bâṅgâ—
Â gayâ bakrâ, khâ gayâ bâṅgâ.

[The saint is Mr. Goat and his follower Mr. Cotton tree. Up comes the goat, eats up the cotton tree (a skit at the rapacity of holy men).]

Baṅgâ— } splinters of bamboo, etc., used for
Baṅgâî— } basket making (batti).

Baṅgalâ— } a thatched house in the Bengal
Baṅgâliyâ— } fashion, a bungalow.

Bâṅgar—(1) (*balandî, bulandî, ḍâṅḍ, ḍâṅḍî, pahâṛâ, pahâṛî, ûpar hâr, uparvâr, uprâon*)—high lands; in Gorakhpur soil on highlands = *doras*. The high land over a river valley as opposed to *khâdir* or *tarîhâr*; (2) [cf. baṅgâ baṅgâî] the bamboos forming the siding of a cart. Lower Duâb and East districts.

Baṅgkâ—[see bâńkâ]—an aquatic beetle, which attacks rice. East districts.

Bańglâ—see **bańgalâ**.

Bańgolâ—[*bâńgâ*]—cotton seed. West districts (binaula).

Bangoiṅṭhâ— } [Skt. *vana* = wood; *govishṭha* =
Bangoṅṭhâ— } cowdung]—cowdung collected in grazing grounds and used for fuel. West districts (arnâ, binvâń goiṭhâ).

Bańgorâ—see **bańgolâ**.

Bańgrî— } [*bâńkâ* = curved]—a woman's arm-
Bańgṛî— } ornament; the origin of English "*bangle*."

Bâńgur—stunted; of sugarcane, bamboos, etc. East districts.

Bâńh—[Skt. *vahana* = exertion, moving]—the ploughing of a field: one such ploughing. East districts (châs).

Bâńh—[Skt. *bâhu* = the arm]—the sleeve of a coat (aṅgâ).

Bânî—a sort of yellow earth with which potters sometimes ornament their vessels.

Banij—[Skt. *vanijya*]—trade (lêndên).

Khêtî karê, banij ko dhâvê
Donoṅ mêṅ sê êk na pâvê.

[Cultivation and trade do not go well together; you lose by one or the other.]

Baniyâ—[Skt. *banij*, see *banij*]—the mercantile caste. He has a bad name in the country side.

Jiskâ hovê Baniyâ yâr
Vâko dushman kyâ darkâr.

[He that has a Baniya for his friend wants no enemy.]

Kâgâ haṅs, na gadhâ jatî,
Baniyâ mitr na bêsvâ satî.

[The crow is no more a swan, the ass an ascetic, the prostitute a faithful wife than the Baniya, a friend.]

Sahû marê, ghar bêṭâ bhaiyo
Jâkâ ṭoṭâ vâ mêṅ gaiyô.

[The banker is dead, and a son is born to him. Joy at the one event is counterbalanced by grief at the other.]

Sahû rahê muṅh bâêṅ
Na roêṅ banê na gâêṅ.

[The banker sits mouth open not knowing whether to cry or sing when the crops are lost.]

Baniyâ sê syânâ so dîvânâ [he that is cuter than a Baniya is a madman]. *Baniyê kî faqîrî bhî bhalî* [a Baniya even when he has to beg is well off]. *Dom, Baniyâ, postî tînoṅ bêîmân.*

[There are three rascals—the Dom, the Baniya, and the opium eater]. *Sau din chor kâ, êk din sâh kâ* [a banker will make as much in one day as a thief in a hundred]. *Dabâ Baniyâ pûrâ taulê* [it is only when you have your foot on a Baniya's neck that he will give you full weight]. *Jân mârê Baniyâ, anjân mârê chor* [the Baniya ruins you intentionally, the thief unintentionally].

(2) a caterpillar which attacks cotton buds. North Rohilkhand.

Bańjar—[Skt. *bandhya* = bound, barren] (*bagâr, bâńjh, bańjo, bankhand, bêjot, ghair mumkin, ijrân, kâlâ bańjar, kâńdalâ, khîl, parṭî, parauti, tît, ukkar, uftâdah*]—barren or unculturable land. Usually *bańjar* or *qadîm* means old fallow; *parṭî jadîd* new fallow and *nautor* land given over on a clearance lease. In North Oudh the term is applied to land broken up for the first year; in the second it is *châńchar*, and in the third *polich*.

Khêtî khasam sêtî, nahîṅ bańjar hêtî.

[husbandry wants the owners' attention, otherwise it is barrenness.]

Banjârî—an ornament worn by men on the upper part of the ear.

Bânjh— } [see **bańjar**]—(1) waste land; (2)
Bańjhal— } sterile of both sexes, barren, of trees plants, &c. *Bâńjh biyânî soṅṭh urânî* [the ginger flies when the barren woman is brought to bed]—cf. **bailâ**.

Bańjhorî— } [see **bańjar**]—brushwood; a little
Bańjhul— } patch of scrub. East districts (**jhârî**).

Bańjî [Skt. *vanijya*]—trade (**lêndên**).

Bańjin—lands close to the village site (**gauhân**).

Bańjo—[see **bańjar**]—fallow or waste land. Kumaun.

Bâńk—[Skt. *vanka* = crookedness]—(1) a curved knife used in cutting bamboos, etc. East districts (**chhurî**); (2) a blacksmith's fixed vice (**lohâr**); (3) a woman's arm ornament. In the East districts it is worn below the *bâzû* and *bijaith*: it is made in one piece, worn by Hindu women on the right arm and by Muhammadans on both (fide Grierson); (4) a curved piece of wood fixed outside the wheel of a cart. West districts (**gârî**).

Bâńkâ—[see **bâńk**] (*bańgkâ, bâńkî, kaṭuâ*)—an aquatic beetle or caterpillar which attacks rice, usually identified with the *baklî* (qv.).

Bankaṅḍâ—[*ban* = wood; *kaṅḍâ* = cowdung]—cowdung collected for fuel in grazing grounds (**gobar**).

Bankar—[*ban* = wood; *kar* = tax]—income from the produce of forest lands, wood, gum, etc.

Bâńkarâ—[see **bâńk**]—the cross-bar under the axle of a cart (**gârî**).

Bańkauṛâ— } curved pieces of wood fixed out-
Bańkauṛâ— } side the wheel of an ox cart. Rohilkhand (**bahlî**).

Bankhańd—[Skt. *vana-khaṇḍa* = forest land]—land grown over with trees or brushwood; waste.

Bankharâ—[*ban* = cotton] (*baraundhâ, kapsêṅṭâ, mûnḍî*)—land cultivated with cotton in the past season. West districts.

Bâńkî—[see **bâńk**]—(1) a small rough curved knife used by Doms and workers in bamboo. East districts (**bâńk, chhurî**); (2) a small aquatic beetle or caterpillar injurious to rice (**bâńkâ**).

Bańknâl— } see **baknâl**.
Banknâr— }

Bâńkorâ— } see **bańkauṛâ**.
Bankoṛâ— }

Bańkṭâ—[? *ban-kaṭâ*]—a crop injured or destroyed.

Bannâ—[either = made, decorated, or Skt. *vani* = desire]—a bridegroom (**dûlhâ**).

Bannêvar—[*bâńdhnâ* and *bâr* = door, or *mâlâ* = garland]—wreaths of mango leaves, flowers, etc., hung over doors at marriages and festive occasions (**bandanbârî**).

Bannî—[Skt. *vana* = to give]—payment in kind to a ploughman or field labourer. East districts (bhaṅtâ).

Bannî—[see bannâ]—a bride (dulhin.)

Bannî barâvan—[see bannî]—grain remaining over in the basket after paying wages in kind; usually a perquisite of the village menials.

Bannîl—[*ban* = forest; *nîl* = indigo]—wild indigo.

Banno—[see bannâ]—a bride (dulhin).

Banotsarg—[Skt. *vana* = wood; *utsarga* = abandoning]—the emblematical marriage of a garden to its well, without which it is considered improper to use the fruit—see bâgh kâ byâh.

Bâṅṛ—[Skt. *vaṇḍa* = maimed]—(1) pieces of bent wood used to keep the mouth of the irrigation bucket open; (2) the upper part of the sugar-cane (âg).

Baṅṛâ— } [Skt. *vaṇḍa* = maimed]—an ox with a
Bâṅṛâ— } short or maimed tail—see baṅḍâ.

Baṅṛâ—a bridegroom—see bannâ.

Bâṅṛî—[see baṅṛâ]—a cow with a small or maimed tail—see baṅḍâ.

Bâṅs— } [Skt. *vaṅsha*]—(1) a bamboo: some of
Bâṅsâ— } the varieties are (a) *danvâ*, long and thick, but hollow (*polâ*), and with thin bark (*ḍal thoṛâ*); (b) *châo*, long, thin and springy (*lachdâr*); (c) *kaṭiyâ*, cut in forests. The upper part is *palai*, the middle *maṅjhâ*, the lowest *peṛî*: they are almost solid (*bhartû*); (d) *purbî* or eastern classified as *bahar* used for making door-screens (*chiq*): *sirâṅchâ* for chairs, etc. *Sir bojhî* or *kaṅḍelavâ* for making thatches, etc. The *châbh*, *bhaluâ*, and *muṅgêr* are other varieties. The *baseṅṛâ*, *baseṅṛî* are thin bamboos. The *kaṭvâṅsi* has knots. *Khapchar*, *palvat*, *palautâ*, are bamboo splinters. The *dhanbâṅs* is a strong bamboo used for making clubs; (2) the drill plough (hal); (3) the pipe of the drill plough (hal); (4) a long pole forming the siding of a cart (gâṛî).

Bâṅsarî—(*bâṅsurî*, *baisurai*)—a weed in the Central Duâb districts which grows up after the spring crop is cut, covering the country with a sheet of green in the hot weather. It is considered exhausting to the soil; and the people believe that its roots go down to the water level—see the question discussed in North-Western Provinces Gazetteer, Mainpuri, IV. 528.

Baṅsî— } a weed injurious to rice. Rohilkhand.
Bâṅsî— } It seems to be the same as *gorkhal* (*tribulis terrestris*).

Baṅsî— } [see bâṅs]—(1) a fishing rod; (2) a
Bâṅsî— } grove of bamboos (koṭhbâṅs); (3) the *chînâ* or *chênâ* millet (*panicum miliaceum*). Bundelkhand.

Baṅsulâ—[Skt. *vâsi* = a chopper]—the carpenter's adze (basûlâ).

Baṅsvâri—
Baṅsvâṛî—
Bâṅsvâṛî—
Bâṅsvârî— } [Skt. *vansha* = bamboo; *vâta* = enclosure]—a grove of bamboos (koṭh bâṅs).

Bânsâz—(*bân* = fibre; *sâz*, Pers. *sâkhtan* = to make] (*banbaṭâ*, *rassibaṭ*) — a rope-maker. The rope-twisting machine is *aiṅṭhâ*, *baṭnâ*, *phêrî*, *puklî*, *ḍhêrâ*, *ḍhiriyâ*. The thick piece of wood forming the base is *laṅgar*; the twisting wheel, *garrî*, *ghirnî*; the flat stone with a hook to which the rope is fixed as it is being twisted, *bhaṅvar kalî*, *bhauṅr kalî*: the board perforated with holes by which the strands (*lar*, *lâr*) are twisted, *pêṅch*. The strands stretched out to be twisted are *alganî*, *arganî*: the grooved block in which the strands are fixed so as to secure uniformity in the twisting, *kâlbût*, *kâlbud*. As much hemp as can be twisted at one time is to the east *gâvâ*. An imperfectly twisted rope is *gûrhî*, and a coil of rope *gêṅṛulî*. Hemp (*san*) is woven into matting (*ṭâṭ*) in a loom, *tânâ*. The pieces of woven matting are *ṭâṭ paṭṭî*.

Bâṅsurî—a destructive weed—see bâṅsarî.

Baṅṭâ—[Skt. *bhâṇḍa* = a vessel]—a kind of cooking vessel—see baṭulâ.

Bâṅṭâ chaudas—[*lit.* the 14th on which sheaves are tied]—the 14th light half of Kuâr on which the village game of "the tug of war" is played—see barrâ. East districts.

Banvâr—[*bâṅdhnâ* and *bâr* = door, or *mâlâ* = garland]—wreaths of mango leaves, flowers, etc., hung over doors at marriages and other festivities. East districts (bandanbârî).

Bâoband—[*bao* = wind; *band* = stopped]—hoven in cattle (bâdî).

Bâolî— } [Skt. *vâpi* = a large oblong pond or
Bâorî— } *vavra* = a hole, a well]—a large well usually made with steps and rooms round it (kûâṅ).

Bâp—[Skt. *vapra*] (*bapuâ*, *bapvâ*, *pitâ*)—a father. *Chachâ*, *lâlâjî*, *ṭhâkur* are respectful terms for a father: *bûṛhâ* and *ḍokrâ* (old fellow) are disrespectful.

Bapans— } [*bâp* = father; *ans* = share]—a
Bapautî— } father's share of an estate: an estate coming through a father.

Baphaurâ—[*bhâp*, *bâph* = steam]—pulse flour cooked in steam.

Bappâ—
Bâpû—
Bapuâ—
Bapvâ— } a father (bâp).

Bâqî—[Arab. *baqâ* = what is perpetuated or remains]—balance of rent, etc., due. In the Upper Duâb it means demand—*e.g.* *lagân kî bâqî* = the rental demand; *nahr kî bâqî* = the canal dues.

Bâqî taḥvîl—[the cash balance as shown in a merchant's daily cash book (bahî).]

Bar—[Skt. *vara* = surrounding]—a husband (khâvind).

Bar—(*ginjâ*)—an insect fatal to cattle if eaten. Rohilkhand.

Bâr—[see bâl]—an ear of corn.

Bâr—[*bârî* = a turn; Skt. *vâra* = time]—the share of milk given to a cowherd. West districts (pârî).

Bâr— } [Pers. *bâr* = door or Skt. *vâṭa* = enclo-
Bâṛ— } sure]—the bulwarks of a boat (nâo).

Bâṛ— } [Skt. *vâṭa*] (*bagar*, *bêrhâ*, *bârgâ*, *ḍhâṅ-*
Bâṛâ— } *kar*, *gauhêrâ*, *ghêr*, *ghêrâ*, *gohrâ*, *jhâṅkar*, *khiṛak*, *sâr*)—a fence or enclosure for cattle. In the West districts it is applied to the fold made of hurdles in which shepherds keep their sheep at night.

Bârâ—the circle of land near the village site. West districts (gauhân).

Bârâ—[according to Platts Skt. *vahakâra* = carrier, but cf. *bâharâ*] (*bâriyâ, charsiyâ, pulahâ puliyâ, purchhêdâ, purhâ, purohihâ, sokarhâ*)—the man who empties the bucket at the mouth of the well.

Bârâ—[*bârî*, Skt. *vâra* = time]—the cowherd's share of milk, generally the milk of every eighth day. Rohilkhand (pârî).

Bâṛâ—[see bâṛ]—(1) a cattle fence. *Bâṛâhî jab khêt ko khâê, to kaun karê rakhvâlî* [when the fence goes and eats the field who would watch it? *quis custodiet ipsos custodes*]; (2) a sitting place or reception place outside the house for male guests. East districts (baiṭhak).

Barâ—, **Bârâ**—, **Baṛâ**—, **Bâṛâ**— [Skt. *vaṭa, vaṭaka*]—coarse cakes made of *uṛad* pulse seasoned with curds (*dahî*) and fried in butter or oil. The *baiṅgan barâ* is wrapped in leaves of the *baiṅgan*. The *sâg barâ* is usually made with chopped up leaves of fœnugreek (*mêthî*). The finest kind is *kalamî*.

Barâ—an ornament worn by women near the elbow. Central Duâb.

Baṛâ bhâo—[*lit.* high rate]—a kind of system of disposing of or appraising produce: used in distinction to *akhtîj* (qv.) The cultivator agrees to pay back the loan in grain with interest at the highest market rate of grain prevailing during the whole season.

Baṛâdukh—, **Baṛârog**— [*lit.* great pain, great sickness]—rinderpest in cattle. West districts (chêchak).

Barahâ—, **Barahî**— [? Skt. *vaha kâra* = carrier] (*barârî, barhâ bêṛ, gûriyâ, kâṛh, maigâ*)—the ropes for dragging a harrow. East districts (hêṅgâ).

Barahâ—, **Barahî**— [? Skt. *vâri* = water]—beds made in a field and watered one after another: the water-courses in a field (kiyârî).

Barahâ—, **Barahî**— [*bârah* = 12]—the ceremony on the twelfth day after a child is born.

Bârahdarî—, **Bârahduârî**— [*bârâh* = 12; *dar, duâr* = door]—a room with 12 openings; a garden pavilion.

Barâhî—, **Bârâhî**— the earth goddess: supposed to be the goddess of eruptive diseases: so called because the earth was raised from the deep by the *vâraha* or Boar incarnation of Vishnu.

Bârahmâsâ—, **Bârahmâsiyâ**— [*bârah* = 12; *mâs* = month]—a song in honour of each month of the year. There are numbers of such songs very popular among the people. The following is a sort of rural or agricultural calendar sung in the western districts.

I. *Asâṛh kahai kirsân, suno êk bât hamârî;*
Kar hal bail tayyâr, bâh dê sârî kiyârî.
Bâṛî sâṅvak guvâr boê tû mujh mêṅ dîjai;
Aur sâlî kê paudh pachhêtî châroṅ na kîjai.
Jis kâ dhorî hâr isî samâê par jâvê,
Hârê voh kirsân; sâl bhar râs na âvê.

[Asâṛh says, "Cultivator! Listen to me. Get your plough and oxen ready and plough up the whole field. Sow in me *sâṅvak* cotton and *guvâr* as well as paddy for transplanting. Take care never to allow these four to be late. Ruined is that cultivator whose oxen break down at this time of year and he will have no luck for the rest of the year."]

II. *Sâvan kahai kirsân, bât tû sunlê mêrî;*
Pagaṛî bâṅdhat hot pachhêtî khêtî têrî;
Dhân chahorâ gahrê boiyê, ûṅchê uṛad juâr,
Bo makkî pichhlê pakhvârê, ḍhûṅd sab sê êksân kyâr.
Sârî Sâvanî bo lê mujh mêṅ, aur Sâṛhî mêṅ dêlê bâh,
Sâthî sâth harî ho jâvê ghâs, nâj kî kamtî nâh.

["Hear me," says Sâvan, "your cultivation will be late if you wait even so long as to tie your turban. Sow coarse and fine rice in the low lands, and on the high lands *uṛad* pulse and *juâr* millet. Sow maize in the last fortnight of this month, and choose out the most level field for the purpose. Sow all the autumn crop in me, and go on ploughing for the spring crop and then you will have lots of fodder and no lack of grain."]

III. *Bhâdon kahai, kirsân tant khêtî mêṅ pâyâ;*
Bârah mêṅ sardâr khud Har nê banâyâ:
Jo kyârî tappar paṛî rahtî mujh mâhî,
Phailî aisî dûb, dânah êk hotâ nâhîṅ.
Vohî hai pût sapût mujhê jo khûb kamâvê;
Maiṅ na barsûṅ kharâb donoṅ faṣlêṅ ho jâvêṅ.

[Bhâdon says, "Cultivator! Your critical time is in me. God himself has made me the ruler over the twelve months. If during me the fields are allowed to remain fallow, the *dûb* grass spreads so thick that not a grain of corn will grow. He is a worthy son who ploughs hard while I last. If I give no rain both harvests are ruined"]

IV. *Asoj kahai kirsân karai jo mujh mêṅ nulâî,*
Naltoṅ hin paidâvâr savâyâ dêkh ho jâê.
Jo barsai mêgh pânî mat utaran dîjai;
Jotkê khêt mêṅ turat anâj savâyâ lîjai.
Sâṛhî kê bâhan mêṅ bâh tû bahutî dîjai,
Sardî kâ jab baiṭh surû honâ kar dîjai.

["If you weed your fields in me," says Asoj, "there will at once be a very great increase in the produce: if it rain, do not let the water run out of your fields. Plough them quickly and you will have an extra good crop: and begin to sow when the cold weather has fairly set in.]

V. *Kârtik kahai kirsân, bât mêrî sun lîjai,*
Pakhvârê pahilê mêṅ rabî' bo sârî dîjai;
Makkî, chahorâ, dhân, inhêṅ saṅgvâ tû lîjai;
Chanâ dofaṣlâ khêt boî tû in mêṅ dîjai;
Têre bâjû chasam bail haiṅ bhâî,
Inkê hârê tujhê ṭhikânâ nâhîṅ.

[Kartik says, "Cultivator, Listen to my advice. Sow all the spring crop in my first fortnight. Harvest your maize, your coarse and fine rice; and sow after them gram as a second crop. Mind, friend, your oxen are your arms and your eyes. If they are disabled you have no chance of getting on."]

VI. *Maṅgsir kahai kirsân, ho jâ mardânâ,*
Têrî pakkî âî kharîf, issê saṅgvânâ;

Khânê jugtâ râkh, tû ghar mêṅ lîjai;
Rahtê ko dê bêch, tayyâr jab bâqî kîjai.
Kor gêhûṅ mêṅ dêṅî kî tayyârî,
Yah mihnat kâ têrî vaqt hai bhârî.

[Mangsir says, "Cultivator, now be a man! Your autumn crop is ripe. Now is the time to harvest it. Keep only as much as is required for the food of your household. Sell the rest, and prepare to pay your rent. Now prepare to give the first light watering to your wheat fields. This is the time when you must work hard."]

VII. *Poh kahai kirsân, bât maiṅ tujhê batâûṅ,*
Barsê jo Jagdîsh nâj ko kujam jamâûṅ.
Lâkhoṅ man baṛhai nâj, bâj nahroṅ sê chhuṭai,
Bail bachaiṅ kirsân, marad kâmoṅ sê chhutaiṅ.
Hokar kai niphrâm, îkh sab apṅâ pêlai,
Êk êk pêṛî bîch pêṛ kitnê hî phailaiṅ.

["Hear what I have to say," says Poh. "If the Creator vouchsafes rain in me I will make even the hopeless seed grains grow. Your crop will increase a thousand-fold, and you will escape paying the canal dues. Both oxen and cultivators will be spared their toil. Thus relieved the husbandman can crush his sugarcane, and each root will give several offshoots for a second year's crop."]

VIII. *Mâgh kahai kirsân, suniyê albêlâ,*
Baras din kî kammâî îkh yah maiṅ nê pêlâ,
Dûjê pânî hêt kûâṅ sambhâro,
Kolhû ko do chhoṛ, gêhûṅ tum bharkê mâro.
Jo barsê Bhagvân mauj phir têrî âvai,
Man man bîghê khâm nâj tumhrê baṛh jâvai.

[Mâgh says, "Listen to me, jolly cultivator. The sugarcane has given you as much as will support you for twelve months. Now set your well in order for the second watering of your wheat. Give up your cane mill, and drive the water full into your fields. If God be pleased to give rain you will be truly blessed. For every small bîghâ, you will have an additional maund of produce."]

IX. *Phâgun kahai, kirsân bâvalâ matnâ hûjai;*
Tâlrâg mast hoêkê, khêt kî bât na sûjhai.
Pûs Mâgh mêṅ ghâs baṛhâ thâ, nâj baṛhan samaê âî:
Dêdê pânî is mêṅ nâj savâyâ ho jâê.
Rakh ṭaṅḍvâl khêt kî, khêtî ujaṛan mat dîjai;
Jo châhê Bhagvân nâj man châhâ lîjai.

[Phâgun says, "Cultivator, don't be a madman during the Holî. Don't be so excited over singing and playing as to neglect your fields. The watering in Pûs and Mâgh helped the growth of the stalks. Now is the time for the grain to swell. Pour water into the fields and you will have extra produce. Watch your fields well and don't let them be injured, and then, if it please God, you will get grain to your heart's content."]

X. *Chait kahai kirsân, chanâ ho mujh mêṅ dûnâ,*
Sir uska mat ṭûṭan dîjai, rakhiyê mat 'sûnâ.
Ikh pâṅḍrâ bo lê, jo tû châhê hûâ nihâl:
Bhar bhar gâḍḍî khât ḍâl dê, phailâkar dê khudvâl.
Bâr bâr dê pânî ûs mêṅ, bâṅdh bahutsî satharî ḍhâl,
Mîṭhî lakṛî sab koî khâvê: baithâ dê faurâṅ rakhvâl.

[Chait says to the farmer, "In me gram will give double produce if you don't break the tops and don't leave it unguarded. If you wish to be happy prepare your sugarcane fallow and pitch in manure by the cart load. Spread it out and drive the spade deep into the soil. Water it time after time and make a sound fence to shield it. Every one eats the sweet cane. Put a watchman on it at once."]

XI. *Baisâkh kahai kirsân, bâvalâ, khêt khêt par phêrâ mâr.*
Dêkh dêkh kar saṅgvâ khêtî jo jo hogî tayyâr.
Jau aur chanâ kâṭlê pahilê, nahîṅ jhaṛ jâvê sârâ khâr:
Gehûṅ kâṭnê kî tayyârî kar, kaṅḍṛâ êk jâ kaṭṭhâ mâr,
Gêhûṅ kâṭnê mêṅ jaldî kar, jagah jagah sê kaṭṭhâ kar.
Oloṅ kî dahshat rahtî hai, jhaṛ na jâvê sab pakk kar.

[Baisâkh says to the farmer: "Madman, go round every field, look about you, and harvest your crop as it becomes ripe. First cut your barley and gram, lest the grains drop from ripeness. Make ready to cut your wheat. Collect it all into a stack in one place. Haste to cut the field and collect it from every field. There is risk of hail, which may break down the ear as it ripens."]

XII. *Jêth kahai kirsân, ḍhêṭhkar dhûp tapat mêṅ kar pairî,*
Mihnat karkê jaldî uthâ lê ho nâ jâ barsâ jârî.
Pachhvâ lû mêṅ turai jo pairî ho jâvê do do din mêṅ.
Purvâ paltê jo âkê phir honê kî nâhîṅ chha din mêṅ.
Purvâ mêṅ tû lîjai urâyâ; dhûp dhûp sârî khêjâ;
Jitnî jaldî ho sakî tujhsê, bhus anâj ghar mêṅ lêjâ.

[Jêth says to the cultivator: "Be undaunted by the heat of the weather. Make ready your threshing floor. Work hard and collect the produce before the rains set in. If you begin your threshing in the hot west wind, you can do in two days what you cannot do in six if the wind veer round to the east. You can winnow in the east wind. Patiently endure the heat, and take home the chaff and grain as quickly as you can."]

Bârahmâsiyâ—[see bârah mâsâ]—a labourer employed by the year.

Barâhûṅ—(*pûtâ*)—the partitions in a fire-place for holding the pots (chûlhâ).

Barâî—sugarcane—parts of Bundelkhand (îkh).

Barâib—(1) to pick out, select. East districts; (2) to turn irrigation water into a new channel. East districts; (3) to exorcise rats from a field. East districts.

Barail—the wedge fixing the beam of a plough into the body. Oudh and Rohilkhand (hal).

Baraîrî—[? *barâî* = sugarcane, but cf. *bârâ*]—the circle of land near the village site. Bundelkhand (gauhân).

Baraiṭh— } [Skt. *vṛiti*] — a conservatory or
Baraiṭhâ— } garden for growing betel (barêj, pân).

Baraiyâ—[? Skt. *vâri* = water, but see bâharâ]—the man who distributes the irrigation water in a field. West districts (hath vaiyâ).

Barakat kî miṭṭî—[Arab. *barak* = praying]—a piece of wood with an inscription in moist clay or cowdung placed on a pile of cleaned grain to save it from thieves and the evil eye; used by Muhammadan cultivators in the West districts (châṅk).

Barâmdâ—[either Pers. *barâmadah* = outgoings or Skt. *varaṇḍa*, rt. *var* = to surround. Platts separates the words *barâmdâ* from Pers. and *baraṅḍâ* from Skt. "Hobson-Jobson" sv. *veranḍah*—leaves the matter doubtful]—(*barâṅḍâ, baraṅḍâ, châkh, chhâjo, sâyâbân*)—the verandah of a house. To the east *khamhiyâ* = low verandah.

Baran—[? Skt. *vâri* = water]—alluvial deposits.

Baran—[Skt. *varaṇa*]—a present tied up in a cloth and given to Brahmans before certain ceremonies. East districts.

Baran—fibre for rope-making. East districts.

Barâṅḍâ— } [see barâmdâ]—the verandah of a
Baraṅḍâ— } house.

Baraṅgâ—[Skt. *varga* = square]—the square corner beam of a house-roof (*kamarballâ*); planks used in roofing.

Bârânî—[*bâr*, Skt. *vâri* = water] (*akâsî vritt*)—unirrigated land; land dependent on the rain for irrigation. *Khêt bârânî, jaisâ inâm rajânî* = an unirrigated field is only as much to be trusted as a king's presents (khâkî).

Barâo—see baraunâ.

Barârî—[Skt. *varâṭaka* = a rope]—the hauling ropes of a harrow (barahâ).

Barasbyâh— } [*baras* = year; *byâh* = mar-
Barasbyâvar— } riage]—a woman who has a child yearly (barsâin).

Baras gâṅṭh—[*baras* = year; *gâṅṭh* = knot] (*jalamdin, janamdin, sâlgirah*)—the ceremony on a child's birthday, when a knot is tied in a cord.

Barasnâ—[Skt. *varsha* = rain]—to rain.

Mâlî châhê barasnâ, dhobî châhê dhûp,
Sâh châhê bolnâ, chor châhê chup.

[The gardener longs for rain, the washerman for sunshine, the merchant talking, and the thief silence.]

Bhalâ na at kâ barasnâ, bhalî na at kî dhûp;
Bhalâ na at kâ bolnâ, bhalî na at kî chup.

[Too much rain, too much sunshine, too much talk and too much silence, are all bad.]

Barasvâhî—[*baras* = year]—yearly wages (sâlânâ).

Barat—[Skt. *varâṭa, varâṭaka*]—the main well rope. West districts (bart).

Baraṭ—a weed destructive to rice—see dhoṇḍâ.

Barât— } [Skt. *vara-yâtra* = the bridegroom's
Barât— } coming, or *vara-râtri* = the bridegroom's night]—(*bariât*)—the procession of the bridegroom when he comes to fetch his bride (*byâh*). *Nâîki barât mêṅ sabhî Ṭhâkur* = at the barber's wedding every one is a Thâkur.

Baraukhâ—a tall soft variety of sugar-cane, possessing abundant juice. Cawnpur (îkh).

Baraunâ—(*barâo, barâv*)—the ceremonious separation of that person from his relatives and friends by whose negligence or act a cow or bullock has died. East districts.

Barâuṅchî—the jeweller's brush. Rohilkhand (sunâr).

Baraundhâ—[cf. *bârî*]—land under cotton in the past season. West districts (bankharâ).

Barauṅthâ—the part of the wall between the top of the door and the roof. West districts.

Barauṅṭhâ—the first room on entering a house; the vestibule (baroṭhâ).

Barbarî—the Barbary breed of goats (bakrâ).

Bârbaṭâî—[*bâr* = load, *baṭâî* = division]—division of crops by loads between landlord and tenant (baṭâî).

Barchhîbandî—[*barchhî* = a lance]—a variety of the *birt* (qv.) tenure; lands given in lieu of military service.

Bard—[see balad]—an ox, bullock.

Pûrab kâ bard; pachchham kâ mard;
Uttar kâ nîr; dakhin kâ chîr.

[The east for oxen, the west for men, the north for water, the south for clothes.]

Barḍâ—(*barḍî*)—a kind of light sandy or stony soil (bhûr).

Barḍâ—lowlands in river valleys (kachhâr).

Bardâb—[*bard* = a bull]—to put a cow to the bull. East districts (bahânâ).

Bardahâ—[*bard* = ox]—a cattle-dealer. East districts (byopârî).

Bardaihî—[*bard* = ox]—fees paid to the owner of land for grazing. East districts (charî).

Bardânâ—(*bardhânâ*)—see bardâb.

Bardaur—[*barâ* = ox: Skt. *vâṭa* = enclosure]—an enclosure or shed for cattle.

Bardh— } an ox, bullock (baladh).
Bardhâ— }

Bardhânâ—see bardânâ.

Bardhî—(*charsâ*)—a bullock hide.

Bardhvânâ—to put a cow to the bull. West districts (bahânâ).

Barḍî—a kind of light sandy or stony soil (barḍâ).

Bardiyâ—[see bard]—a cowherd: specially one employed to watch the semi-wild cattle in the Tarâî (ṭhaṭhiyâr).

Bârduârî—(*bârchhikâî, bâr rukhâî*)—the ceremony at the door of his house when the bridegroom returns with the bride. His sister stops the door against the bride till she gets a present.

Barêj— } [Skt. *vrití* = a betel enclosure] (*ba-*
Barêjâ— } *raiṭh, baraiṭhâ, bârî, bhît, panvârî*)—a garden or conservatory for growing betel. West districts (pân).

Barêkhî—a woman's arm ornament: according to Grierson chiefly worn by women of the Guâla class.

Barêr— } [Skt. *bali ḍanḍa*]—the ridge pole of a
Barêrâ— } house. East districts (balêṅḍî).
Barêrî— } In Kahâr slang *barêṛâ* = the boundary of a field (mêṅḍ).

Barêt—[Skt. *varâṭaka*]—(1) a rope used with a vessel at a well (ubhan); (2) the main irrigation well rope. Rohilkhand and Oudh (bart).

Barfî—[Pers. *barf* = ice]—a white sweetmeat made of coagulated milk and sugar (miṭhâî).

Bârgâ—[P Skt *vâṭa* = enclosure]—a fence to keep cattle out of a field (bâr).

Bargâ—[Skt. *varga* = square]—the square corner-beam of a house; (kamarballâ)—thin rafters supporting a masonry or mud roof.

Barhâ—(1) (*êktanâh, barhêt, barhêtâ, fardâ, gabhân, gâṛâ, hâr, jaṅgal, khêt, palai pâlo, ûparhâr*)—the circle of fields most distant from the village site; (2) as such lands are usually devoted to grazing, it means generally grazing ground. Upper Duâb (charâgâh).

Barhâ—[Skt. *varâṭaka*]—the ropes used for dragging a harrow. Eastern districts (barahâ, hêṅgâ).

Barhâ—[P Skt. *vâri* = water] (*bah, bahâ, baho, kûlo*)—a furrow used as an irrigation channel in a field (guṅḍ, nâlâ).

Baṛhai—[Skt. *vardhaki*, rt. *vardh* = to cut] (*baṛhî, baḍhî*)—a carpenter. His tools are—(1) the adze—*basûlâ, basulâ, basûlî, basulî, baṅsulâ, baṅsulî*: in Kumaun *bahulâ*: in Rohilkhand *têsh, têshâ*; (2) the axe—*kulhâṛâ, kulhâṛî, ṭâṅgâ, ṭâṅgî, ṭaṅgârî*; (3) saws—large, *ârâ, karoṅṭh*: small, *ârî*; (4) hammers, large—*hatauṛâ, hathauṛâ, mârtaul*: small, *hataurî, hathaurî*; (5) the revolving drill—*barmâ, barmî*, of which the bow is *kamânî*, the handle *dastâ*, the awl itself *barmâ, barmî*, the string *tasmâ, tasmah*; (6) the bradawl—*sutâlî, satârî*, and to the East *ṭêkurî*; (7) chisels—the middle-sized chisel, broad at the base and narrow at the top, *majholâ, maṅjholâ*: made with a curved point for cutting grooves, *golak, gholak, nihânâ, nihânî*; broad and straight, *chaursâ, chaurasâ*; the long mortice chisel, *rammâ, rambâ, ramtâ*, and in Kumaun *râmpho*: the large thin chisel used for coarse work, *rukhân, rukhânî*: that with a rounded edge for making lines on wood, *girdâ*: a small chisel, *patâsî*; (8) planes—*randâ*, of which the blade is *têgh*, and the body *kuṅḍâ*: the plane with a course edge, *jharnâ randâ*; that for cutting square grooves, *ghurach kâb*: that for making grooves for panelling, *jhârî kâ randâ*: the long narrow plane for squaring boards and levelling edges, *darâz, darâj*; (9) files—the common file, *rêtî*: that for sharpening saws, *kannâsî*: in Kumaun *kanêsî*; the coarse rasp, *sohan, sohân*: the broad file, *chaorsâ, chaursâ, chosâ*: the half-round file for polishing, *nîm gîrid*; (10) the square or gnomon, *guniyâ, guniyâṅ*; (11) compasses—*parkâl, parkâr*; (12) the block—*ṭhihâ, ṭhihî*; in Kumaun *achainâ*; (13) the grindstone—*sillî, patthal, patthar*; (14) glue—*sarês*; (15) sand-paper—*rêgmâl, sarês kâghaz*; (16) pincers—*zambûr, jambûr, jambûrâ, sunêsî, saṅḍasî, sansî, saṅṛsî, saṅṛsî*.

Baṛhâî—[*baṛhnâ* = to be filled]—a well depending for its supply of water on percolation.

Baṛhaipan—[see baṛhai]—the trade of a carpenter.

Baṛhâr—see baḍhâr.

Baṛhâvan— } [*baṛhnâ* = to increase]—a piece
Baṛhâvanâ— } of cowdung placed on the
Baṛhâvnâ— } heaped grain to keep off thieves and the evil eye. East districts (châṅk). The practice is ridiculed in the lines—

Jag bâur trishnâ bibas bhût pûj dhan lêṅ
Baṛhê na baṛhê barhâvanâ jan kisân rach dên.

[The world is mad, and for the sake of wealth will worship devils, and the cultivator will put on the stamp, whether increase result from it or not.]

Barhêtâ—the lands most distant from the village site. Central Duâb (barhâ).

Barhî—[Skt. *varâṭaka*]—the hauling-ropes of a harrow. East districts (hêṅgâ).

Baṛhiyâ— } (*biyâdh, biyâdhâ*)—a disease affect-
Barhiyâ— } ing millets, sugarcane, and Indian-corn, which prevents the head from shooting.

Baṛhiyâ—a kind of pulse. East districts.

Baṛhnî—[*baṛhnâ* = to increase; or conn. with *buhârnî*, qv.]—the house-broom used by women (jhâṛû).

Bâṛî— } [*bâṛ*, Skt. *vâṭa* = an enclosure]—(1) *bir-*
Bârî— } *hânâ, kachhiyânâ, kachniânt, kachhvârâ, koêṛâṛ, koiṛâṛ, koṛâṛ*) land under garden vegetables; (2) a house with its enclosures (ghar); (3) a grove or garden (bâgh); (4) a betel-garden (barêj); (5) the cotton plant, uncleaned cotton (rûî).

Dâṛhî, bâṛî, ghorî, îkh;
Jo tû kuchh nâ jântâ raulâ râlâ sîkh.

[If you can't manage your beard, your cotton-field, your mare, your cane-field—then you are only fit to make a row].

(6) the small middle trough of the Persian wheel. Upper Duâb.

Bâṛî—a porridge made of the *maṅṛuâ* millet. Hill districts.

Barî—[Skt. *vara* = gift]—presents sent by the bridegroom before the marriage procession arrives (ḍâl).

Barî—[Skt. *vaṭa, vaṭaka*] (*urdî, miṭhaurî*)—sun-dried cakes made of *uṛud* pulse or gram flour.

Bârîbârî—[Skt. *vâra* = time] (*pâlî, pârîpârî, pârâ, pârî, phêrîphêrî*)—taking it in turns to work the cane-mill, etc.

Bariât—see barât.

Barichchhâ—[*bar* = bridegroom; *ichchhâ* = longing]—the betrothal ceremony (sagâî).

Baṛîrâî—the great mustard, an oil plant—see lâhî.

Bâriyâ—a brush used on the threshing-floor. Bundelkhand (sarhat).

Bâriyâ—[see bârâ]—the man who empties the bucket at the mouth of the well.

Bariyâr— } (*baryâr, baryârâ*)—(1) low-lying—
Bariyârâ— } of land—Gorakhpur; (2) fertile—of soil.

Bârjâ— } the verandah of a house (barâmdâ).
Bârjah— }

Barjoiyâ—[*bar* = husband, *joê* = wife] (*barkanyâ*)—a married pair; husband and wife.

Barkâ—a little earthen dish (ghuliyâ).

Barkâdêb— } (1) to stop a path with thorns.
Barkâib— } East districts; (2) to turn a stream of water in a field. East districts.

Barkanyâ—[*bar* = husband; *kanyâ* = damsel]—a wedded pair; husband and wife (**barjoiyâ**).

Barkhâ—[Skt. *varsha*]—rain; the rainy season (**mausim**).

Barkuiyâṅ— } an earthen well without a masonry
Barkuiyâṅ— } cylinder. East districts.

Barlâî—a species of oil plant. Kumaon. See **lâhî**.

Barmâ— } [usually der. Skt. *bhrama* = revolv-
Barmî— } ing, whirling, but possibly Port; *verruma*]—a borer of any kind; the revolving drill used by carpenters, etc.

Bârnâ—to drive cattle into a field (**bâr dênâ**).

Barnaichâ—one of the local gods or ghosts (**ḍihvâr**).

Barnêl—notches on the beam of the plough by means of which the adjustment is altered. Duâb (**hal**).

Bâro— } a garden. Kumaun. See **bârî**, **bâṛî**.
Bâṛo— }

Barokhâ—see **baraukhâ**.

Baroṅṭhâ—see **baroṭhâ**.

Baroṛ—the central axle of the Persian wheel. Upper Duâb (**arhaṭ**).

Barosî—a pot for fire, such as is used by a goldsmith (**bursî**).

Baroṭhâ—[Skt. *varûtha* = a house] (*baroṅṭhâ*, *paur*)—the outer room or vestibule of a house—cf. **baiṭhak**.

Jab barr baroṭhê âî,
Tab rabi' kî hoî boâî.

[When the wasps come flying into the house, then is the time for sowing the spring crop.]

Baroṭhî—[see **baroṭhâ**]—the threshold ceremony at marriage in the western districts, when the female relations of the bride welcome the bridegroom at the girl's door, and wave a tray containing flour, butter, etc., over his head.

Barothinî—[Skt. *varûthini* = armed]—the 11th dark half of Baisâkh—see **êkâdasî**.

Barrâ—a lamb. Duâb (**bhêṛ**).

Barrâ—[Skt. *vaṭâraka* = a rope]—(1) a rope; especially that which is pulled on the 14th light half of Kuâr, which is known as the *bâṅṭâ chaudas*. The rope, which is made of the *makrâ* grass, is thicker than a man's arm; and that village party in whose quarter the rope is broken, or by whom the rope is pulled out of the hands of their antagonists, remain the champions during the ensuing year. East districts. Compare a somewhat similar custom among the Bâdis or rope-dancers in the hills. (Atkinson, *Himalayan Gazetteer*, II. 834); (2) an armlet thick in the middle and thin at the ends, worn on the upper arm by women. Central Duâb.

Barrai— } [Skt. *varaṭa*]—the safflower plant,
Barrê— } *Carthamus tinctorius*. East district (**kusum**).

Barrî—[see **barrâ**]—strings attached to the pots in the Persian wheel. Upper Duâb (**arhaṭ**).

Barsain—[*baras* = year]—(1) (*baras biyâvar*, *barsoṅṛî*, *barsauṛhî*, *sûar biyân*) a woman or animal that is delivered every year; (2) a calf a year old. West districts.

Barsain—[Skt. *varsha*]—rainy—of a season or asterism. East districts.

Barsâliyâ—[*baras* = year] (*barsodiyâ*)—a labourer engaged for a year.

Barsânâ—[Skt. *varsha* = rain]—(1) to cause to rain.

Rîtê bharai, bharê dhalkâvai;
Mehr karê to phir barsâvê.

[The empty he fills: the full he empties: if he pleases he fills them again—an allusion to the clouds and the dispensations of Providence.]

Barsât—[Skt. *varsha* = rain] (*chaumâs*, *chaumâsâ*)—the rainy season.

Maghâ kê barsê, mâtâ kê parsê.

[Rain is as good in the Maghâ asterism as the food handed by a mother.]

Sâvan sûkhê dhân, Bhâdoṅ sûkhê gêhûṅ.

[A dry Sâvan is as unfavourable to rice as a dry Bhâdon to wheat.]

Sâvan purvâî bahê
Bhâdon bahê pachhiyâv,
Har bailan ko bêchkar.
Larkan to jiâv.

[If the east winds blow in Sâvan and the west winds in Bhâdon, the season will be so bad—go sell your plough and oxen and feed your children.]

Pânî barsê âdhâ Pûs;
Âdhâ gêhûn âdhâ bhûs.

[If rain comes in the middle of Pûs, the wheat will give half grain and half chaff.]

Titarbarnî baddalî; raṅḍâ kâjal rêkh;
Voh barsê, voh ghar karê: kahai Bhaḍḍarî dêkh.

[Says the astrologer Bhaḍḍarî: Be as sure when you see clouds with an appearance like the wing of a partridge that they will bring rain as that a widow who puts lampblack on her eyes is on the look-out for another husband.]

Pandit Kâshî Nâth gives another version—

Titarbarnî baddalî; kâjal rangâ rêkh;
Bêharsî, bêghar karê, kahêṅ Bhaḍḍarî dêkh.

[If a black line pass over a partridge-coloured cloud, says Bhaḍḍarî, there will be no rain, and people leave their homes.]

Pachhvâ chalê subadlî, râṅṛ kasumbhî châv;
Voh barsê, voh ghar karê: inkê yihî subhâv.

[If a west wind blow clear and a widow long for saffron, the one will bring rain; the other will marry—'tis the way with them.]

Purvâî kaiṛî chalê, râṅṛ mûṅṛ sê nhâê;
Voh lê âvê baddalî, yih kâû lê jâê.

[A strong east wind, and a widow bathing herself head and all—as sure as the one brings clouds, some one will run off with the other.]

Shukkarvârî bâdalî, rahî Sanîchar chhâê;
Sahdêv josi yoṅ kahai, bin barsê nâhîṅ jâê.

[If clouds collect on Friday and Saturday be cloudy, there is sure to be rain, says the astrologer Sahdêv.]

Âgê Maṅgal, pîchhê bhân;
Barkhâ hoê os parmân.

[Mars in front and the sun's rays behind—there will be rain like dew.]

Sâvan pahlî paṅchmî jo garjê âdhî rât,
Tû jaiyo piyâ Mâlvê, hûṅ jâoṅ Gûjarât.
Sâvan kî êkâdasî garbhê jo unhêṅ bhân,
Samvat hoê sukhâlvo, upjêṅ sâtoṅ dhân.
Sâvan shuklâ satmîṅ udae jo dekhê bhân,
Tu jaiyo piyâ Mâlvê hûṅ jâoṅ Multân.

[Should it thunder at midnight on the 5th of the first half of Sâvan, go, my dear, to Mâlva. I am off to Gujarât. Should the sun be obscured on the 11th of Sâvan, the season will be prosperous and all seven kinds of grain will thrive. If you see the sun's rays on the 7th light half of Sâvan, go off, my dear, to Mâlva. I am off to Multân.]

Sâvan Sukkar ânté, nêṭham paṛê akâl.

[Should Venus be hidden in Sâvan, there will certainly be famine.]

Jai din Jéth chalê purvâi,
Tai din Sâvan sûkho jâê.

[For as many days as the east wind blows in Jeth, so many dry days will you have in Sâvan.]

Barasainâ kî tîn rut,
Sâvan, Sant, Basant.
Êk din aisâ hoêgâ—
Triyâ na chahêgî kanth.

[There may be three seasons in the year—Sâvan, Sant, and Basant. But a day will come on which the wife will not long for her husband—*i.e.*, when in the month of Jêṭh (May–June) the land requires heat, or, as the rural phrase goes, *dhartî bhûjnâ chahiyê* = the ground should fry and rain is unseasonable.]

Bin Bhâdoṅ kê barsê
Bin mâtâ kê parsê.

[There is as little satisfaction without rain in Bhâdon, as there is without food served by one's own mother.]

Ḍhêl par chîl bolî. [The kite sits on a clod and calls—a sign of rain.]

Êk bûṅd Chait mêṅ paṛê
Sahasrâ bûṅd Sâvan ko harê.

[Every drop of rain in Chait (March–April) will lose you a thousand in Sâvan (August).]

Kalsê pânî garm hoê, chiṛiyâ nahâvê dhûr.
Aṅḍâ lê chiṅṭî chaṛhai—to barkhâ bharpûr.

[When water boils up in the pot, the birds bathe in the dust and ants climb up carrying their eggs—then there will be abundant rain.] Compare Virgil—

Sæpius et tectis penetralibus extulet ova
Angustum formica terens iter.

[Often too the ant is seen carrying its eggs out of its secret cells along that narrow well-worn path. Conington, *Trans. Georgics*, I, 379-80.]

Sâṅjh kâ dhanush, savêr kâ morâ;
Yê donoṅ pânî kâ borâ.

[A rainbow at dusk and peacocks crying in the morning are signs of rain.]

Mâgh mâs jo paṛê na sît
Mahṅgâ nâj janiyo mît.

[If there be no cold damp in Mâgh (January-February), be sure, friend, that grain will be dear.]

Sâvan shuklâ sâtmîṅ udae na dekhê bhân
Aisâ pânî barsê nikas na Déoṭhân.

[If you cannot see the sun on the morning of 7th light half of Sâvan, it will rain without stopping till 11th light half of Kârtik.]

Rât bê badrî, din kî ghatâ.
Ghâgh kahêṅ—yah barkhâ satâ.

[Cloudless nights and shady days—so Ghâgh foretells the end of the rains.]

Another form runs—

Rât nibâddr, din ko chhaiyâ:
Ghâgh kahêṅ ab barkhâ gaiyâ.

[Cloudless nights, shady days—"This is the end of the rains," says Ghâgh.]

Mâgh kî garmî, Jêṭh kâ jâṛ.
Pahlê pânî bhar gayê târ;
Ghâgh kahêṅ—ham hobêṅ jogî
Kûâṅ kê pânî dhoê haiṅ dhobî.

[Heat in January, cold in May, the first showers filling the tanks—Ghâgh says, "I will turn Jogi. The washermen will have to use well water." (All signs of drought.)]

Bolî lokhrî, phûlê kâṅs,
Ab nâhîṅ barkhâ kî âs.

[When the fox begins to fall and the *kâṅs* grass comes into flower, there is no longer hope of rain.]

Dhanush paṛê Baṅgâlî,
Mêṅh sâṅjh yâ sikâlê.

[A rainbow in the east means rain by evening or next morning.]

Bolê mor mahâ turo, khaṭṭî hoê jo châchh,
Mêh mahi par paṛêhi jâno kâchho kâchh.

[When the peacock calls loud and buttermilk gets sour, know that rain is preparing to come down on the earth.]

Bhor jo bâdal ḍaṅbarê, rât ujêrî hoê,
Dopahar ko sûraj tapai, durbhiksh toû joê.

[A cloudy sky in the morning, clear nights and hot sun at mid-day, are signs of famine.]

Mâgh âdi pâṅch nakshatra, Bhragu pashchim dishâ hoê;
To yoṅ mâno Bhaḍḍalî, pânî prithvî na joê.

[In Magha and the four following asterisms, if Venus be in the west quarter, Bhaḍḍalî says the earth will be without rain.]

Râtyoṅ bolaî kâglâ, din mêṅ bolai sîyâl,
To yoṅ bhâkhai Bhaḍḍalî, nishchai paṛahai akâl.

[If the crow calls by night and the jackal by day, then, says Bhaḍḍalî, there will surely be rain—cf. *tum cornix plenâ pluvium vocat improba voce* = then the raven in her deep tones like an evil spirit calls down the rain.—Virgil, *Georgics*, I., 388.: Conington's trans.]

Ravi aṅgârâ Surgurâṅ Shashi Shukrâṅ pari vêkh,
Divas jo chauthê pâṅchvêṅ rudhir bahto dêkh.

[If there be a halo round the moon on Sunday, Tuesday, Thursday, Monday, or Friday, be sure you will see blood flowing on the 4th or 5th day after that.]

Barsâtî—[see **barsât**]—(1) belonging to the rainy season; (2) a constitutional disease in horses which comes on in the rains.

Barsauṛhî—[*baras* = year]—(1) a woman or animal that is delivered every year (**barsain**); (2) yearly wages.

Barsî— } [*baras* = year]—the ceremony on the
Bârsî— } first anniversary of a death.

Barsî— } a pot for fire—see **bursî**.
Barsiyâ— }

Barsodiyâ—[*baras* = year]—a labourer employed by the year (**barsâliyâ**).

Bart—[Skt. *varâṭuka*] (*bârârî, barat, barêt, barhâ, chhoṛ, jêorâ, lâo, nahan, nâr*)—the main

well rope used with the well bucket. West districts.

Bartan—(*bâsan*)—a vessel; *chaukâ bartan* = a Hindu's cooking arrangements.

Bartush—land sown with sugarcane after a rice crop. Rohilkhand.

Bârû—[Skt. *bâluka, vâluka*]—sand (bâlû).

Baruâ—[see bârû]—a variety of sandy soil like *bhûr* (qv.). East districts (baluâ).

Baruâ khêt raṅg biraṅgo;
Mai dêt sahlâê;
Mêr bharosê mat raho;
Mat kâṛhi birâno khâê.

[The sandy field says: "I may be beautiful to look at, and you may tickle me on the top with the roller; but don't depend on me, and don't have to live on borrowed money."]

Baruâ—a bullock that butts. East districts (markahâ).

Baruâ—chips of rush used by women in making little boxes and baskets. East districts (battî).

Baruâ—the ceremony of putting the Brahmanical cord (*janêû*) on a boy.

Baruâ—seed remaining over after sowing, given to village menials as a perquisite and to the village blacksmith for the repairs of agricultural implements. East districts (bijvâr, ubarvâ).

Baruâr—[see bârû]—a variety of sandy soil (baluâ, baruâ).

Barun—[Skt. *varuna*]—the Hindu god of water—cf. khwâjâ khizr.

Barvaṭ—an instrument used by Pâsîs for incising toddy trees. East districts.

Baryâ—a knife-grinder (siqlîgar).

Bâryâ—[see bârâ]—the man who distributes the water in a field. West districts (hathvaiyâ).

Baryâr— } see bariyâr, bariyârâ.
Baryârâ— }

Bâs—[Skt. *vas* = to dwell]—a hamlet, as distinguished from *khêṛâ*, the parent village. West districts.

Bâsan—[Skt. *vâsana*]—a vessel (bartan).

Basant—[Skt. *vasanta*; perhaps rt. *vas* = to shine]—the season of spring, extending from 15th Phâlgun to 15th Baisâkh. In slang it means the period of three days during which a woman is impure at her menses.

Basantâ—[see basant]—rinderpest in cattle (chêchak).

Basantî Mâtâ— } [see basant]—the small-pox
Basantî Sîtalâ— } goddess.

Basant pañchamî—the spring feast, held on 5th light half of Mâgh.

Basâorî—[Skt. *vas* = to dwell] (*basaurî*)—cesses levied on resident artizans (abvâb).

Basaunî bisâr—[Skt. *vas* = to dwell]—fees given by resident cultivators in support of watchmen. Lucknow.

Basaurî— } see basâorî.
Basâvarî— }

Basêṅṛâ— } [*bâṅs* = bamboo]—thin bamboos.
Basêṅṛî— } Bundelkhand.

Basêṅriyâî—[*basêṅṛâ*]—a festival in Bundelkhand, held during the Holî. A bag of coarse sugar (*gur*) is hung on a bamboo. A man climbs for it and is assaulted by the women of the village until he secures the bag.

Basgat— } [Skt. *vasana* = dwelling; *vas* = to
Basgit— } dwell]—the village site (âbâdî).

Bâsî—[Skt. *vâs* = to smell]—stale food, to eat which overnight is supposed to impair the intellect and memory. The food kept from supper for the children's breakfast is to the west *kalêo, kalêvâ*; and to the east, *kaṛhuâ, khaibâ*.

Basiaurâ khânâ—[see bâsî] (*basiyârâ, kalêû, kalêvâ, kârdat kî pattal, khichṛî khavâî, koṅhrat kâ bhât, koṅhrat kî pattarî, kunâr*)—the ceremonial feeding of the bridegroom at a wedding (byâh).

Basîkat—[Skt. rt. *vas* = to dwell]—the homestead or village site (âbâdî).

Basît—[Skt. *vasita* = dwelling; *vas* = to dwell]—the headman in a village. Central Duâb, like the *muqaddam* (qv.).

Basiyârâ—see basiaurâ.

Bâsmatî—[*bâs*, Skt. *vas* = smell]—a fragrant variety of rice which it is unusual to bury in order to preserve it. Carnegy quotes the lines—

Bâsmatî dhân jo gâṛâ,
Baṛâ âdmi jo parimit chhâṛâ,
Ûnch kê bair, nîch kê khâê
Yê châroṅ gayê ḍhol bajâêṅ.

[He who buries *bâsmatî* rice, a gentleman who acts dishonourably, he that quarrels with his superior, and he that eats with his inferiors—all four denounce themselves by beat of drum.]

Basnâ—[Skt. *vas* = to dwell]—to inhabit a place

Basnâ—a satchel or covering for clothes.

Basnî— } a small purse. Rohilkhand (thailî).
Bâsnî— }

Bastar—[Skt. *vastra*]—clothes (kapṛâ).

Bastî—[Skt. *vas* = to dwell]—the homestead or village site (âbâdî).

Bastî kî ashnâî,
Har vaqt kî laṛâî.

[If you have relatives (or marry your children) in your own village, you will be always in hot water.]

Bastrî—see bastar.

Basukâ—tobacco. Sumâr's slang (tambâkû).

Basûlâ— } [Skt. *vâsi* = a chopper]—a carpenter's
Basulâ— } adze.

Basûlî—
Basulî—
Basûliyâ—
Basuliyâ— } [*basûlâ*]—a small adze: a hoe with a narrow blade.

Basvârî— } [*bâṅs* = bamboo; Skt. *vâṭa* = enclo-
Basvârî— } sure]—a grove or patch of bamboos (koṭh bâṅs).

Bâṭ—[Skt. *vaṭ* = to divide] (*baṭkarâ, baṭkharâ*)—weights used for weighing; *îṅṭ kê bâṭ dam maddâr* [weights made of brick are not to be trusted—they lose their weight].

Bâṭ—special or extra food, grain, etc., given to cows when calving. Duâb (pakhêo).

Bâṭ—[Skt. *vâṭa* or *vartmana*]—a pathway (pagḍaṅḍî). *Bârah bâṭ, aṭhârah paiṅḍê* [a man is pointed out many roads, but is in doubt which to follow].

Bâṭ—a weed which chokes young rice—see ḍhoṅḍâ.

Bât ṭhairnâ—[*bât* = word; *ṭhairnâ* = to be fixed]—to be betrothed—a Muhammadan phrase.

Baṭâî—[*bâṅṭnâ*, Skt. *vaṭ* = to divide] (*agorbaṭâî, bârbaṭâî, bhaolî, bojhbaṭâî, kan, pairbaṭâî, râmbaṭâî*)—the system under which crops are divided at harvest time between landlord and tenant instead of a cash rent being fixed. *Kachchê par jotnâ* = to hold on the principle of division of crops Also see darkaṭî, halbandî, kût, nijkârî.

Baṭâî jinsî—rents paid in kind.

Baṭâî navâsiyâ—[*nau, nava* = nine]—division of crops in the proportion of seven-sixteenths to the landlord and nine-sixteenths to the tenant (nauânâ).

Baṭairâ—[*bâṭ*]—weights and scales.

Bâtân—foot and mouth disease in cattle (khurpakkâ).

Batânâ—the English field pea (*ervum arvense*). Kumaun (maṭar).

Batanî— } [*baṭnâ* = to be twisted]—a wooden
Baṭanî— } reel with a handle used by a silk-worker (paṭvâ).

Baṭaniyâ—[*bâṅṭnâ*, Skt. *vaṭ* = to divide] (*baṭêṅth*)—the owner of a share in a village. Central Duâb.

Batâs—[Skt. *vât* = to blow]— the wind, a ghost or demon (bhût).

Batâsâ— } [*batâs*]—a light sweetmeat in appear-
Batâshâ— } ance like ratafia cakes. They are made by dropping thick syrup on to a hot iron plate. Just before the drop hardens a minute portion of soda or potash is put in, which acting like yeast puffs out the drop before it hardens. *Pânî bîch batâshâ, jaisê jag kâ tamâshâ* = the world is as unsteady as a *batâshâ* floating on the water.

Batâsphênî—[*batâs* = wind; *phên* = froth]—a light kind of sweetmeat like the *batâshâ* (qv.).

Baṭês—[*bâṭ* = road]—a pathway (pagḍaṅḍî).

Baṭêû—[*bâṭ* = road]—a passenger (baṭohî).

Bathân— } [Skt. *avasthâna* = residence]—an
Bathânâ— } enclosure for cattle (nohrâ).
Bathânî— }

Baṭhiyâ—a pile of cowdung fuel. Duâb (gohraur).

Bathûâ— } [Skt. *vâstuka, vastûkâ*, rt. *vâstu* =
Bathvâ— } house site]—an edible herb (*chenopodium album*) which grows in the spring cereals.

Bâṭi—[Skt. *varti*]—cakes cooked in the ashes—see angâkar.

Bâṭî—[*bâṭ* = road]—a pathway (pagḍaṅḍî).

Baṭiâ— } unripe cucumbers and similar plants.
Batiyâ— }

Baṭiyâ—[*bâṭ* = road] (*baṭyâ*)—a pathway (pagḍaṅḍî).

Baṭiyâ âiyê, baṭiyâ jâiyê,
Phalî na toṛiyê, gâl na khâiyê.

[Keep to the pathway: don't pluck the ears and don't get abused.]

Baṭiyâ—[see baṭâî]—division of crops.

Baṭiyâ khalihânî— } division of crops at the
Baṭiyâ khaliyânî— } threshing-floor (baṭâî).

Baṭkar—[*baṭṭâ* = discount; *kar* = tax]—discount or commission. East districts (baṭṭâ).

Baṭkarâ— } [*bâṭ* = weight; *kharâ* = standard]
Baṭkharâ— } —weights used with a pair of scales (bâṭ).

Baṭlâ—a metal cooking pot—see baṭlohî.

Baṭlî—a striped turban (chîrâ, pagrî).

Baṭlohî— } [Skt. *vartaloha* = bell-metal]—a
Baṭloî— } small metal cooking pot, princi-
Baṭloiyâ— } pally used for cooking pulse and vegetables (baṭulâ).

Baṭnâ—the cosmetic used at a wedding—see abṭan.

Baṭnâ—[*baṭnâ* = to twist]—a machine for twisting rope (bânsâz).

Baṭnî—a wooden reel with a handle (paṭvâ).

Bâṭo—[see bâṭ]—a path for people: contrasted with *gauno* = a path for cattle. Kumaun (pagḍaṅḍî).

Bâto—[see baṭṭâ]—interest at 50 per cent. Kumaun (ḍêoṛhâ).

Baṭolan— } [*baṭolnâ, baṭornâ* = to collect]—
Baṭoran— } (1) the collecting of crops at harvest time; (2) sweepings of the threshing-floor (ghaṛvâ).

Batsâvitrî amâvas—the last day of the dark half of Jêth, when *sâvitrî*, the personified form of the sacred *gâyatrî* verse, is worshipped.

Baṭṭâ—[acc. to Platts; *vritta*, Skt. = turned. Fallon takes the original meaning to be deficiency or flaw. "Hobson-Jobson" suggest a connection with (1) *bhâṭ, bhâṅṭâ* = wages in kind; (2) *bât* = a pack saddle; (3) Canarese *batta* = rice]—(1) (*baṭkar*) discount or commission; (2) the roller for grinding spices (sil baṭṭâ); (3) the spike which holds a pipestem, etc., while it is being bored (gaṛgaṛâ sâz).

Baṭṭâ harvâhî—[*harvâhâ* = ploughman]—a deduction on the tenant's share of the produce when the crop is being divided. Gorakhpur.

Baṭṭaiyâ—a pile of cowdung fuel. Duâb (gohraur).

Baṭṭâ khâtâ—a merchant's list of bad debts (bahî).

Batti—[Skt. *varti* = any thing rolled up]—(1) (*baṅgâ, baṅgâî, baruâ, kâmî, sâl*) twigs of various kinds for making baskets; (2) crosspieces in a roof; (3) a bougie or suppository covered with some irritating substance used in cattle poisoning; (4) a candle wick, a candle.

Baṭuâ—[*baṭnâ* = to twist]—(1) a bag or purse (thailâ); (2) a small bag for holding chewing tobacco, areca nuts, money, etc.

Baṭuâ—a cooking vessel—see baṭlohî.

Baṭuiyâ—[*baṭuâ*]—a small purse (thailâ).

Baṭulâ—[Skt. *varta loha* = bell-metal] (*baṅṭâ, baṭloî, baṭloiyâ, baṭuâ, bhartiyâ, kâṅsiyâ, kasêṅḍî, kasêṅhḍî*)—a cooking vessel made of alloy (*phûl, kaskuṭ*) used for cooking pulse and vegetables.

Baṭulî—[*baṭulâ*]—a small cooking vessel usually used for boiling pulse or meat.

Batûrî—[Skt. *vatûlikâ* = flatulent]—a small variety of gram. Benares (chanî).

Baṭuvâ—see baṭuâ.

Baṭyâ—see baṭiyâ.

Bau—the fee to a landlord when the daughter of one of his tenants is married—cf. shâdiyânâ.

Baubêgâr—[see bêgâr]—help given by tenants to a landlord in cultivating his home farm. Kumaun (harî).

Bauchhâr—[acc. to Platts, Skt. *vâta* = to blow gently; *kshar* = to pour out] (*chharkâ*)—a driving squall of rain.

Baug—[*bonâ* = to sow]—the sowing season. East districts (**boni**).

Baul— } [*baul* = blossom; Skt. *mauli* = head]
Baulâ— } —plants of the *mûng* pulse. Bundelkhand.

Baun—[*? Skt. vâmana* = short, dwarfish]—pieces of bent wood attached to the ring used to keep the mouth of the irrigation bucket open. Duâb (**charas**).

Bauṅdâ—[Skt. *vrinta* = stalk]—a pod of cotton, capsule of tobacco, etc. Upper Duâb.

Bauṅḍâ— } land given in lieu of service to village
Bauṅḍî— } menials, such as sweepers, etc. West districts. For the difference between this and *dohlî* see **dohlî**.

Bauṅḍiyâ—a sub-tenant. Agra (**shikamî**).

Bauṅgâ—(*bhâblâ, boṅgâ, garî, garrî, porauṭâ, porauṭî, porâvaṭ*)—a stack of chaff grass, etc. Upper Duâb—cf. **chhaur, mandal**.

Baunî—[*bonâ* = to sow]—sowing; the sowing season (**boâî**).

Bauniyâ—[Skt. *vâmana* = dwarfish]—the white dwarf variety of the large millet (**juâr**).

Bauṅkhâ—[Skt. *bâhu* = forearm]—a dyed thread tied round their arms by women as an ornament or amulet. East districts (**zêvar**).

Bauṅriâb—stray—of cattle. East districts (**âvârâ**).

Baur—[Skt. *mauli* = head] (*bor*)—(1) the blossom of the mango; (2) little bells hung on the foot ornament (**pâêzêb**).

Baurî—(*bahurî, bhauṅrî, hâbus*)—unripe barley roasted; parched dry barley (**chabênâ**).

Bâvag—[*bonâ* = to sow]—(1) the sowing season (**boni**); (2) broadcast sowing (**bonâ**).

Bâvanî—[*bâvan* = 52]—an estate consisting of 52 villages—cf. **chaurâsî**.

Bâvarchî khânah—[*bâvarchî* Pers. = cook; *khânah* = house]—a cooking-house (**rasoî**).

Bayâ—[either *bîj* = seed-grain or Arabic *bai'* = buying and selling]—a weighman (**taulâ**).

Bayâî—[see **bayâ**]—a weighman's fees (**taulâî**).

Bayâlâ—[*bayâlîs* = 42]—a custom prevalent among landlords in Bijnor, who in division of crops extort 42 *sêrs* for each maund from their tenants.

Bayâr—[see **biyâl**]—(1) the wind; (2) the wind demon (**bhût**).

Bayyar— } [see **bairbânî**]—the wife and wo-
Bayyarbânî— } men of the family generally: a term used by Jâṭs and Ṭhâkurs in the West districts; they also use *'aurat-vânî* in the same sense.

Bâzû—[Skt. *bâhu* = upper arm]—(1) (*bâzûband*) the ornament worn by women on the upper part of the arm; (2) a bank raised along the side of a potato field to keep in the water. Farrukhâbâd.

Bâzûband—see **bâzû**.

Bêbâqî—[*bê* privat; *bâqî* = arrears]—a release in full of a debt (**fârighkhatî**).

Bêchirâgh—[*bê* privat; *chirâgh* = amp]—of a village, deserted; of a house or family, without a son (**ujâr**).

Bêdahâ—[? Skt. *vêdha* = excavation]—metal vessels made in a mould, as contrasted with *kûṭ* = those beaten out of sheets of metal (**ṭhaṭhêrâ**).

Bêdan—[Skt. *vêdana* = pain]—rinderpest in cattle. Duâb (**chêchâk**).

Bêgâr—[*bê* privat; Pers. *gâr*; Skt. *kâra* = one who works]—one who is forced to work for nothing. *Baiṭhê sê bêgâr bhalâ* = it is better to work for nothing than sit idle. *Chamâr ko 'arsh par bhî bêgâr* = the Chamâr even when he gets to the seventh heaven has to do jobs for nothing.

Bêgârî—[see **bêgâr**]—(1) forced labour; (2) people forced to work for nothing. *Chor gaṭhrî lêgâyâ, bêgâriyoṅ ko chhuṭṭî hûî* = when the thief carried off the bundle, those who were carrying it for nothing were let off (**utâr**).

Bêgrî— } [*bêgar* = tin foil]—a lapidary (**hak-**
Begrî— } **kâk**).

Bêgrî—thin sowing of seed. West districts (**chhîdâ**).

Bêhan—[*bîâ, bîj* = seed]—(1) a seedling (**paud**); (2) a plant nursery (**biyâr**).

Bêhar— } grass reserved for pasturage (**bêhrâ**).
Bêharâ— }

Bêhar—[Skt. *vêdha* = excavation]—raviny ground. Central Duâb (**bihâṅḍ**).

Bêhnâ—[*bîâ, bîj* = seed]—one who cleans the seed from cotton (**dhuniyâ**); a class noted for quarrelsomeness and cowardice. *Paṭhân laṛâî mârêṅ Bêhnê dâṛhî phaṭkârêṅ* = the Paṭhân does all the fighting and the cotton-cleaner all the beard-stroking.

Bêhnaur— } [*bîâ, bîj* = seed]—a nursery for
Bêhnaurâ— } young plants, particularly rice. East districts (**biyâr**).

Bêhnê—[*bihân, bhân* = the sun's rays]—in the early morning.

Bêhrâ—[*bêhar, bêharâ*]—grass reserved for pasturage. Rohilkhand.

Bêhrî—[Pers. *bahrah* = a share or portion]—(1) the distribution of the revenue, village expenses, &c., over the subordinate shares in a village (**bâchh**); (2) one of the divisions in a *bhaiâchârâ* (qv.) estate; (3) a subscription.

Bêhrîdâr—[*bêhri* (2)]—the holder of a share in a *bhaiâchârâ* (qv.) estate.

Bêil—a cattle chain (**zaṅjîr**).

Bêjhar— } [acc. to Platts., Skt. *vyâmishra* =
Bêjharâ— } mixed]—(1) barley. Central Duâb
Bêjhṛâ— } (**jau**); (2) (*bijhrâ, bijhṛâ, birrâ, gauchanî, gojarâ, gojarî, jauchanî*) peas, barley, wheat, gram or any two or three of these grains mixed or sown together.

Bêjot—[*bê* privat; *jotnâ* = to plough]—waste land (**baṅjar**).

Bêkra—foot and mouth disease in cattle. Kumaun (**khurpakkâ**).

Bêl—[in some of its meanings from Skt. *valli* = a creeper: in others Skt. *malli* = holding]—(1) posts to strengthen the siding of a cart. Rohilkhand (**gâṛî**); (2) a sugar-boiling house (**kolhvâr**), more properly the system of sugar boiling by which two or more pans are used; in Rohilkhand generally five (**kolhvâr**); (3) the seedlings or small shoots of betel and similar plants (**pân**); (4) a machine for twisting thread (**aiṅṭhâ**); (5) a kind of fibre—*imperata spontanea* (**kâṅs**); (6) a precipice. Hill districts; (7) printing cloth with a pattern in imitation of creepers (**bêlbûtâ**); (8) presents given by the members of the brotherhood to barbers and other persons engaged in marriage or other ceremonies.

Bêl—[Persian = a spade] — a spade, a mattock, whence *bêldâr* = navvy.

Bêlâ—[see **bêl**]—(1) a woman's forehead ornament; (2) the leading bullocks in a team of four (**gâṛî**); (3) a metal cup in which food is served (**kaṭorâ**).

Bêlak—[dim. of Pers. *bêl*]—a small spade or mattock (**bêlchâ**).

Bêlan— / **Bêlanâ**— / **Bêlanî**— / **Bêlaniyâ**— [Skt. *vellana*, rt. *vêl* = to move]—(1) (*bêlnâ, bêlnî*) the wooden roller for rolling out paste; (2) the treadle of a loom (**kargah**); (3) the cylindrical field roller; (4) the axle of the spinning wheel (**charkhâ**).

Bêlbûṭâ—[see **bêl**] (*bûṭâ* = flower)—an ornamental flower pattern stamped on cloth by a cloth printer (**chhîpî**).

Bêlchâ— / **Bêlchah**— / **Bêlchak**— [dim. of Pers. *bêl*]—a small spade or mattock (**bêlak**).

Bêlhaḍḍî—splints or splents in a horse (**ghoṛâ**).

Bêlhan—[see **bêlâ**]—the leaders in a team of four oxen (**gâṛî**).

Bêlḥâshiyâ—a flower border stamped on cloth by a cloth printer (**chhîpî**).

Bêlî— / **Bêliyâ**— a small metal cup in which food is served (**kaṭorî**).

Bêlkâbîj—the whole sugarcane cut up into pieces for seed. West districts (**îkh**).

Bêlnâ.

Bêlnâ— / **Bêlnî**— see **bêlan**.

Bêluvâ— / **Bêlvâ**— a small metal cup in which food is served (**kaṭorî**).

Bênâ—[Skt. *vyajana*, rt. *vyaj* = to toss about] (*bijnâ, bijnî*)—a fan made of slips of bamboo, &c., plaited together: used by a jeweller, &c., for brightening up his fire.

Bêṅdâ— / **Bêṅdî**— [Skt. *vindu* = a drop]—a sort of tassel or spangle hung on the *baṅdhanî* or head ornament.

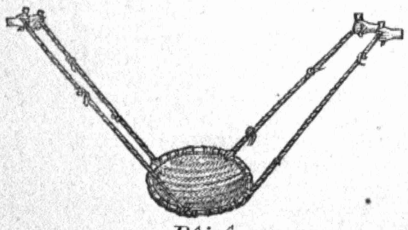
Bêṅg— / **Bêṅgâ**— / **Bêṅgat**— / **Bêṅgbisâr**— [conn. with *bîâ, bîj* = seed]—seed, grain, or money to purchase it advanced by landlords, &c., to tenants. East districts (**taqâvî**).

Bênî—[see **bênâ**] (*bînî*)—(1) a fan; (2) a slip of wood nailed on one leaf of a door to cover the chink.

Bênîpân—[Skt. *vêni* = a braid of hair]—an ornament worn on the head and forehead by women.

Bênoṛâ—[? Skt. *vanḍa* = crooked]—a prop used to support the hurdle used instead of a door. East districts (**âgal**).

Bêṅṛâ—[see **bênoṛâ**]—(1) a beam used for fastening a door. Bundelkhand (**âgal**); (2) a partition wall. Oudh.



Bêṅṛî.

Bêṅṛî—[Skt. *vîṭi, vîṭika* = a fastening] (*doglâ, duglâ, dûglâ*), a small swing irrigation basket. Oudh and Rohilkhand.

Bêṅṛî chalânâ—to work the swing irrigation basket.

Bêṅt— / **Bêṅṭâ**— [Skt. *vêtra* = a reed; or *vartana* = a spindle]—(1) the handle of a spade, etc.; (2) a beam for fastening a door (**âgal**).

Beṅtar—a fifth child of a different sex from the four preceding children—*e.g.*, a girl following four boys: considered unlucky—cf. **têṅtar, têlaṛh**.

Bêṅv—part of the blanket-maker's loom (**gaḍariyâ**).

Bêohâr—[Skt. *vyavahâra* = doing, business]—trade (**lêndên**).

Bêpârî—[Skt. *vyâpâra* = trade, *vyavahârika* = engaged in business]—a merchant, petty trader, as contrasted with *mahâjan* (qv.).

Bêr—[Skt. *badara*]—the jujube tree—*zizyphus jujuba*.

Bêṛ—[? Skt. *vêshṭa* = surrounding]—(1) the hauling ropes of a harrow. Upper Duâb (**hêṅgâ**); (2) a rice nursery. Central Duâb and Rohilkhand.

Bêṛâ—[Skt. *vêḍa* = a boat]—(1) a raft; *dharm kâ bêrâ pâr* = the raft of faith gets across (**nâo**); (2) the paper boats set afloat in the rivers by Bangâli Muhammadans in honour of *Khuâja khizr* (qv.) on Thursday evenings, especially the last Thursday in Bhâdon.

Bêṛâ—[Skt. *vêshṭa* = surrounding]—a woman's bracelet.

Bêrânâ—[*bêr*]—a grove of jujube trees.

Bêṛh—[Skt. *vêshṭana* = enclosure]—(1) a nursery for young plants (**biyâṛ**); (2) seedlings such as rice, etc., for transplantation (**dhân**).

Bêṛhâ—[*bêṛh*]—a fence to enclose cattle or keep them out of fields.

Bêrhab— / **Bêṛhab**— to drive off cattle forcibly. East districts (**bêṛhnâ**).

Bêṛhaîn—(*bêṛmîn, bêṛvîn*) [Skt. *vêḍhamika*]—a wheaten cake filled with *uṛad* flour, salt, and chillies, and then cooked.

Bêṛhnâ— / **Bêrhnâ**— see **bêṛhab**.

Bêṛî—see **bêṅṛî**.

Bêṛî chalânâ—see **bêṅṛî chalânâ**.

Bêrlâ—a pice; Katthak's slang (**paisâ**).

Bêruâ—the stick which the man hauling a boat keeps pressed against his shoulders (**nâo**).

Bêrukhî—[*bâê* = wind; *rukhnâ* = to stop]—disease of the tongue in cattle (**jîbhâ**).

Bêsan— / **Bêsanâ**— [Skt. *vêsana*]—the flour of gram (**chanâ**).

Bêsar—[Skt. *vêsha* = apparel]—a woman's nose-ring (**bulâq**). It is fixed in the central cartilage of the nose, not in the side like the *nath* (qv.).

Bêṭâ—see **bêṅṭâ**.

Bêṭâ—[Skt. *vaṭu, baṭu*] (*biṭvâ*)—a boy; a son.

Bêṭahnâ—[dim. of *bêṭâ*]—a little boy. East districts (**chhokrâ**).

Bêṭahnî—[dim. of *bêṭî*]—a little girl. East districts (**chhokrî**).

Bêṭh—sandy unproductive soil. Rohilkhand.

Bêṭhan—[Skt. *vêshṭana*]—a cover for a bundle of clothes; a washerman's ironing cloth (**dhobî**).

Bêṭî—[*bêṭâ*] (*biṭiyâ, biṭyâ, dhî, dhiari*)—a daughter.

Bêûgâ—a wooden chisel for smoothing leather (**byoṅgâ**).

Bêun—(*biyâî, kûñch*)—a wooden implement passed between the threads of the web to drive tight each thread of the woof in blanket weaving (gaḍariyâ).

Bêvah—[Pers. Skt. *vidhava; vi* = without; *dhava* = husband] (*bidhvâ, râṅḍ, raṅḍorî*)—a widow.

Bhâbar— } (1) a grass of which the fibre is used
Bhâbarî— } in rope-making; (2) the forest under the Sewâlik hills.

Bhâbh— } (1) blight in early autumn crops.
Bhâbhî— } Azamgarh; (2) weevil eaten—of dry articles. East districts

Bhâbhî— } [Skt. *bhrâtṛi vadhû*] (*bhaujâî, bhâ-*
Bhâbî— } *vaj, bhâvij*)—an elder brother's wife.

Bhabhkâ— } [Hind. *bhabaka*, Skt. *vâshpa* = a
Bhabkâ— } sudden burst of steam] (*bhapkâ*)—an earthen vessel used in distilling, etc. (âbkârî).

Bhabrâ—a variety of clay soil found in tanks. Mathura (chiknoṭ).

Bhadâhar—[*bhad* = the sound of falling fruit]—crops cut unripe. Rohilkhand.

Chanâ bhadâhar, jau kûrâ;
Gêhûṅ ḍhêṅkâ ḍhârâ

[Cut your gram half ripe, your barley ripe, and your wheat when the ear hangs down.]

Bhadai— } [*Bhâdon*, Skt. *Bhadra* = the 5th
Bhadâî— } month] *bhadêlî, gajâ, kârtikî, kuârî*—a term applied in the East districts to the crop of rice which is sown broadcast on the first fall of rain in Bhâdon and cut in Kuâr (September-October) as opposed to the Aghanî or Jaṛhan (qqv.) crop. This crop is specially known as *dhân* in the east of the Province.

Bhadârâ—[see bhadâhar]—the green ears of the *manṛuâ* millet. Rohilkhand.

Bhadâro—crops cut unripe. Rohilkhand (bhadâhar).

Bhaḍḍû—[? Skt. *vartaloha* = bell-metal]—a metal cooking vessel. Kumaun (baṭulâ).

Bhadêlî—see bhadai.

Bhâdî—noxious saline efflorescence. Central Duâb (rêh).

Bhadkî—a measure of land in Kumaun—see nâlî.

Bhadmâr—[*Bhâdon*] (*bhadvâr, paṅḍṛâ, paṅḍṛî, pâṅṛo, parahal*)—land kept under preparation for sugarcane during the rains. Rohilkhand, Duâb.

Bhâdo— } [Skt. *bhâdra*]—(1) the fifth month of
Bhâdoṅ— } the Hindu year.

Bhâdoṅ badi êkâdashî jo na chhuṭkê mêgh,
Châr mâs barsê nâhîṅ, yih bhâkhê Sahdêv.

[If it does not rain on the 11th of the dark half of Bhâdon it will not rain for four months—says Sahdêv the prophet.]

(2) the name in the hills for the constellation Leo (siṅhâ saṅkrânt).

Bhadvâr— } [*Bhâdoṅ*]—(1) the rainy season.
Bhadvârâ— } East districts; (2) see bhadmâr.

Bhadvâr parâl—see bhadmâr.

Bhagai—(*bhaguâ, bhagvâ, bishṭî, bisṭî, dhariyâ*)—a small loin cloth worn by boys and beggars (laṅgotî).

Bhagal— } [Skt. *bhanga* = imposture] — grain
Bhagar— } which has heated in pits and become rotten.

Bhagar—a kind of long lakes, the beds of old rivers. Kheri.

Bhâg jânâ—to dry up—of a cow's milk (chhûṭ jânâ).

Bhagnâ— } the rich alluvial lands in the Jamna
Bhâgnar— } valley. Central Duâb.

Bhaguâ— } see bhagai.
Bhagvâ— }

Bhâî—[Skt. *bhrâta*] (*bhaiyyâ, bhakurâ*)—a brother. The elder is *baṛâ*, the younger *chhoṭâ, lauharâ*: one by a different mother is *sautêlâ*. *Bhaiyyâ jî kî ghoṛî* = my brother's mare—common property. *Khâêṅ mâlik ko, gît gâvêṅ bhaiyyan ko* = eating at the expense of the master and singing the brother's praises.

The following table taken from Panjâb Customary Law, II. 107, gives the relationships through the brother concisely:—

Father (*bâp*).

Bhâbhî (elder brother's wife). — *Bhâî* (brother). — *Bhâî* (brother). — *Bahoriyâ* (younger brother's wife) — self — *Bahin* (sister). — *Bahnoî* (sister's husband).

Bhatîjî (brother's daughter). *Bhatîjâ* (brother's son). *Bhâñjâ* (sister's son). *Bhâñjî* (sister's daughter).

Potâ (brother's grandson).

Bhaiaṅsî—[*aṅs* = share]—see bhâîḥiṣṣî.
Bhâî bhinnâ—the festival held on 12th dark half of Bhâdon (ogduâs).

Bhâîḥiṣṣî (*bhaiaṅsî, bhaipaṅsî*)—shares held by a brotherhood.
Bhainê—[*bhâî*]—a sister's son (bhâñjâ).

Bhainî—[*bhâî*]—a sister's daughter (bhâñjî).

Bhaiñs—[Skt. *mahisha* = the powerful one] (*bhaiñsî, bhaiñsiyâ*)—a female buffalo.

Khaṭkan kahê kandhêl sê—hâlan kê ghar jâêñ ;
Mâlik apnê ghâṭ mêñ, chalo parosin khâêñ.

[The buffalo that knocks her head against the peg says to her with the hollow in her back: "Let us go to the house of the buffalo that swings her body about. Our masters are at our mercy. Let us eat the neighbours." (These are all well known bad signs in a buffalo.)]

Bhûrâ bhaiñsâ, chandlî ioê,
Pûs mahâvaṭ birlî hoê.

[There are three uncommon things—a brown buffalo, a bald wife, and rain in December.]

Jâ ghar ghoṛî,
Tâ ghar bhaiñsiyâ dîjiyo mohrî :
Jâ ghar bhaiñs
Tâ ghar bardh bâñdhiyê khêñch.

[If you have a mare in the house, put a headstall on the cow buffalo: if you keep oxen in the same house with a bull buffalo, take care and tie them up well (as they do not agree).]

Marê ḍolêñ Mâgh mêñ
Jêṭh mêñ gâlî dêñ.

[Your buffalo bull calves go about starving in January and curse you in May. (Buffalo calves want care in the cold weather.)]

Bhaiñsâ—[*bhaiñs*] (*ḍâñgar, ḍaṅgar, ḍaṅgrâ, jhoṭâ, karsiñgî, siyâhî, thoro*)—a male buffalo. For calves see *paṛrâ;* old buffaloes *kholâ;* a herd *lahñḍâ :* copulation of buffaloes *bûhnâ.*

Bhaiñsaurî—
Bhaiñsauṭ—
Bhainsauṭâ— } (*parêl*)—a buffalo hide.

Bhaiñsî—
Bhaiñsiya— } see bhaiñs.

Bhaiñsoñ—[*bhaiñs*]—buffalo pasture ground. Central Duâb.

Bhaipañsî—see bhaiañsî.

Bhaivâd—
Bhaivaddî—
Bhaivat— } [*bhâî*]—a brotherhood: the receiving of rent or revenue on the footing of one of the brotherhood (birâdarî).

Bhaiyâ—the ribs of a boat. Rohilkhand (nâo).

Bhaiyâ—a brother (bhâî).

Bhaiyâ châra—[*bhâî* and ? Skt. *char* = to go, feed] (*lânâdâri*)—a form of tenure in which estates are held by descendants of a common stock, and the shares and responsibility for the Government demand are fixed in proportion to the actual area occupied by each sharer: not in fractions of the rupee or *bîghâ*—see bîghâdâm, dâdâ llâhî.

Bhaiyâ dûj—a festival on the 2nd light half of Kârtik, on which sisters entertain their brothers and receive presents from them in memory of Yamuna entertaining her brother Yama (jamdutiyâ).

Bhaiyyâ—[*bhâî*]—a brother.

Jiskê châr bhaiyyâ
Mârêñ dhaul chîn lêñ rupayyâ.

[He that has four brethren can strike a blow and run off with the money.]

Bhaiyyâchârâ—see bhaiyâchârâ.

Bhâjî—[Skt. *bhṛij* = to fry] (*bhâñjî*)—fried vegetables.

Bhâjî—[Skt. *bhaj* = to divide]—(1) a share, wages in kind; (2) food given to the brotherhood when they return from a wedding.

Bhâjîdâr—[*bhâjî*]—an agricultural labourer paid in kind. West districts (halvâhâ).

Bhâkâ—[cf. *bhâjî*]—the green ears of the *mañṛuâ* millet roasted.

Bhakurâ—a brother. Katthak's slang (bhâî).

Bhâl—
Bhâlâ—
Bhâlî— } [Skt. *bhall* = to wound]—a lance head; thence (*bîdar*) a heavy wooden rake used for softening the surface of a field. Bundelkhand.

Bhaluâ—[*bhâl*]—a kind of bamboo (bâñs).

Bhamahar—blighted millets. Azamgarh.

Bhâñbhâ—(*bambhâ*)—a blight which attacks the *sâñvâñ* millet. East districts.

Bhaṅḍsâl—
Bhaṅḍsâlâ— } [Skt. *bhâṇḍashâla*] (*bhaṅṛsâl, bhaṅṛsâr*)—a grain store.

Bhaṅḍsâlî—[*bhaṅḍsâl*] (*bhaṅḍsâri*)—a person who stores grain.

Bhaṅḍsâr—see bhaṅḍsâl.

Bhaṅdsârî—see bhaṅḍsâlî.

Bhaṅg—
Bhâñg— } Skt. *bhanga* = breaking, rt. *bhañj* = to break] (*ṭhaṅḍâî*)—the narcotic hemp; supposed to be the nepenthe of Homer

Ao to bhaṅg Gaṅg ;
Do bahan haiñ ;
Tû rahtî Shivkê saṅg ;
Taran târni Gaṅg hai ;
Tû laḍḍû khânî bhaṅg.

[Come hemp and mother Ganges! Two sisters are ye. Thou livest with Shiva. Ganges delivers from sin, and hemp is as a sweetmeat to eat.]

Parhê na 'Arabî Fârsî,
Bhaiyo na daftarband :
Dayâ bhae kartâr kî,
Bhar bhar loṭâ bhaṅg.

[Skilled am not I in Arabic or Persian: no post of office do I hold. But by the blessing of God I have pot after pot of hemp to drink.]

Bhaṅgêlâ—[*bhaṅg*] (*ganjêlî, gañjiyâ, gañjyâ*)—hemp bags for pack animals (gâchhî).

Bhaṅg ghoṭnâ—
Bhaṅg ghuṭnâ— } [*bhaṅg* = hemp, *ghoṭnâ* = to pound]—a hemp pounder: a heavy club (laṭh).

Bhaṅgrâ—[*bhaṅg*]—(1) a kind of hemp from which strong canvas is made; (2) a small creeping weed with a white flower (*verbesina prostrata*) which injures rice.

Bhañj—[*bhañjnâ* = to divide]—(1) thread ready for the loom (kargah); (2) (*bhanjat*) discount paid on changing money; (3) the twisting of a rope.

Bhâñjâ—[Skt. *bhaganîya, bhagini*, rt. *bhaga* = luck; the fortunate one] (*bhainê*)—a sister's son, nephew.

Bhâñjâ—[*bhâñjnâ* = to divide, Skt. *bhaj*]—reciprocal assistance in cultivation. East districts (aṅgvârâ).

Bhâñjâ hariyâ—a man who cultivates with a borrowed plough. East districts (bhûñḍiyâ).

Bhañjautî—[see bhâñja]—reciprocal assistance in farming. East districts (aṅgvârâ).

Bhâñjî—[see bhâñjâ] (*bhâñjiyâ*)—a niece, sister's daughter (bhainî).

Bhâñjî—[see bhâjî]—fried vegetables.

Bhâñkâ—[? Skt. *bhaj* = to divide]—a ravine or fissure in the ground. Agra (bihâñḍ).

Bhanpaṭailâ—a kind of tile used for lining sugar-boiling pans. Rohilkhand.

Bhaṅṛaro—[Skt. *bhaj* = to divide]—distribution of juice on the first day of sugarcane pressing. East districts (rasvâî).

Bhaṅṛsâl } [Skt. *bhâṅḍa shâla* = a house for
Bhaṅṛsâr } vessels]—(1) a recess in the wall of a house for holding vessels. East districts (tâq); (2) a granary (bhaṅḍsâl).

Bhansâl } [contr. of *bhaṅṛsâl*]—used in some
Bhansâr } places to mean a fire-place (chûlhâ).

Bhâṅṭ—(*bhâṭ*)—a whitish clay resembling chalky alluvium principally found in the valley of the great Gandak river. It retains moisture and grows sugarcane with little or no irrigation. Gorakhpur.

Bhâṅṭâ—[*bhâṅṭnâ*, Skt. *bhaj* = to divide] (*bhâṭâ*)—advances to labourers. Rohilkhand, Oudh, East districts.

Bhâṅṭâ— } [Skt. *bhaṅṭâki, bhaṅṭukâ, bhaṅḍuka*]
Bhaṅṭâ— } —the egg plant. For its affinities in western languages see "Hobson-Jobson," sv. brinjaul.

Bhâṅvar— } [Skt. *bhram* = to revolve]—the re-
Bhaṅvar— } volving of the bride and bridegroom round the sacred fire. The phrase is *bhaṅvar pârnâ* or *phirnâ* (sat phêrî).

Bhâṅvar jâl—[Skt. *bhram* = to revolve]—a small fishing net with large meshes (jâl).

Bhaṅvar kali—[see bhâṅvar]—a flat stone to which the strands are tied in rope-making (bânsâz).

Bhaṅvâtâgâ—[see bhâṅvar]—twisted string.

Bhâo—[Skt. *bhava* = state, condition; rt. *bhû* = to be]—current rate or price.

Bhâo biktâ lênâ, bhâo biktâ dênâ—a phrase used in grain-lending transactions. The cultivator returns at harvest an equivalent in grain to the real money value of the grain lent at the time of borrowing, no interest being charged on the transaction. Rohilkhand (sûd).

Bhâo ûbh savaiyâ— } a phrase used in grain-
Bhâo ûp savaiyâ— } lending transaction. The tenant borrows, say, 5 maunds of grain at sowing time to the value of R10. He returns the value of R12-8 at current harvest rates.

Bhaolî— } [Skt. *bhava* = state; rt. *bhû* = to
Bhâolî— } exist]—the system of division of crops between landlord and tenant. North Rohilkhand.

Bhapkâ—see bhabkâ.

Bhâṛ—[Skt. *bhrâshṭra* = a frying pan, rt. *bhrajj*]—an oven. *Bhâr se nikâl bhaṭṭî mên jhoṅkâ* = out of the frying pan into the fire. *Âphî miyâṅ ṣûbahdâr, ghar mên bîbî jhoṅkê bhâṛ* = he sets up for a colonel, and his wife stokes the oven at home. *Bârah baras Dillî mên rahê, aur bhâṛ jhoṅkâ* = he was twelve years in Delhi and stoked an oven all the time. *Bhâṛ joṅkê aur pûchhê gâṅv kî jamâ* = his business is to stoke an oven, and he has the impudence to ask "how much revenue does the village pay"? *Akêlâ chanâ bhâṛ ko nahîṅ phoṛtâ hai* = one grain of gram will not burst the oven.

Bhâr— } [Skt. *bhâra*]—a load or bundle of any-
Bhârâ— } thing.

Bhâṛâ—[Skt. *bhâṭa*]—hire. *Bhâṛê par dênâ* = to let out on hire.

Bharâî—[*bharnâ* = to be filled]—irrigation of land: irrigation dues. West districts (âbpâshî).

Bharan— } [*bhârnâ* = to be filled]—the weight
Bhâran— } on the lever used for lifting water (ḍhêṅklî).

Bharanî—the 2nd lunar asterism—see bharnî.

Bharâo—[*bharnâ* = to be filled]—the lintel of a door (sardal); the earth piled on a roof; soft earth filled into a hole.

Bharaṛh—scaffolding. Kumaun (châlî).

Bharârî—refuse straw, etc., on the threshing floor. West districts (gaṅṭhâ).

Bharat—[Skt. *vartaka*]—an alloy in equal parts of copper and zinc (phûl).

Bharat—[*bharnâ* = to be filled]—the amount of revenue paid by one of the sharers in a coparcenary village. West districts.

Bharaunâ—[*bharnâ* = to be filled]—a load of wood or grass (bharotâ).

Bharautî—[*bharnâ* = to be filled]—a release in full of a debt (fârigh khatî).

Bhaṛbhûṅjâ— } [*bhâr* = oven, Skt. *bhrashṭra*;
Bharbûṅjâ— } *bhûnnâ* = to fry] (*bhûj, bhuṅjavâ, bhurjî*)—a grain-parcher. *Bhaṛbhûṅjê kî laṛkî, kêsar kâ tilak* = a grain-parcher's brat with a saffron forehead spangle. The parching house is *goṅṛsâl, goṅṛsâr, goṅṛsârî, bhaṛsâl, bhaṛsâr, bhaṛsâin, ghoṅsâr ghoṅsârî*. The fire-place is *bhâṛ*; the pit in front of the fire-place into which the grain falls *parui*; the earthen pot in which the grain is parched—to the east when large *khapṛâ*, when small *khapṛî*—to the west *nâd, nâdâ, nâṅd nâṅdiyâ, kariyal*; the spoon for taking out the hot sand *karchhâ, karchhî, karchhulâ, karchhulî*; the ladle or stirrer *dabilâ*; the iron hook for drawing out the grain *kauṅchâ*; the sieve *jharnâ, chalnâ, chalnî, chhalnî*; the poker *chalaunî*, and to the east *khudnî, khoînî*; the large grindstone *jâṅt, jâṅtâ*; the middle sized stone *chakkî*; the small stone *darêtî, darêṅtî*.

Bhaṛêrî—[Skt. *bhâṅḍa* = a vessel]—a pile of pots carried on the head, one above the other (jêhaṛ).

Bhariyâ—[*bharnâ* = to be filled]—land artificially irrigated. West districts.

Bhaṛkail— } [*bhaṛaknâ* = to blaze up, to be
Bhaṛkailâ— } scared. Skt. *bhrajj* = to fry]
Bhaṛkan— } (*chaukahâ, chauṅkahâ,*
Bhaṛkanâ— } *phaṛkan*) —an ox or other animal that shies or starts. East districts.

Bharnâ—[*lit.* to be filled]—(1) to irrigate land. West districts (âbpâshî karnâ); (2) to deposit cattle, etc., in repayment of a debt. Central Duâb (lâin).

Bharnî—[*bharnâ* = to be filled]—(1) the shuttle; the thread of the woof (kargah); (2) land given in mortgage. East districts.

Bharnî—[Skt. *bharaṇî*]—the 2nd or 7th lunar asterism (nakshatra).

Bharoṭâ—[*bharnâ* = to be filled] (*bharaunâ, bharauṭâ, biṅḍâ, piṅḍâ*)—a faggot, a bundle of fodder. Central Duâb.

Bharpâî—[*bhar* = full; *pânâ* = to obtain]—a release in full of a debt (fârigh khatî).

Bharsahâ—[*bharnâ* = to be filled]—the cross-beam of a well. Lower Duâb (miyâr).

Bharsâin— } [Skt. *bhrashṭra shâla*]—a house for
Bharsâl— } parching grain (bharbhûñjâ).
Bharsâr— }

Bharsârvâlâ—[*bhaṅdsâl*]—a grain factor.

Bhartâ—(*bhurtâ*)—vegetables crushed up in the hand after being boiled—cf. bhâjî.

Bhartî—[*bharnâ* = to be filled]—(1) the stuffing of a quilt (razâî); (2) money required for the purchase of a full cart load; (3) a handful of grain thrown in at the time of sale to make up for dirt (muṭṭhiyâ); (4) carrying about grain in carts for trade.

Bhartiyâ—[Skt. *vartaka*]—a cooking pot made of bell-metal (baṭulâ).

Bhartû—[*bharnâ* = to be filled]—solid—of bamboos, etc. (bâṅs).

Bharukâ — } [*bharnâ* = to be filled]—an earthen
Bharukî — } drinking cup.

Bhâs— } [*bhasnâ* = to sink] (*chabhâr, chahal, chhilbil, chîk, chîkar, ḍabahâ, dahal, daldal, dhasân, dhasâo, habarâ, habsâ, hilâ, kîch, kîchar, kichkil, lahalvâ, lahalî, pachpach*)—mud, muddy ground, a swamp, a quagmire. East districts.
Bhasân— }

Bhasam—[Skt. *bhasman* = ashes, rt. *bhas* = to consume]—crops withered by drought. East districts (jhirî).

Bhasêṅḍî—[Skt. *visha*, rt. *vish* = to pierce] (*bhîs, kavalkakrî*)—the root of the edible lotus.

Bhâsur—[Skt. *bhrâtra shvashura*]—the husband's elder brother; the wife's brother-in-law (jêṭh).

Bhaṭ—[Skt. *bhrâshṭra* = a frying pan]—(1) a fire-place (chûlhâ); (2) a pit or hole; (3) (*bhaṭṭâ, bhiṭ, bhiṭâ*) a pig stye (khobâr).

Bhâṭ—(*bhâṅṭ, bhâṭh*)—a whitish alluvial clay in the valley of the Gandak. Gorakhpur. In Banda it is another term for paruâ (qv.).

Bhâṭ—[Skt. *bhakta*]—(1) (*dêdhukâ*) boiled rice; among Muhammadans *khushkâ*.

Prît na jânê pî kî jât,
Nîṅd na jânê ṭûṭî khât
Bhûkh na jânê bâsî bhât
Piyâs na jânê dhobî ghâṭ.

[Love heeds not the lover's caste. Sleep heeds not a broken bed. Hunger heeds not stale rice. Thirst heeds not soapy water.]

Bhât hogâ to kavvê bahut â rahêṅgê—[where the corpse is, there shall the eagles be gathered together.]

(2) the presents given to the bride and bridegroom at marriage by their respective maternal uncles (*mâmâ*) and by a woman's brother in the 4th month of pregnancy—see chhochak, chauk.

Bhâṭâ—[*bhâṅṭnâ* = to divide]—advances to labourers. East districts, Oudh, and Rohilkhand.

Bhatâr—[Skt. *bhartri* = a master]—a husband; a woman's word (khâvind).

Bhât dênâ—see bhât (2).

Bhâṭh—see bhâṭ.

Bhâthî— } [Skt. *vasti*]—a pair of bellows.
Bhâṭhi— }

Bhaṭhiyârab— } to cover in the seed in the fur-
Bhathiyârab— } row. East districts.

Bhaṭhuâ—the last plough in the line when sugar-cane is being sown. East districts (harî, îkh).

Bhatîjâ—[Skt. *bhrâtrivya*] (*bhainê*)—a brother's son; a nephew—see sârû.

Bhatîjî—[see bhatîjâ] (*bhainî*)—a brother's daughter; a niece.

Bhatmâî—Sugarcane grown from cuttings (îkh).

Bhatmâs— } (*bhatvâs, bhatvâṅs, khajhuhâ*)—a
Bhatmâṅs— } kind of coarse pulse.

Bhatrêṅrî—a tall variety of the castor-oil plant. Azamgarh (araṅḍ).

Bhaṭṭhâ—[Skt. *bhrâshṭra*, rt. *bhrajj* = to fry]—a fire-place, a brick-kiln.

Bhaṭṭhî—[see bhaṭṭhâ]—(1) a fire-place; (2) a brick-kiln; (3) a liquor-still.

Bhaṭulâ— } bread made of the flour of gram,
Bhatûlâ— } *arhar*, and *mûng* (angâkar).

Bhaṭuvâ—a variety of light dry soil, yielding only an autumn crop.

Bhaun—[? Skt. *bhram* = to revolve]—(1) the sloping pathway of a well (naichî); (2) a well pulley (charkh); (3) (*pâchar, roṛâ*)—small pieces of wood, etc., put into the cavity of a sugarcane mill to help in grinding the cane. Rohilkhand (kolhû).

Bhauṅrâ—[Skt. *bhûmigṛiha*]—(1) an underground pit for storing grain. East districts (khât); (2) the underground story of a house (tahkhânah).

Bhauṅrâ—[Skt. *bhram* = to revolve]—(1) a winnowing sheet. Gorakhpur (jhûlî); (2) the perpendicular roller in a Persian wheel. Bundelkhand (arhaṭ); (3) staggers in cattle. Bundelkhand (tapkâ); (4) rinderpest in cattle. Rohilkhand (chêchak); (5) the block in which the axle of a cart is fixed (gâṛî); (6) (*bhauṅrî*) an insect which attacks millets in dry weather. Duâb and Rohilkhand; (7) a curl or twist in the hair of a horse which according to its position is lucky or unlucky (ghoṛâ).

Bhauṅrî—[see bhauṅrâ]—(1) the horizontal roller of the Persian wheel. Bundelkhand (arhaṭ); (2) the axle of a cart (bahlî, gâṛî); (3) a small earthy-coloured worm with a black head which attacks millets in dry weather, and is said to make the stalks poisonous to cattle.

Bhauṅrî—see baurî.

Bhauṅrkalî—the anchor used by the rope-twister (bânsâz).

Bhauṅṭî— } [Skt. *bhram* = to revolve]—the
Bhauṅtî— } handle of the spinning-wheel. East districts (charkhâ).

Bhaur—[*bhauṅrâ*]—rinderpest or staggers in cattle. Central Duâb (chêchak).

Bhaurâ—(1) hot ashes. East districts; (2) bread made of *arhar* pulse and cooked in the ashes (angâkar).

Bhaurî—[see bhaurâ] (*angakrî, angârî, bâṭî, baṭṭî, liṭṭî, madhûkarî*)—coarse cakes cooked in ashes.

Bhauṭâ— } [see bhauṅṭî]—the ribs of a boat.
Bhautâ— } Rohilkhand (bâthâ).

Bhâvaj—[Skt. *bhrâtri vadhû*]—a brother's wife (bhâbî).

Bhavan—[Skt. *bhram* = to revolve]—the circle in which the oxen revolve in working the sugar-cane mill. South Oudh—cf. bhaun (kolhû).

Bhavânî—(1) the goddess Pârbatî, wife of Shiva; (2) rinderpest in cattle. East districts (chêchak); (3) small-pox in human beings.

Bhâvlî—see **bhâolî**.

Bhêj—[Skt. *bhaj* = to share]—(1) rent of land; (2) various cesses on land (**abvâb**).

Bhêj barâr— } [*bhêj* = rent; *barâr* = tax]—a
Bhêj birâr— } tenure in Bundelkhand; also known as *bâchh barâr*, analogous to the *bhaiyâ chârâ* (qv.). "Throughout the district of Banda the old *bhêj barâr* tenure which attracted so much attention from the beginning of our rule up to the period of last settlement has practically disappeared, and the words *bhêj barâr* and *bhaiyâ chârâ* no longer possess their old interest, or, it is hoped, their old vagueness of meaning. The *bhêj barâr* tenure proper appears to have been the simplest and most elementary form of proprietary right: the co-sharer had simply the right to cultivate as much land as he could, and for this he paid his quota of the demand due upon his fields. His interest in the village and his responsibility for the revenue rose and fell with his cultivation, and the man who paid most one year might a few years later pay less than all his neighbours: indeed, the position of the member of a proprietary body in Bundelkhand holding their land under the *bhêj barâr* tenure appears to have resembled very closely that of a member of a Russian commune, for in both cases the working power of a man's family came to be the measure of his holding." A. Cadell, *Banda Settlement Report*, pp. 39-40.

Bhêlî—a lump of coarse crystallised sugar (**guṛ**): *gaṅvâr bhêlî dê, gâṅḍâ na dê* = the boor is ready to give a lump of molasses, but he won't give a sugarcane. (Strain at the gnat and swallow the camel).

Bhêṅṛ— } [Skt. *bhêḍa*]—a ram (**bhêṛ**).
Bhêṅṛâ— }

Bhêṅṛâ—[*bhêṅṛ*]—of an ox, with horns twisted like a ram.

Bhêṅṛâ—withered or blighted—of crops. North Rohilkhand (**jhirî**).

Bhêṅṛhai—[*bhêṅṛ*]—the feast of a sheep held once a year in Sâvan and Bhâdoṅ or oftener among Dhobis, Kahârs, Kumhârs, Telis, Kalvârs, and barbers of a *ṭappâ* of 49 actual or supposed villages. Azamgarh.

Bhêṅṛvâṅs—[*bhêṅṛ*]—manuring land by folding sheep upon it. East districts (**khatânâ**).

Bhêṅṭ—[*lit.* = meeting] (*bhêṭ, nazrânah*)—(1) presents made to a landlord or any superior on meeting or visiting a village; (2) a scapegoat (*pujâpâ*); *bimârî bê kisî baṛê âdmî kê bhêṅṭ liyê nahîṅ jâtî* = pestilence never departs without making some great man a victim.

Bhêṛ— } [Skt. *bhêḍa*] (*bhêṅṛ, bhêṅṛâ, mêṅḍhâ,*
Bhêṛâ— } *mimiyâî*)—a ram. *Bhûlê Bâhman bhêṛ khâê, ab khâûṅ to Râm duhâî* = the Brahman by mistake ate mutton; "God help me if I ever eat it again." *Sastê bhêṛ kî dum uṭhâ uṭhâ dêkhtê haiṅ* = looking for maggots under the tail of a cheap sheep (looking a gift horse in the mouth). *Bhêṛ kî lât ghuṭuan loṅ* = if a sheep kicks you it is only below the knee. A sheep is *bhêṛî* or *gâḍar*; a lamb, generally *bhêṛ kâ bachchâ*; to the east, *ghêṅṭâ*; in the Duâb, *barrâ, mêmnâ, ulâ, unnâ*; a flock of sheep *gallâ, rêvaṛ*; and in the Central Duâb, *ṭainî*. The wool is *ûn*; to shear is *pairî karnâ*.

Bhêṛî—see **bhêṛ**.

Bhêṛiyâ—[see **bhêṛ**]—an ox whose horns join in the centre. East districts (**bail**).

Bhêṛ kâ bachchâ—a lamb (**bhêṛ**).

Bhês—[Skt. *vêsha*]—clothes. *Jaisâ dês vaisâ bhês* = dress according to the country you are in. While at Rome do as the Romans do.

Bhêsaurâ—[*bhês*]—a field scarecrow dressed up in old clothes. Kumaun (**dhokhâ**).

Bhêṭ—see **bhêṅṭ**.

Bhîjuâ—[? *bhîjnâ* = to be damp]—the early rice crop. Rohilkhand. But see **bijhuvâ**.

Bhîṅch—[*bhîchnâ* = to press]—a wedge, used to fasten the legs of a bed, etc.

Bhinḍî—[Skt. *bhinḍa, bhinḍaka*] (*baigan, baiṅgan, ram turai, râm taroî*)—the lady's finger, a kind of vegetable (*Abelmoschus esculentus*).

Bhinsâr— } [Skt. *bhânu* = the sun's rays]—
Bhinsârâ— } the early morning (**fajar**).
Bhinsarvâ— }

Bhîṅṭ—[Skt. *bhitti*] (*bhît*)—(1) a wall usually made of mud or mud bricks.

Mêrê Lâlâ kî anokhî rît:
Sâvan Bhâdoṅ uṭhâvêṅ bhît.

[My friend the Lala is a queer fellow: he builds his mud walls in the rains.]

Ochhê kî pît, bâlû kî bhît = the cur's love is like a wall of sand.

(2) the space between the top of the wall and the thatch used for storing small articles. East districts (**dîvâr**).

Bhîṅṭ—the mound on which betel is grown (**pân**).

Bhîṛ—[*bhirnâ* = to join]—a pile of *arhar* on the threshing-floor. East districts.

Bhîṛ—the space fenced in to contain the flour as it falls from the grindstone (**chakkî**).

Bhîṛâ— } [see **bhîṛ**]—thick sowing of seed. East
Bhîṛâ— } districts (**chhîdâ**).

Bhîrâ—weights of dry clay used in pressing out the treacle in a sugar refinery. East districts (**khaṅḍsâl**).

Bhîrî—the sloping pathway of a well. Parts of Rohilkhand (**naichî**).

Bhîṛî—see **bhîṛ**.

Bhîs— } [Skt. *visha*, rt. *vish* = to pierce]—
Bhisêṅḍâ— } the root of the edible lotus
Bhisîṅṛ— } (**bhasêṅḍî**).

Bhît—see **bhîṅt**.

Bhîtarâ—[*bhîtar* = inside]—the inner bullock when threshing or working the sugarcane mill (**dâêṅ, kolhû**).

Bhitaurî—[*bhît*]—ground-rent levied on resident artisans and traders (**abvâb**).

Bhîtî—see **bhît**.

Bhoḍal—(*bhoṛal*)—the talc or mica powder thrown about at the Holi festival (**abîr**).

Bhogaldai—the highest cotton plant in a field, worshipped with particular ceremonies—see **ban**. West districts (**sardâr**).

Bhogbandhak—[*bhog* = enjoyment; *bandhak* = mortgage] (*paṭâvan, paṭbandhak*)—a usufructuary mortgage (**rahnî**).

Bhoghiyâ—a sowing basket. East districts (**khâṅchî**).

Bhoglâ—[cf. *bhogaldai*]—a large cotton-pod.

Bhoglâbhâ—[*bhog* = enjoyment; *lâbhâ*=profit]—usufruct in lieu of interest.

Bhojan—[Skt. *bhuj* = to eat]—food (**khânâ**).

Bhûk gayî bhojan milê;
Jâṛâ gayâ qabâî;
Joban gayâ triyâ milî;
Tînoṅ dêo bahâî.

[It is useless to get food when hunger is gone; a quilt when the cold is gone; a wife when youth is gone.]

Bâêṅtê bhojan karê, dahinê pîvê nîr;
Das din yoṅ bhûlo rahê, âvê rog sarîr.

[If you eat with the left hand and drink with the right, and do this for ten days running, you will get a sore disease.]

Bhoksâ—(*bhuksâ*)—a Hill tribe claiming to be Puwâr Rajpûts: there the name is synonymous with sorcerer (jâdûgar).

Bholânâth—one of the local gods in Kumaun, worshipped especially by the gardener caste. A small iron trident is sometimes put up at the corner of a cottage as his emblem, and resorted to when any sudden or unexpected calamity attacks the residents. (Atkinson, *Himalayan Gazetteer*, II, 817.) It is one of the titles of Shiva or Mahâdêo (ḍihvâr).

Bholuâ—a flat earthen vessel like a tea-saucer, used for serving round food at feasts.

Bhoṅṭâ—stony—of land. Allahabad (patthar).

Bhor— } [Skt. *vyushṭi*]—(1) in the early
Bhorahrê— } morning (fajar); *ghoṛ, mor, chor, pânî pivêṅ bhor* = horses, peacocks, and thieves drink water in the early morning; (2) the first watering of any crop. Central Duâb.

Bhorî—a blight in opium. East districts.

Bhorkâ—semi-circular depressions in the shrines built to the sonless dead into which milk and Ganges water are poured West districts (aûd).

Bhûblâ—a stack of straw or fodder. Rohilkhand (bauṅgâ).

Bhugtân ho jânâ—[*bhugtânâ* = to be requited]—of a bill of exchange, to be paid and discharged (khokhâ).

Bhûî— } a destructive caterpillar, the palmer
Bhûîṅ— } worm.

Bhûîṅ pêṛâ—[*bhûmî* = earth; *pêṛ* = tree]—the stump of a tree (khutthâ).

Bhûj—[*bhûṅjnâ* = to fry]—a grain-parcher (bhaṛbhûṅjâ).

Bhûjâ—[*bhûj*]—parched grain (chabênâ).

Bhûjâlî—[Skt. *bhuja* = the arm]—(1) the hill-man's curved knife or *khukhaṛi* (chhurî); (2) an iron pot with a handle, used by Hindu ascetics.

Bhujênâ—[*bhûj*]—parched grain (chabênâ).

Bhukkâ—pulse flour (*saṭṭû*) prepared with sugar.

Bhulârî—refuse straw, etc., on the threshing-floor (gaṅṭhâ).

Bhûmiyâ—[Skt. *bhûmya*=belonging to the earth] (*bhûmyâ*)—the tutelary god of the homestead. West districts. He is often confounded with *Khêtrpâl* or *Bhairoṅ*. "The erection of his shrine is the first formal act by which the site of a new village is consecrated; and where two villages have combined their homesteads, for greater security against the marauders of former days, the people of the one which moved still worship at the *Bhûmiyâ* of the deserted site. *Bhûmiyâ* is worshipped after the harvests, at marriages, and on the birth of a male child; and Brahmans are commonly fed in his name. Women often take their children to the shrine on Sundays, and the first milk of a cow or buffalo is always offered there." (Ibbetson, *Panjâb Ethnography*, p. 114.) His worship is often managed by sweepers who beat a drum at his shrine; and the pious fix to the shrine with cowdung small pieces of straw in the form of a rude Maltese cross known as *satiya* or *svâstika*. "He sometimes possesses persons, and his sign is that the hairs of the scalp-lock become hopelessly entangled." (Atkinson, *Himalayan Gazetteer*, II, 825.) He is sometimes known as *khêrâ*, and in the hills *saim* or *sayam*, the Kumâoni corruption of *svyambhu*, the Bauddha form now worshipped in Nepâl.

Bhûmiyârâ pûjâ—[*Bhûmiyâ*]—the worship of the local village god. Oudh.

Bhûmko—(Skt. *bhûmî* = the earth]—a spring. Hill districts (choiyâ).

Bhumrâ—early morning. Central Duâb (fajar).

Bhûmyâ—see Bhûmiyâ.

Bhunânâ—[Skt. *bhrajj*=to fry]—(1) to parch grain. West districts (bhunnâ); (2) to change money.

Bhuṅḍ— }
Bhuṅḍâ— } see bhûṅṛ.

Bhuṅḍiyâ— } (*bhânjâ hariyâ, boṅhḍihâ*)—a
Bhuṅḍrâêti— } man who cultivates with a borrowed plough West districts.

Bhungî—an insect which destroys the leaves of young sugarcane.

Bhunjânâ—[Skt. *bhrajj*=to fry]—to have grain parched. East districts (bhunnâ).

Bhunjavâ—[*bhunjânâ*]—a grain-parcher (bhaṛbhûṅjâ).

Bhunjêriyâ—(*bâl*)—the hair on the maize cob. Bundelkhand.

Bhûnjiyâ châur—(*umâ châur*)—rice husked after being parched; opposed to *arvâ châur*. East districts.

Bhûnjnâ—[Skt. *bhrajj*=to fry]—(1) to parch grain. East districts; (2) of land—to turn it up and allow it to be parched by the summer sun—cf. Virgil, Geor., II, 259—*terram multo ante memento excoquere* [remember to get the ground well baked].

Bhûnnâ—[Skt. *bhrajj* = to fry] (*bhunânâ, bhunjnâ, bhunjânâ, ohrâb*)—to parch grain. West districts.

Bhuṅṛ— }
Bhûṅṛ— } (*bhuṅḍ, bhuṅḍâ, bhûṅḍ, bhûṅḍâ*)—
Bhuṅṛâ— } *literally* monstrous; uncouth; a
Bhûṅṛâ— } bullock without horns, or with very small horns.

Bhûṅtâ—[Skt. *bhrishṭi* = frying, roasting] (*bhûṅtiyâ, bhuṭiyâ, bhuṭṭâ, gupphâ, gupphî*)—a cob of the *juâr* millet or maize—cf. aṅḍiyâ.

Bhûṛ—[acc. to Platts, Skt. *bhûrṇi*=moving restlessly about] (*bhûḍ, bhûḍa*)—a variety of soil. "It is characterised by (1) the size and hardness of its particles, and their want of affinity, which renders the soil friable and porous; (2) its slender capacity for absorption, being able only to retain one-fourth of its weight of water; (3) the rapidity with which it absorbs and gives off water; (4) its power of self-supply by capillary attraction of moisture from below; and (5) its facility for accelerating the decomposition of organic matter."—Mainpuri Settlement Report: *Gazetteer, N. W. P.*, IV, 485.

Bhûṛ—the side spring in a well. East districts (jhirî).

Bhûr—the presentation of money and food to a selected number of Brahmans, etc., at a wedding; contrasted with *bakhêr*, the general largess to the crowd.

Bhûr lokhuṛiyâ—[*lokhṛî* = a fox]—sandy soil in which foxes burrow. Rohilkhand.

Bhûṛ milâonî—[*milnâ* = to be mixed]—sandy soil mixed with loam. Rohilkhand See **domaṭ**.

Bhûṛ rêtîlî—[*rêt* = sand]—a soil principally composed of sand.

Bhûṛ savaiya—[*savâî* = extra] —soil with an excess of sand.

Bhûṛ tarâî—the lower or flooded portion of a river-valley. Central Duâb.

Bhûṛ ṭhaṅḍî—cold sandy soil.

Bhûṛ uṛânî—[*uṛnâ* = to fly]—sandy soil which is blown about by wind.

Bhûrâ—[Skt. *babhru*]—of cattle, whitish with a pinkish skin.

Bhûṛarî— } Bhuṛârî— } refuse straw on the threshing-floor (gaṅṭhâ).

Bhurârî— } Bhurârî rât— } [*bhor*]—early in the morning (fajar).

Mâh bhurârî, Jêṭh dopaharî, Sâvan sâṅjhê kâr,
Kahai Kabîr, Suno bhâî sâdhû—yih tînoṅ hagâ khoâr.

["Listen," says Kabîr, "brother, ascetic! The worst times to go and ease nature are in the morning in Mâgh (winter), mid-day in Jeṭh (summer), and the evening in Sâvan (the rains).

Bhuṛbhuṛ—mica or talc powder thrown at the Holi festival.

Bhurdî—a blight in sugarcane. North Rohilkhand.

Bhurjî—[see **bhaṛbhûṅjâ**]—a grain-parcher.

Bhurkî—(1) the smallest-sized house granary (**dhûṅdkî**); (2) a pit for water; (3) a small earthen pot.

Bhurlî—an insect injurious to pulses, castor-oil plants, etc. East districts.

Bhurtâ—see **bhartâ**.

Bhus— } Bhûs— } Bhusâ— } Bhûsâ— } [Skt. *busa*, rt. *bus* = to discharge] (*bhusî, bhûsî, chilâ*)— the chaff and husks of cereals, used as fodder. The chaff of pulses is *chhimaur*. Also see **missâ**.

Bhusail— } Bhusailâ— } Bhusailî— } Bhusair— } Bhusairâ— } Bhusairî— } Bhusaul— } Bhusaulâ— } Bhusaulî— } Bhusauṅdâ— } Bhusaur— } Bhusauṛ— } Bhusaurâ— } Bhusauṛâ— } Bhusaurî— } Bhusauṛî— } Bhusêrâ— } Bhusêlâ— } [*bhus*] (*khoṅpâ, khoṅpî, obrâ, obrî*)—a house in which chaff is kept. *Chhuṭî ghoṛî bhusauṛî khaṛi* = when the mare gets loose she stands at the chaff-house. To the east they say *chhuṭal ghoṛ bhusaulê ṭhâṛ.*

Bhusî— } Bhûsî— } [*bhus*]—chaff, bran.

Bhusiyâr— } Bhusiyârâ— } [*bhus*]—(1) a pile of grain and chaff ready for winnowing (**sillî**); (2) thorough threshing of grain (**dâêṅ**).

Bhusrî—[*bhus*]—(1) a house for chaff; (2) of a dull red colour—of cattle. Central Duâb.

Bhuṭ— } Bhûṭ— } a term in Banda for the alluvial soil (*kachhâr*) on the slope of a river-bank. See Settlement Report, p. 5.

Bhût— } Bhûtâ— } [Skt. *bhûta* = bean] (*batâs, bayâr, bhûtlâ, bhutnî, prêt, rukh chaṛhvâ, upari, uparihâ, uparvâṅs*)—a ghost or demon. "In the earlier works the term is applied to the elements of nature and even to deities. Shiva himself is called *Bhutesa*, or "Lord of Bhûts." With a change of religion the word *dæmon* acquired an evil meaning; and similarly the word *bhûta*, as applied to the village gods, carries with it among Brahmanists the idea of an actively malignant evil spirit." (Atkinson, *Himalayan Gazetteer*, II, 702.) "When a man dies a violent death his disembodied spirit travels about for about 12 months as a *prêt*, and even in that state is apt to be troublesome. But if at the end of that time he does not settle down to a respectable second life he becomes a *bhût;* or in the case of a female who has died in the pangs of labour, a *chuṛail;* and as such they are a terror to the whole country, their object being to give as much trouble as may be to their old friends, possessing them and producing fever and other diseases. Low-caste men, such as scavengers, are singularly liable to give trouble in this way, and are therefore always buried or burnt face downwards to prevent the spirit escaping. These ghosts are most to be feared by women and children, and especially after taking sweets: so that if you treat a school to sweetmeats the sweet-seller will also bring salt, of which he will give a pinch to each boy, to take the sweet taste out of his mouth. They also have a way of going down your throat when you yawn, so that you should always put your hand to your mouth, and had also better say '*Nârâyan!*' afterwards. Ghosts cannot set foot on the ground, and you will sometimes see two bricks or pegs stuck up in front of the shrine for the spirits to rest on. Hence, when going on a pilgrimage, or with ashes to the Ganges, you must sleep on the ground all the way there, so as to avoid them, while the ashes must not rest on the ground, but must be hung up in a tree, so that their late owner may be able to visit them. So in places haunted by spirits and in the vicinity of shrines you should sleep on the earth and not on a bedstead. So, again, a woman when about to be delivered is placed on the ground, as is every one when about to die." (Ibbetson, *Panjâb Ethnography*, 116-117.)

Bhût fariyâdê Râm par, khâvê ko huchh dêo :
Jo ham ko jânat nâhîṅ, chaṛh chhâtî par lêo.

[The devils complained to God and asked for something to eat. He replied, "Whoever knows me not, mount on *his* chest and take."]

Mâr kê âgê bhût bhâgtâ hai = a thrashing makes a devil run. *Lâtoṅ kê bhût bâtoṅ sê nahîṅ mântê* = a devil that wants kicking won't mind words. *Phiraṅg* [*Paṭhân*] *kâ pût, ghaṛî mêṅ auliyâ ghaṛî mêṅ bhût* = the Britisher's [Paṭhân's] brat—one moment a saint, another moment a devil.

Bhût balî—[*bhût*, Skt. *bala*]—offerings to the local ghosts.

Bhuṭiyâ—see **bhûṅṭâ**.

Bhûtlâ—see **bhût**.

Bhuṭṭâ—see **bhûṅṭa**.

Bhuvâ—(1) a rice nursery. Oudh (biyâṛ); (2) the flowers of the *kâṅs* or *mûṅj* grass.

Bîâ—seed. East districts (bîj).

Biahautî—the first married wife (biyâhtâ).

Bîâj—see **byâj**

Bîâjû—see **byâjû**.

Biauâ—[*biyânâ* = to bring forth] (*sadhâvâ, tâlvâ*)—presents given by relatives to a woman at the time of pregnancy.

Bibâh—marriage (byâh).

Bîbî—(*bîvî*)—a wife: a Muhammadan term (jorû).

Bichâlî—[cf. *bichhânâ* = to spread] (*nivâṛî*)—straw or grass used as bedding.

Bichhaunâ—[*bichhânâ* = to spread]—bedding (bistar).

Bichhiyâ—[*bichhû* = a scorpion]—a woman's ornament for the feet which fits over all the toes, so called from its shape.

Bichhonâ—[see **bichhaunâ**]—*bhûkh ko bhojan kyâ; nînd ko bichhonâ kyâ* = hunger cares as little for the quality of food as sleep does for bedding.

Bichhornâ—to clean cotton from its seed. West districts (oṭnâ).

Bichhuâ—[*bichhû* = a scorpion]—(1) small irregularly-shaped pieces of *kankaṛ* for road metal (kankaṛ); (2) a woman's foot ornament—see **bichhiyâ**; (3) the seed-pod of hemp.

Bichrâ— } [*bîj* = seed]—a seedling (paud).
Bîchrâ— }

Bidâ—[Skt. *vidâya*, which, however, according to Sir Monier Williams, is probably not a Sanskrit word, but comes from the Arabic *vidâ'*]—permission of the bride to return to her parents' or her husband's house (rukhsat).

Bidahnâ—[? Skt. *vyâdha* = to separate]—(1) to plough up the millets when they are about a foot high. Duâb; (2) to give a light ploughing to cover in the rice seed. East districts.

Bidahnî—see **bidahnâ**.

Bîdar—[? Skt. *vîja-dara* = seed-clearing] (*bhâl, bhâlî*)—a heavy rake for collecting weeds and softening the surface of a field.

Bidar farshî—[*bidrî* = an alloy of copper, zinc, and tin, which takes its name from the town of *Bidar* in the Deccan; *farsh* = a carpet]—a small-sized tobacco pipe—see **naichâ band**.

Bidh—[Skt. *vîdhi* = rule]—the balance of an account (bahî).

Bidhbandî—[*bidh*]—rents paid in lump (bil muqtâ).

Bidh milânâ—(1) to balance an account; (2) to work out a horoscope.

Bidh milnâ—of the horoscope taken before marriage, when the signs of the bride and bridegroom correspond and are considered auspicious.

Biḍhâ—[see **bêṅṛî**]—the man who works the swing irrigation-bucket. Oudh and Rohilkhand (biṛuâ).

Bidhvâ—[Skt. *vi* = without, *dhava* = husband; Latin *vidua*]—a widow (bêvâ).

Bigahî—[*bîghâ*]—an irrigation bed in a field (kiyârî). East districts.

Bigauto—the milk of a buffalo for twelve days after calving. Kumaun (dûdh).

Bîghâ—[acc. to Platts, Skt. *vigraha* = stretching out]—a superficial measure of land. The *pakkâ bîghâ* is fixed at 3,025 square yards—that is, one square *jarîb* of 60 *gaz*, or five-eighths of an English acre, or 3 roods, 5 perches. The usual subdivision is—

20 *aṅvânsî* = 1 *kachvânsî*.
20 *kachvânsî* = 1 *bisvânsî*.
20 *bisvânsî* = 1 *bisvâ*.
20 *bisvâ* = 1 *bîghâ*.

The local (*dêhî, kachchâ*) *bîghâ* varies throughout the province, and is on an average about one-third or one-fourth of an acre. In Rohilkhand it comes to a square of 20 paces, or say 900 square yards or Big. 5-7-11-1 = 1 acre. In Bundelkhand the village *bîghâ* is expressed as a square *rassî* of 75 *hâth*. Sir H. M. Elliot gives some of the varieties of the *bîghâ* as follows:—

	100 acres.	*bîghâs.*
Farrukhabad	=	175-12-0
East and South Gorakhpur	=	192-19-7
Allahabad and Azimgarh	=	177-5-15
Azimgarh and Ghazipur	=	154-6-1
Bijnor	=	187-19-15

In the East districts the *dhûr* corresponds to the *bisvânsî*, and a *maṅḍâ* is two *bisvâ*.

Bîghâ aṛhaiyâ—an allowance of 2½ *sêr* of grain per *bîghâ* given to Pâsi watchmen. Oudh.

Bîghâdâm—a tenure under which the owner pays a quotum of revenue in proportion to the amount of land he occupies—cf. **bhaiyâchârâ, lânâdârî**. Azamgarh.

Bighautî—land assessed by rates per *bîghâ*: the opposite of *bilmuqtâ* (qv.).

Bîhâ bhât— } [*biyâh* = marriage; *bhât* = cooked
Bihâ bhât— } rice]—the food eaten by the relatives of the married pair after the marriage: contrasted with **kumârî bhât** (qv.).

Bihâî—(1) the ghost that visits children in their sleep and causes them to laugh or cry: an image of her is made in cowdung and put in the room in which a woman is delivered; (2) the birth-song.

Bihân—[Skt. *bhânu* = the sun's rays]—the morning; next morning (fajar).

Bihâṅḍ— } [Skt. *vêdha* = excavation] (*bêhâṛ, bhâṅkâ*)—land cut up by ravines.
Bihâṛ—
Bihaṛ—

Bihâṛ—[see **bihâṅḍ**]—the sharpening of the teeth of a saw (ârâ).

Bihaṛ—[see **bihâṅḍ**]—a surface depression used as a well. Rohilkhand (choâ).

Bîj—[Skt. *vîja*] (*bîâ, bîhan, biyâ*)—seed.

Tulsî apnê Râm ko rîjh bhajo kê khîj,
Khêt paṛêṅ tê jâniyeṅ ulṭo sâdho bîj.

[Always praise God, Tulsi, whether you are pleased or vexed. The crop grows whether the seed falls upside down or straight.]

Bijae dasmîṅ—[Skt. *vijaya* = conquest]—the 10th of victory; the feast in honour of Râma's

victory over Râvana, held on 10th light half of Kuâr.

Bijae ghaṅṭ— } [Skt. *vijaya* = conquest;
Bijae ghaṅṭâ— } *ghaṅṭâ* = bell]—a large temple bell with erect edges (ghaṅṭâ).

Bijâî—[*bîj* = seed]—surplus seed given to workmen at sowing time; wages for sowing paid in grain. Upper Duâb (bijvâr).

Bijaiṭh—[*bîj* = seed]—an ornament, generally in five pieces, strung together, worn just below the *bâzû* or *bâzû-band* on the upper arm (bijauṭhâ). East districts.

Bîjak—[Skt. *vîjaka* seed]—an invoice for goods. *Bîjak khâtâ* is the merchant's price-list (bahî).

Bîjar— } [*bîj* = seed]—(1) (*harjinsâ*) land in-
Bijar— } tended for the growth of cereals. Duâb, Rohilkhand, Oudh; ((2) *dosâl, pêh*) alluvial land cultivated for the first time; (3) an unproductive, hard, gravelly, clay soil. East districts.

Bijâr—[*bîj* = seed] (*anḍû, aṅkil, nalkol, sâṅḍ, sâṅr*)—a bull.

Hûâ sae hûâ bhae, hûâ hajâr hûâ bijâr—[said of a tenant in arrears: when he owes only a hundred rupees he is in a funk; when he owes a thousand he goes about like the parish bull.]

Bijauṭh — } see bijaiṭh.
Bijauṭhâ— }

Bijayâ—[*bîj* = seed]—the leaves of the narcotic hemp; the hemp plant (*Cannabis indicus*).

Bîjgaḍḍhâ— } [*bîj* = seed; *gaṛhâ* = a pit]
Bijgaṛhâ— } (*khâtâ, khattâ*)—the pit in which the sugarcane slips are kept for seed. West districts.

Bijganiyâ—[*bîj* = seed; *ginnâ* = to count] (*bijûrâ*)—the calculation of rent on outlying lands on the estimated amount of grain required to sow them. Bundelkhand

Bijhgâh— } [*bijhkânâ* = to scare]—as scarecrow
Bijhkâh— } put up in a field. West districts (dhokhâ).

Bijhrâ—[*bîj* = seed]—a nursery for sugarcane. Rohilkhand (hâpar).

Bijhṛâ— } [Skt. *vyâmishra* = mixed]—a mixture
Bijhrâ— } of pease, gram, barley, or wheat, or any two or three of them sown together: in the Central Duâb barley—see bêjhaṛ.

Bijhuvâ—[*bîj* = seed]—the June rice sowings in the hills (dhân).

Bijkhâd—[Skt. *vîja* = seed; *khâd* = to eat] (*agau, agṭî, bêṅg, bêṅgâ, bêṅgat, bêṅg bisâr, bîsâr, mannî*)—advances to cultivators for the purchase of seed.

Bijlî— } [Skt. *vidyut*]—(1) lightning; (2) a
Bîjlî— } bright ornament worn in the hair.

Bîjmâr— } [*bîj* = seed; *mârnâ* = to kill] (*abîj,*
Bijmâr— } *bîyâmâr, nirbîj, tukhm sokhî*)—seed which fails to germinate.

Bijnâ— } a fan—see bênâ.
Bijnî— }

Bîjû—[*bîj* = seed]—a seedling.

Bijûkâ—[*bijhkânâ* = to scare]—a field scarecrow. Central Duâb (dhokhâ).

Bijûrâ—see bijganiyâ.

Bijvâr—[*bîj* = seed] (*bijâî, baruâ, ubaruâ, ubarvâ*)—surplus seed or wages in grain given to labourers at sowing time. Rohilkhand.

Bikharnâ—[*bakhêr*]—to be sown broadcast—of seed (bonâ).

Bikhêrnâ—[*bakhêr*]—to sow seed broadcast (bonâ).

Bikkû—the spout of a vessel (ḍoṅṭî).

Bîl— } [Skt. *bila*]—a hole; in the Central Duâb
Bil— } a deep tank or water hole.

Bilâ chhappar band—[*bilâ* = without; *chhappar* = thatch]—a deserted village.

Bilahrâ— } [acc. to Platts, Skt. *vîṭidhâruka*]—a
Bilahrî— } chip box in two parts, used for holding betel, etc. Duâb (gêlhâ).

Bilai—a door-bolt (billî).

Bilâṅd— } [*Pers. bâlisht*; Skt. *vitasti*]—a
Bilâṅdbhar— } span (bâlisht, bittâ).

Bilaṅg— } [Skt. *vilamb* = to hang]—a stick
Bilaṅgâ— } or rope on which clothes are hung.
Bilaṅgî— } Upper Duâb (algaṅî).

Bilârî—the wooden handle which attaches the irrigation bucket to the rope. Duâb (charas).

Bilganâ— } see bilaṅg.
Bilganî— }

Biliyâ—[*bêlâ*]—a small metal cup in which food is served (katorî).

Biliyâ—throat disease in cattle.

Bilkâ—a sheaf of cut corn. Kumaun (pûlâ).

Billî—(*bilai. chhiṭkinî*)—(1) the bolt of a door; (2) the rope which fastens the iron ring round the neck of the leather irrigation-bag. Bundelkhand (charas).

Bilmuqtâ—[literally = according to agreement; fixed; stipulated] (*bidhbandî, chakautâ, chuktî, kaṭautâ, thansâ, thankâ*)—payment of rents in lump, not by rates fixed per *bîghâ*, etc.

Biloiyâ—[*bilonâ* = to churn; Skt. *viloḍana* = churning]—the man who beats out the indigo in the vats.

Bilonâ—[see biloiyâ]—to churn milk (mathnâ).

Bilonî—[see biloiyâ]—a milk-pail (jhâkaṛî).

Bilvaiyâ—see biloiyâ.

Bîmah—insurance on goods, etc.

Bimân—[Skt. *vimâna* = the chariot of the gods]—the Hindu's funeral bier (arthî).

Bimaur— } [Skt. *valmîka*]—a white-ant hill.
Bimauṭh— } East districts (bambhâ).

Bîn—the handle of a sickle, etc. Kumaun (bêṅṭ).

Binahar—[*bînnâ* = to pick]—a cotton-picker.

Binâî—[*binnâ, bunnâ* = to weave]—wages for weaving cloth.

Binâr—lands cropped in the past season with wheat or barley (jaunâl).

Binaulâ—[Skt. *vanga, gola*]—(1) (*bangolâ, bangorâ, binaur, binaurâ, binvar*) cotton seed.

Jis kî nâr gâî ûs pâr,
Uskâ parukh rahâ is pâr;
Uskâ parukh nâr saṅg jâê,
Pêṭ phâṛ hâl mar jâê.

[A riddle of the cotton and its seed: the wife and husband are on different sides of the cotton gin, and the seeds cannot go through without being crushed.]

(2) middle-sized hailstones (olâ).

Binaur— } (1) see binaulâ; (2) a seed-bed.
Binaurâ— } Kumaun (biyâṛ).

Binâvaṭ—[*binnâ* = to weave]—(1) (*bunâvaṭ, jaṅglâ, jhaṅgolâ, sâṅkâ*) the net-work at the bottom of a bed (chârpâî); (2) wages for weaving (binâî).

Bîṅḍ— } [cf. **baiṅḍâ** = crooked, twisted]—(1) the masonry cylinder of a well. Rohilkhand (**golâ**); (2) a cylinder made of twigs to support the sides of a clay well (**bîṅr**); (3) the warp and woof of cloth; (4) a hank of thread after being cleaned (**luṅḍî**); (5) a bundle of fodder (**bharoṭâ**); (6) a pad to support vessels on a woman's head. East districts (**iṅḍhuâ**).
Bîṅḍâ—
Biṅḍâ—

Biṅḍî— } [see **bîṅḍ**]—the rope which rests on a pad on the leader's chest when three oxen are yoked in a team (**bîṅr**).
Bîṅḍî—

Bindî—the sectarial spot or spangle worn on the forehead, usually by women, while the *tilak* is for men. The *bindî* is put between the eyebrows and the *ṭikulî* on the forehead.

Bîṅḍî—[see **biṅḍ**]—(1) the perforated anvil used by a blacksmith; (2) pieces of cane on which the thread is stretched before weaving. Rohilkhand (**pai**).

Biṅḍiyâ— } [see **biṅḍî**]—the leading ox in a team of three.
Bîṅḍiyâ—

Bînî—[Skt. *vyajana*, rt. *vyaj* = to toss about]—a slip of wood nailed on the leaf of a door to cover the chink (**bênî**).

Binnâ— } to pick up—of grain, weeds in a field, etc.
Bînnâ—

Bîṅr—
Bîṅrâ—
Biṅrâî—
Bîṅrî—
} see **bîṅḍ**.

Biṅrihâ—
Biṅriyâ—
} see **biṅḍiyâ**.

Bîṇṭ— } [? Skt. *varlana* = a spindle]—the handle of a spade, etc. (**bêṅṭ**).
Bîṇtâ—

Binuâ kanḍâ— } [*binnâ* = to pick]—cowdung collected in grazing grounds and dried for fuel (**arnâ kandâ**).
Binuâṅ kaṅḍâ—

Binvar—see **binaulâ**.

Bîr— } (1) a grazing ground. Upper Duâb (**charâgâh**); (2) terrace-walls in fields. Kumaun (**pugar**); (3) a brother.
Bîrâ—

Bîṛâ—[Skt. *viṭi* = the betel plant]—(1) (*bîṛî, gilauṛî, hariyâṛâ*) the leaf of betel rolled up for chewing with areca-nut, catechu, quicklime, aniseed, coriander, cardamums, and cloves. *Mân kâ bîṛâ hîrê kê samân* = betel given with courtesy is a jewel; (2) the ceremony of betrothal among Ṭhâkurs, etc., in the West districts, in which the sending of betel is an essential part. *Sât pân kâ bîṛâ* is a bundle of seven leaves of betel sent by the father of the girl to the boy's father by the barber as a sign of the betrothal (**sagâî**).

Birâdarî—[Pers. *birâdar*; Skt. *bhrâtṛî* = brother] (*bhaivad, bhaivaddî*)—a brotherhood.

Birail— } the wedge fastening the beam into the body of the plough. Oudh and Rohilkhand (**hal**).
Birâilâ—
Birailî—

Birâṅd—[Pers. *bâlisht*; Skt. *vitasti*] (*bilâṅd*)—a span (**bittâ**).

Birâonî—the ploughing of the millets when they are about a foot high. Bundelkhand (**gûrab**).

Birganî—[see **alganî**]—a clothes rope.

Birhânâ—land under garden vegetables. Rohilkhand (**bârî**).

Bîṛî—see **bîṛâ**.

Birkâ— } a pond; a small well.
Birkah—

Birkan kânî—(*khêlâ*)—a calf nearly full grown. East districts.

Birrâ—(1) a general term for various crops sown together: in Allahabad it is applied to barley and pease sown together: usually barley, gram, and pease. Lower Duâb (**bêjhar**); (2) gram, injured by wet; (3) a ceremony connected with the building of a house. East districts; (4) entry of the various crops under separate heads in the Patwâri's accounts.

Birrâbarâr—[*birrâ*, (4) *barâr* = tax]. (*'amalî*)—lands paying rents in kind.

Birt—[Skt. *vṛitti* = maintenance]—(1) a class of subordinate tenure in the large *ta'aluqa* estates which existed in Oudh and the Benares Division. The holders usually pay only their proportion of the Government revenue. For varieties of the tenure see **jîvan birt, marvat birt, khûn bahâ**; (2) the round in which a beggar begs.

Birtihâ— } [see **birt**]—the holder of a *birt* tenure (qv.). East districts and Oudh.
Birtiyâ—

Biruâ—[see **bêṛî**] (*biḍhâ*)—the man who works the irrigation skin-basket. East Oudh and Rohilkhand.

Biruâ—pieces of bamboo fixed to the tug rope of a boat and pressed against the haulers' shoulders.

Birvâ—(1) the gram plant (**chanâ**); (2) unripe gram cut and parched. West Oudh (**arvan**); (3) a young tree (**ṭokhâ**).

Birvahî—[*birvâ* (3)]—a grove of young trees (**bâgh**).

Bisâ—[*bîs* = 20]—one-twentieth; produce set apart for the local gods. Rohilkhand (**pujaurâ**).

Bîsar—[*bîs* = 20; one-twentieth]—(1) gleaning obtained at harvest. East districts (**sillâ**); (2) the perquisites of a village watchman. North Oudh (**goṛaitî**).

Bisâr—[*bîs* = 20]—(1) petty contributions of grain at harvest time given by cultivators—see **basaunî bisâr**; (2) interest at 50 per cent. on grain advances, according to the price of grain—see **ḍêoṛhâ nirkh kâṭkê**; (3) advances to tenants. East districts (**bîjkhâd**).

Bisarvâr—[see **bisâr**]—a field watchman. North Oudh (**rakhvâlâ**).

Bisât—[generally der Skt. *visṛita* = extended; but cf. *bisânâ* = to buy]—a huckster's goods; capital generally (**puṅjî**).

Bisauṅṭâ—[*bîs* = 20]—the fees of a village headman. Kumaun (**syânâchârî**).

Bîsbisvâ—the village common lands (**shâmilât**).

Bishâkhâ—[Skt. *vi* = without; *sâkha* = branch]—the 16th lunar asterism (**nakshatra**).

Bisharî—[Skt. *vishahara* = destroyer of venom]—one of the local gods (**ḍihvâr**).

Bishnaṅsâ—[*Vishnu*; *aṅs* = share]—the share of the crop allotted to Vishnu; the Brahman's share at harvest time—cf. **shiuaṅsâ**.

Bishnprît—[*lit.* = grateful to Vishnu]—land given rent-free to Brahmans.

Bishṭî—see **bisṭî**.

Bisî—[*bîs* = 20]—a measure of area in the hills = 40 yards less than an acre; it should be the area requiring 20 *nâli* (qv.) of seed—grain.

Bisonâ—[*baiṭhnâ* = to sit]—a rude measure of distance in the hills; literally a resting-place for a coolie; about 3 miles.

Bistar— } [Skt. *vishṭâra* = spread, a bed]
Bistarâ— } (*bichhaunâ, bichhonâ, gaddâ, gadêlâ, nihâlî, toshak*)—bedding.

Bisṭî—[P Skt. *vâsht* = to surround] (*bishṭî*)—a boy's long cloth smaller even than the *bhagai* (qv.). East districts.

Bisuî—[*bîs* = 20] (*bisvî*)—a mortgage on land. East districts (rahn).

Bisukab— }
Bisukhab— } [*sûkhnâ* = to dry. Skt. *shushka* = dried] (*chhût jânâ*)—to dry
Bisukhnâ— } up—of an animal's milk.
Bisuknâ— }

Bisur—[*bîs* = 20]—grain which the tenant is allowed to cut for his own food as the crop is ripening, and for which an addition is made when the crop is being divided between him and the landlord (baṭâî).

Bisvâ—[*bîs* = 20]—(1) one-twentieth part of a *bighâ* (qv.). *Ek bisvâ dhartî nahîn, nâm rakhâ Pirthî pâl* = he has not a pole of land and calls himself "protector of the earth"; (2) a grain measure in Garhwal = 400 bushels: for the details see muṭṭhî; (3) refuse, straw, etc., on the threshing-floor (gaṅṭhâ).

Bisvâbarâr—[*barâr* = tax]—collecting by the *bisvâ*; the unit of the shares in a coparcenary village. Central Duâb.

Bisvâdârî—a class of sub-proprietary tenure under a chief proprietor; resembling *birt* (qv.); "the *muqaddam* is properly the title of the headman among the non-proprietary cultivators, but in some parts of the country it is applied to the *bisvâdâr* of a *taluqadârî* estate." (*Directions to Settlement Officers*, p 47.)

Bisvânsî—one-twentieth part of a *bisvâ*.

Bisvî—[*bîs* = 20]—the custom of allowing at division of crops one *bisvâ* in the *bighâ* rent-free—see bisuî.

Bît—an allowance per head of cattle paid to a herdsman for grazing. Upper Duâb.

Bîṭ— } [Skt. *vishṭa* = excrement]—(1) bird's
Bîṭâ— } dung (khât); (2) a pile of cow-dung fuel. Bundelkhand (gohraur).

Bîṭ— } [Skt. *vartana* = a spindle]—the handle
Bîṭâ— } of a spade, etc. (beṅṭ).

Bîtâ— } [Skt. *vitasti*]—a span (bittâ).
Bîtâ— }

Biṭaurâ— } [Skt. *vishṭa* = excrement]—a pile of
Biṭaurâ— } cow-dung fuel plastered outside to save it from rain. Duâb (gohraur).

Biṭhak—a white-ant hill. East districts (bambhâ).

Bithârnâ— } [Skt. *vishṭârâ* = spreading]—to
Bithrânâ— } scatter or sow seed. Upper Duâb (bonâ).

Bîthuṅkî—splinters of wood placed in a roof between the rafters and the tiling. Duâb (chailâ).

Biṭiyâ—a daughter (bêṭî).

Bîtnâ—(1) the peg used with a slip-knot, on the removal of which it comes out. East districts; (2) to yoke oxen in a yoke which is fastened with a peg, not a rope. East districts.

Bittâ— }
Bittî— } [Skt. *vitasti*] (*bîtâ, bitâ, bilâṅd, birâṅd, birâṅdbhar*)—a span.
Bittiyâ— } (bâ lisht).

Biṭvâ—a son (bêṭâ).

Bivân—[Skt. *vimâna* = the chariot of the gods]—a funeral bier. West districts (arthî).

Bîvi—see bibî.

Bîyâ—[Skt. *vîja*] (*bîâ*)—seed. East districts (bîj).

Biyâdh— }
Biyâdhâ— } see byâdh.

Biyâh—see byâh.

Biyâhî—see byâhî.

Biyâhtâ—see byâhtâ.

Biyâî—a wooden implement used for pushing the woof threads close in blanket-weaving (bêun).

Biyâj—see byâj.

Biyâl—[Skt. *vyâlu*] (*biyâr*)—wind; a demon (bayâl).

Biyâlû—see byâlû.

Biyân—[see biyânâ]—the act of delivery in animals.

Biyânâ—[Skt. rt. *vî* = to engender]—to give birth to animals. The times of the year at which it is inauspicious for births of animals to occur are thus fixed:

Sâvan ghorî, Bhâdoṅ gûê,
Mâgh mâs mêṅ bhaiṅs biyâî
Khâṅṭâ ukhâṛkê khasmê khâê.

[A mare foaling in Sâvan, a cow calving in Bhâdon, a buffalo in Mâgh, be sure they will go themselves and bring ruin on their owners.]

Biyâṅthâ—see byâṅthâ.

Biyâṛ— } [*bîj* = seed] (*bêhan, bêhnaur, bêh-*
Biyârâ— } *naurâ, bîhan, binaur, binaurâ, panîr, paudh, paudhârî, zakhirah*)—a nursery for young plants.

Biyârâ— }
Biyârî— } see byârâ.

Biyâs—[*biyâ* = seed]—(1) land under rice (dhankar); (2) offshoots in rice or other plants.

Biyâs karnâ—to do the second ploughing of a field. Rohilkhand (dochâs).

Biyauâ—[*biyânâ*]—the midwife's fee. East districts.

Biyâvar—[*biyânâ*]—a woman considered unclean until after the purificatory ceremony subsequent to delivery. West districts (alvâṅtî).

Biyoṅgâ— }
Biyoṅgî— } see byoṅgâ.

Bôâî— } [*bonâ* = to sow]—sowing; the sowing
Boanî— } season.

Kâtik lagê boâî,
Aghan mêṅ bharai,
Mûṭhâ kâṛh mêṅḍ pê dharai.

[Sow in Kâtik, irrigate in Aghan, and you will pile the sheaves on the edge of your field; a good harvest.]

Boanṭhî—[*bonâ* = to sow]—a sowing-basket. East districts (ḍaliyâ).

Boârâ—[*bonâ* = to sow]—sowing; the sowing season (bonâ).

Bod—the pile of a carpet (darî).

Bodar—(*rik, nadhâ, ṭhauka*)—the height up which water is raised for irrigation. East districts. See ṭhaukâ.

Boga—tobacco. Sunâr's slang (tambâkû).

Boghdâ— }
Boghdah— } a heavy butcher's knife (chhurâ).

Bogsa—see boksâ.

Bohîyâ—a small basket or work-box made of chips (chapurî, kurui).

Bohnî—(*dastlâbh*)—the first cash sale a merchant makes in the day. In the first transaction no credit is given, and it is unlucky to break off the first bargain. *Pahlî bonnî, Allah miyân kî âs* = the first sale, and trust in God Almighty! It is unlucky for a confectioner (*halvâî*) to sell the *batâshâ* sweetmeat in the early morning, as it is unlucky for a cloth-seller (*bazzâz*) to sell Turkey red cloth (*qand*), a Baniya butter (*ghî*), a Pansârî (grocer) paper, a Kasêra zinc (*Jastâ*), a Sarrâf (money-changer) gold.

Bohorî—a small box or basket made of chips (chapurî, kurui).

Bohrâ—[Skt. *vyavahârika* = a trader]—a merchant; money-lender; one of the Baniya caste. He has an evil reputation,

Bohrê kî Râm Râm! Jam kâ sandêsâ = the money-lender's "good morning" is a message from the god of Death! West districts (mahâjan).

Bohrgat—[*gat* = occupation]—trade; business. West districts (lêndên).

Boîbâchh—[*bonâ* = to sow; *bâchh* = distribution]—an assessment to be realised on cultivation.

Boîyâ—a small box or basket made of chips (chapurî, kurui).

Bojh— } (1) a bundle. *Muṭṭhâ* is a handful;
Bojhâ— } *dabbiyâ, dâb, dâbî* in the Duâb is about ten handsful of cut crops; this is equal to about four *lêhnâ*. The *lêhnî* is a smaller quantity. *Kêṛâ* in the East districts is a small bundle of grass or cut grain; and *jurî* a little bundle of dry tobacco or herbs—*not* crops or cut sugarcane. The *akvâr* or *lakorâ* is as much cut crop as can be carried under the arm; and *dohthâ* in the East districts is as much as can be carried in both hands. In the Duâb the *dhokâ* equals 5 *dabbiyâ*, and 10 *dhokâ* make a *bojh*. The *ṭêmâ* to the east is a small bundle of rice, and *goinṭh* a head-load of straw. *jhaṅkṭâ* to the east and *pûṅjâ* in Rohilkhand are bundles of cut pulse. In the East districts *juṭṭâ* or *jûṭâ* is a bundle of cut grass or long crops. *Gaḍhlo* in Kumaun is a full bundle of cut crops: and *gath* in Bundelkhand a head-load of grass. In the East districts *sorahî* [*solah, soràh*=16] means sixteen bundles of cut crops, specially rice, and is used as a unit of produce—*e.g.*, so many *sorahî* go to a *bîghâ*. *Âṅṭî* is a large bundle of grass, and *bhîr, bhîrâ, bhîrî*, a bundle of *arhar* (*Cytisus cajan*). The *jhûâ, gairâ, gairiyâ* of Rohilkhand, and the *kûṅdar* or *pahî* of the Duâb are large loads or stacks of produce. (2) In the manufacture of sugar, the first pan in which the juice is boiled.

Bojhbatâî—the division of crops by bundle at harvest time. Rohilkhand (baṭâî).

Bojhiyâ—[*bojh* = a bundle]—a reserve for fodder and grazing. Duâb (charâgâh).

Bok— } (1) a he-goat (bakrâ); (2) the skin-
Bokâ— } bag used in raising water for irrigation (ḍol).

Bokar— } a he-goat (bakrâ).
Bokar— }

Bok gêrnâ—to work the swing irrigation bag (bok, ḍol).

Bokhârî—a tooth-brush; a Hindu mendicant's word (datuan).

Bokrâ—a he-goat (bakrâ).

Bokṛa—(*boṅgṛâ, boṭâ*)—small logs into which a tree is cut up. East districts.

Bokrî—a she-goat (bakrî).

Bolâ—[*bolnâ* = to speak]—a verbal agreement between landlord and tenant. West districts.

Bolaṅs—[*bolnâ* = to speak; *aṅs* = share]—a share made over under a verbal agreement.

Bolaṅsî—a sharer under a verbal agreement (bolaṅs).

Bonâ—[Skt. *vapana*] (*bakhêrnâ, bithrânâ, chhiṅṭnâ, chhiṭaknâ, pabêrnâ*)—to sow seed. For sowing see boâî. The first handful sown is *muṭṭhiyâ*. The following are some of the modes of sowing: (*a*) sowing the seed in the furrow after the plough—to the west *burrî, gullî, gurrî, sî, sîn, siyâ, sêo*; to the east *khuṭahar boab*. To cover in the seed thus sown is to the east *bhaṭhiârab*; (*b*) sowing extra crops in lines—to the west *khûṛ, mûṛh*; and generally *pâṅt, pâṅtî*; (*c*) sowing by drill—to the west of the province *nârî, nârû, wair, wairnâ*; (*d*) broadcast sowing—to the west *bakhêrnâ, pabaṛ phêṅk, pabêṛâ bonâ, pabêrnâ, pabêṛî*, or simply *bâvag*—to the east *chhiṅṭab, chhiṅṭnâ, chhiṭnâ, pair, pairâ, ulchhâ*; (*e*) to sow in unploughed or imperfectly prepared land is usually *chhiṅṭnâ*, and in Rohilkhand *baiṭhê par bonâ*. To the east the *dhuriyâ bâvag* or *boan* [*dhûl, dhûr* = dust] is sowing rice in dry land before the rain falls; (*f*) to sow thin—to the west *bêgrî, chhîdâ*—to the east *bhîrâ, pâtar*. *Chikkan* in Azamgarh is used of the spaces in the field where the seed has failed; (*g*) sowing thick, *ghanâ, ghankâ*. The following are some proverbs regarding the time of sowing:—

Pukh Punarbas boiyê dhân;
Aslêkhâ kodo parmân;
Maghâ masînâ dijiyê pêl;
Phir dijiyê Parhal mên ṭhêl.

[Sow rice in the asterisms of Pukh and Punarbas; *kodo* certainly in Aslekha; plenty of pulses in Maghâ, and give them another push in Parhal.]

Chanâ Chittarâ chaugunâ
Svâṅti gêhûṅ hoê.

[Gram sown in the asterism of Chittarâ and wheat in Svânti produce fourfold.]

Koṭhê chaṛhî pukârê jai
Khichṛî khâkar kyûṅ na bai.
Jo kahûṅ botê bîghâ châr
To maiṅ dartî dêhrâ phâṛ.

[Oats cries out from the house-tops, "Why not sow me after the sign of *makar* (Capricornus).

[Another version is *âdhâ Pûs mohê kahai na bai*=Why was I not sown in the middle of *Pûs*.] If you had sown four *bîghas* with me, I would have burst the granary with my produce.]

Buṛhaiṭ kâ biyâh aur ko;
Pichhâî khêt ṭhaur ko.

[An old man's wife is for some one else; and a late-sown field is good for the ground, not for the owner.]

Aghan bâvâ
Kahûṅ man, kahûṅ savâ.

[Wait for Aghan to sow your spring crops, and in some you will only get a maund and in some 1¼ maunds to the *bîgha*.]

Pûs na boiyê, pîs khâiyê.

[It is better to grind and eat your seed-grain than sow in Pûs, when the season is over.]

Agâî, so sivâî.

[The earlier you sow the more you get.]

Kâtik bovê, Aghan bharê,
Tâko hâkim phir kyâ karê.

[He that sows in Kâtik and waters in Aghan is so well off that no official can harm him.]

Rohinî Mṛigshir boiyê makkâ,
Uṛad, maṅṛuâ, de nahîṅ ṭakkâ,
Mṛigshir mêṅ jo boê chênâ,
Zamîndâr ko kuchh nahîṅ dênâ;
Boê bâjrâ âyâ Pukh,
Phir man mat bhogo sukh.

[Sow maize *uṛad* and *maṅṛua* in the asterisms of Rohini and Mrigshir, and you won't be able to pay a penny of your rent. Sow *chêna* in Mrigshir, and you can't pay your landlord. Sow *bâjra* as Pukh comes on, and you will never have peace.]

San ghano, ban bêgro, mêṅḍkî phâṅdî juâr.
Pair pair par bâjrâ gaṅḍâro sê bâr.

[Sow hemp thick, cotton thin, and each seed of *juâr* at the distance of a little frog's hop: sow *bâjra* a pace apart, and you will have cobs as long as a well pulley.]

Jau chhidê, gêhûṅ sâṅslê, mêṅḍak ṭâppî juâr.
Jinkê chhidê îkhaṛê, vê phirtê ghar ghar bâr.

[Sow your barley thin, your wheat fairly thick, your *juâr* each seed a frog's jump apart. Those whose cane-field is thin will beg from door to door.]

Boṅbâ—an iron gouge or gauge for testing the sugar in a refinery (khaṅḍsâl).

Boṅgâ—see bauṅgâ.

Boṅgnâ—[corr. of *bahugunâ*]—a round metal cooking-vessel. Bundelkhand (taslâ).

Boṅgrâ—small logs into which a tree is cut up.

Boṅhḍihâ—[cf. *bauṅḍâ*]—a man who cultivates with a borrowed plough. West districts (bhuṅḍiyâ).

Bonî—[see bonâ]—(1) sowing. *Sât boanî êk lâonî* = one day's reaping is as hard work as seven days' sowing; (2) (*baug, bâvag, boanî, boâî, boârâ*) the sowing season.

Boṅrâ—[Skt. *vṛinta*] (*bauṅḍâ, boṅṛî*)—the seed capsule of tobacco, poppy, etc. (ḍoṅḍâ).

Bor—the blossom of the mango (baur).

Boraṅ—(*sâlan*)—spicy food eaten with dry food. East districts.

Boriyâ—a mat made of palm fibre on which people sleep and sit.

Janam na dêkhâ boriyâ.
Supnê âî khât.

[He never saw a mat in his life and dreams of a bed!]

Boro—[Skt. *vorava*]—a poor variety of rice transplanted in the spring on the banks of rivers and tanks as the water recedes. East districts (dhân).

Bosîrâ—[*bonâ* = to sow; *sîr* = home farm]—land held and sown in common by the sharers in a village. West districts.

Boṭ—an earthenware pot used for pickles, etc.; a sort of flat earthen flask.

Boṭâ—small logs into which a tree is cut up. East districts (bokṛâ).

Botâ— } a young camel. West districts (ûṅṭ).
Botah— }

Botî—a lump of flesh: *êk botî sau kuttê* = only one morsel and a hundred dogs: *gandî botî kâ gandâ shorbâ* = ill beef ne'er made good broo.

Boyar—[*bonâ* = to sow]—land which is constantly sown and never lies fallow.

Brahkalî bêr—4 P.M. in the day. Kumaun.

Brahm— } [*Brahma* = the Supreme Being]—an earthen mound erected near a village usually in memory of some Brahman or holy man. Buchanan Hamilton (*Eastern India*, II, 479) says "they are not included among the local village gods (*ḍihvâr*), having priests of the sacred order, who in many places make burnt offerings which are never given to the local gods, who must be contented with miserable little images of elephants and horses that the Brahman ghosts totally scorn." East districts.
Brahmasthân— }
Brahmchabûtrâ— }

Brahmgraṅṭh— } the knots in the Brahmanical cord (janêû).
Brahmphâṅs— }

Brakhotsarg—[Skt. *vṛishotsarga*; *vṛisha* = bull; *utsarga* = releasing]—the ceremony of marriage performed in the name of a bull let loose on the 11th day of mourning for a deceased relative.

Brikh— } [Skt. *vṛisha* = a bull]—the constellation Taurus; the passage of the sun into that constellation (saṅkrânt).
Brikha— }

Brishchick— } [Skt. *vrishchika* = a scorpion]—the constellation Scorpio; the passage of the sun into that constellation (saṅkrânt).
Brishchicka— }

Bûâ—an aunt on the father's side; among Muhammadans a younger sister and a term of endearment used by women amongst themselves. *Soṅdhî bûâ chaṭâî kâ lahngâ* = a perfumed lass with a mat for a petticoat.

Bûchâ—(*bûṅchâ*)—crop-eared—of an animal, etc.: *bûṅchâ sab sê ûṅchâ* = crop-eared is taller than any one else.

Buḍḍhâ—[Skt. *vṛiddha*] (*bûṛhâ*)—an old man; in the Central Duâb a father.

Buḍḍhî— } [see buḍḍhâ] (*bûṛhî, jalpâ*)—an old woman; in the Central Duâb a mother.
Buḍḍhiyâ— }

Bûḍhâ Bâbû—[*Bûṛhâ Bâbû*]—one of the local gods in the West districts. He is said to have been a shepherd (*gaḍariyâ*), and was a friend of a Brahman who taught him Sanskrit and spells (*mantr*). If not appeased by offerings he brings scald head (*gaṅj*) on children and herpes (*dâd*) or boils on men.

Budhjâl— } clay wells the sides of which are supported by a lining of twigs. West districts—cf. bîṅṛ.
Budhjâr— }

Budkâ—an inkstand (davât).

Bugḫdâ— } (*boghdâ, boghdah, chhurâ*)—a heavy knife used by butchers.
Bugḫdat— }

Buhânâ—see bûhnâ.

Buhâran—[*buhârnâ* = to sweep]—(1) the common broom (buhârî, jhâṛû); (2) sweepings of the threshing-floor, the perquisite of the lower castes (gharvâ).

Buhârî— } [*buhâran*]—the common broom;
Buhârnî— } terms almost peculiar to the
Buhârû— } Baniyâ or merchant caste.

Bûhnâ—to put a cow to a bull. West districts (buhânâ).

Bujhârat—[*bujhânâ* = to explain] (*hisâb fahmî*)—settlement of accounts; the special account of the receipts and charges of the proprietors kept by the village accountant.

Bûjhâ—[*bujhâna* = to explain]—a wizard; a cunning or "knowing" man. West districts, Oudh, and Rohilkhand (jâdûgar).

Bûjnî—a woman's ear ornament.

Bûk—lands recovered by the retrocession of a river. Rohilkhand.

Bukârâ— } (*bâlâburd*)—land rendered useless by
Bûkarâ— } a deposit of sand. Rohilkhand.

Bukhârî—a structure of straw or wicker-work used as a granary. Central Duâb (bakhâr).

Bukihâ—[*bok* = a leather irrigation-bag]—the man who drives the oxen and empties the bag at a well. West districts (pairhâ).

Bukk— } as much grain, etc., as can be carried
Bukkâ— } in both hands; a harvest perquisite
Bukṭâ— } (aṅjal).

Bulâq—(*bêsar*)—*lit.* the septum of the nose; a nose-ring worn by women in the septum of the nose: the *nath* (qv.) goes through the side of the nostril.

Bulandî—[Pers. *buland* = high]—high lands (bâṅgar).

Bunârâ—[*bunnâ* = to weave]—the net at the bottom of a pony-cart (ekkâ).

Bunâvaṭ—[*bunnâ* = to weave]—(1) the twine netting of a bed; (2) the texture of cloth; (3) wages for weaving cloth.

Bûṅchâ—see bûchâ.

Bûṅd—[Skt. *vindu*]—a drop; a drop of rain. Light drizzling rain is *bûṅdî-bâṅdî*.

Buṅdâ—[*bûṅd*, Skt. *vindu* = a drop]—an earring or spangle worn on the forehead.

Buṅḍâ— }
Bûṅḍâ— } an ox or cow with only one horn, or
Buṅḍî— } a broken horn, or having a short
Bûṅḍî— } tail or no tail (dûṅḍâ).

Bunnâ—see buṅdâ.

Bûṅṭ—[Skt. *vrinta*]—ripe pods of gram, usually kept for parching (bûṭ).

Bûṅṭâ—[see bûṅṭ]—flowers impressed on cloth by a calico-printer (bûṭâ).

Bûṅṭî—[see bûṅṭ]—(1) leaves of the narcotic hemp (gânjâ); (2) flowers printed on cloth (bûṭâ); (3) hemp stalks. Rohilkhand (san).

Bûr—(1) (*gabûdâ, gûl*)—the male ear of maize; (2) chaff, bran.

Bharê byâh mêṅ bûr khâî;
Ab kyâ khaêgi khasam kê agâr?

[When at my wedding I got only bran to eat; what will I get to eat in my husband's house?]

Bûrâ—coarse dry brown or whitish sugar.

Bûṛâ—[*bûrnâ* = to be submerged]—(1) of a well, stream, etc., deep enough to drown a man; (2) a redeemable mortgage. East districts.

Bûṛhâ—(1) [Skt. *vridha*]—an old man; in the Central Duâb a father.

Jis ghar bûṛha na baṛâ,
Woh ghar ḍagmagâ.

[That family totters where there is no elder to advise.]

Bûṛhê muṅh mahâsê
Log âyê tamashê.

[People stare at an old man's face with the pimples of boyhood on it.]

(2) The cotton-like flowers of the *madâr* plant; (3) the headman of a village. Kumaun.

Bûṛhâ Bâbû—see Bûḍhâ Bâbû.

Buṛhâlî— } [*bûṛha* = 3]—lands or privileges at-
Bûṛhâlî— } tached to the headship of a village. Kumaun.

Bûṛhî— } [Skt. *vriddha*]—an old woman; in
Bûṛhiyâ— } the Central Duâb a mother.

Bûrîdâ— } [Pers. *burîdan* = to cut down]—
Burîdah— } crops cut by stealth by a cultivator to avoid paying rent. Rohilkhand.

Burj— } *lit.* a bastion; a pile of chaff or straw
Burjî— } thatched for use (manḍal).

Burkâ—(*gullâ*)—a piece of sugarcane chewed at one time. West districts.

Burqâ— } a long woman's sheet with eye-holes,
Burqah— } worn by Muhammadan women.

Burrî—sowing seed in the furrow left by the plough. West districts (bonâ).

Bursî—(*borsî*)—a pot for holding fire, such as is used by a goldsmith.

Bûṭ— }
Bûṭâ— } see bûṅṭ, bûṅṭâ, bûṅṭî.
Bûṭî— }

Butṛâ rog—a cattle disease prevalent in Lalitpur, the symptoms being swelling of the neck and great irritation of the bowels (purbâ rog).

Byâdh— } [Skt. *vyadha* = piercing; a wound]—
Byâdhâ— } a disease in millets, sugarcane, and maize (baṛhiyâ).

Byâh—[Skt. *vivâha*] (*bibâh, jhajêrâ, nikâh, shâdi*)—the marriage ceremony. There is an elaborate account of the ritual as practised in the hills, in Atkinson's *Himalayan Gazetteer, II*, 906. For Brahmans, according to Sherring (*Hindu Castes*, I, 13), "the ceremony of marriage (*byâh*) has fourteen divisions and gradations, as follows: (1) *bâgdân*. The bride's father proceeds to the house of the bridegroom, and after worshipping him, and making presents of money, cloth, and other things, utters these words—'I will give my daughter to these.' In some cases the bridegroom himself goes to the house of the bride. (2) *Simantinî pûjan*. The bridegroom accompanied by all the members of his family goes to the bride's house, whereupon both bride and bridegroom are worshipped: first the bride's party worships the bridegroom, and then the bridegroom's party worships the bride. (3) *Hardi uṭhânâ*. Turmeric and oil having been sent from the bride's house to the bridegroom, are rubbed upon his body: he then bathes; after which the ceremonies of worship of Ganêsh (*Ganêsh pûjan*),—*Punyâh vachan, Mâtrikâ pûjan*, and *Nândi shrâdh*—are performed. (4) *Barât*—marriage procession. The bridegroom and his friends go in state to the house of the bride. (5) *Madku parakh. Kusha* grass being placed on a wooden seat, the bridegroom is made to sit upon it. Thereupon honey, curds, and sweatmeats are given him to eat, and various presents are placed before him.

(6) *Agnisthâpan.* Fire is placed upon an altar, and sacred texts (*mantra*) are recited. (7) *Antrapat.* A veil is put over the bride and bridegroom and Sanskrit verses are read. (8) *Kanyadân.* The names of three deceased ancestors having been uttered, the bride's father gives his daughter, together with presents of money and other things, to the bridegroom. (9) *Hom.* Fire is placed on the altar, and a kind of parched grain (*lâvâ*) is presented by the bridegroom's brother to both bride and bridegroom, and a portion is thrown upon the altar. (10) *Saptpadi.* The bride and bridegroom having first placed their feet on the parched grain (*lâvâ*) on the altar, walk together round the place (*maṛvâ*) where the rite is performed. (11) *Sêndurdharna.* The bridegroom having put a red pigment (*sêndur*) into the parting of the bride's hair, five married women (*sohâgin*) step forward and perform the same operation. (12) *Gaudân.* Money equal to the price of a cow is given to the family priest (*parohit*). (13) *Brahman bhojan.* Brahmans are fed and money is given to them. (14) *Badhu pravêsh.* The bridegroom is placed for four days in the house of the bride, after which she is taken home to his house and the goddess Lakshmi is worshipped."

Byâhî—advances given to ryots for a marriage (taqâvî).

Byâhtâ—(*biahautî, biyâṅthâ, jêṭhî*)—the first married wife; the wife married in the regular way as opposed to the concubine—see **karâo**.

Byâj—[Skt. *vyâja* = deceit]—interest on loans (sûd).

Byâlû— **Byârî**— **Byârû**— [Skt. *vaikâla* = evening] (*sanjhaiyâ, sañjhiyâ*)—the evening meal. West districts.

Byâl— **Byâr**— [Skt. *vâyu*]—wind: *byâr mârnâ* is a phrase used of the high west wind blowing and drying up the young wheat grains.

Byoṅgâ—(*beûgâ*)—the wooden chisel for smoothing the surface of leather (**mochî**).

Byopârî—[Skt. *vaya vahâraka*]—a dealer in goods generally. In some places it is specially applied to a dealer in cattle, for which the corresponding terms used in the east districts are *aharî, aharihâ, ahariyâ, bardahâ, ḍahrî, ḍahriyâ*, and in Rohilkhand *haṅḍâ* or *khur paṭṭâ*.

C

Chabâon honâ—[*châbnâ* = to chew; Skt. *charvana* = chewing]—of maize—to be beginning to ripen and become fit for parching. Rohilkhand.

Châbar—[see **chabâon**]—a crib-biting ox (bail).

Chabênâ—[see **chabâon**] (*bhûjâ, bhujênâ, charban, phûlâ*)—parched grain. *Pansârî ké pût ko chabênâ lâbh* = parched grain is a blessing to the grocer's brat. For to parch grain see **bhunnâ**, and for some of the varieties of parched grain see **baurî, chirvâ, dadrî, ḍobharâ, khîl, mûṛhâ, parmal, phuṭêhrâ, ṭhurrâ**.

Chabênî—[see **chabâon**]—(1) money wages in lieu of an allowance of parched grain usually given to field labourers during the intervals of work; (2) a mid-day meal distributed to the members of a marriage procession.

Châbh—a variety of bamboo (**bâṅs**).

Chabhâr—shaky mud; a quagmire (**bhâs**).

Châbhî— **Châbî**— [Port. *chave*]—a key (**tâlî**).

Chablâ—[*châbnâ* = to chew]—a disease of the mouth in cattle (**lâl**).

Châbuk—[Pers. *châbuk* = alert]—a horse-whip. *Bhalî ghorî ko êk châbuk, bhalê âdmî ko êk bât* = one touch of the whip is enough for a well-bred mare, and one word for a gentleman (**koṛâ**).

Chabukî—[see **châbuk**]—(1) a whip-lash; (2) a whip used in driving cattle; (3) a string used by women for tying up their hair (**phulâvâ**).

Chabûtarâ— **Chabûtrâ**— [Skt. *chatvara* = a quadrangular place; *chatur* = 4] (*aghiyârî, athâî, chauṅro, chauṅtrâ*)—a sitting platform near a house—cf. **chaupâl**.

Chachâ— **Châchâ**— [Skt. *tâta*]—an uncle on the father's side; the father's younger brother, opposed to *tâû* (qv.). In Agra it means father; to the west it is used euphemistically for *susar* (qv.). Those relations who are younger than a man's father he calls *chachâ*, those who are older *tâû*.

Chachaiṅḍâ—see **chachêṅḍâ**.

Chachânî—[see **chachâ**]—an aunt on the father's side; one of the elder women of the family; a mother. Agra (pitiyân).

Chachar— **Chacharâ**— [Skt. *charchara* = a song]—(1) the pole round which people dance at the Holî festival; (2) a screen or hurdle used as a house-door. East districts (**châṅchar**).

Chachêṅḍâ—[Skt. *chichiṅḍa*] (*chachaiṅḍâ, chachiṅgâ, chichrâ*)—the snake gourd (*Trichosanthes anguina*).

Chachêrâ bhâî—[see **chachâ**] — a cousin; a father's younger brother's son.

Châchî— **Chachî**— an aunt on the father's side—see **chachânî**.

Chachiṅgâ—see **chachêṅḍâ**.

Châdar— **Chadar**— **Chadarâ**— **Chadariyâ**— (1) a man or woman's sheet (see **sârî**): *châdar ḍâlnâ* or *châdar uṛhânâ* is a common phrase for an informal marriage often carried out in the lifetime of the first husband or wife: the ceremony consists in throwing a sheet over the pair about to be married; (2) a sheet of metal, etc.

Chaddû—a ladle used in making confectionery.

Chagêl—(*chaṅgêl, chaṅgêr*)—a leather vessel for carrying water (**jhâbâ, mashk**).

Châh—a well (**kûâṅ**).

Chahal— **Chahalârî**— (1) a quagmire; (2) a strong loamy soil. Upper Duâb; to the east it means a muddy soil in which crops are grown without ploughing.

Chahârum—[Pers. *chahâr* = 4]—(1) one-fourth; a fee given on house sites or on the sale of houses and received by the landlord; (2) in division of crops, one-fourth to the landlord and three-fourths to the tenant (**baṭâî, chauhârâ**).

Chahbachhâ—[*chah, châh* = well; *bachhâ* = young one]—a small pit or reservoir for water, etc.; an underground grain-pit (**khât**); an indigo-vat (**hauz**).

Châhchâ — a variety of the great millet (*juâr*) found in Cawnpur, in which the grain is entirely covered.

Chahorâ—[*chahornâ* = to transplant]—(1) rice dibbled in a field after being grown in a nursery. Upper Duâb; (2) the children of a Hindu widow by the form of marriage known as *karâo* (qv.) (**kaḍhêlar**).

Chahornâ—to transplant rice, etc. Rohilkhand and West districts (**ropnâ**).

Chail—land twice tilled. Rohilkhand.

Chailâ—(1) (*biṭhuṅkî, chhapṭâ, chhapṭî, chhipṭâ, chhipṭî*)—splinters of wood, a layer of which is put between the rafters and the tiling. East districts; (2) chips of wood cut for fuel.

Chain—[Skt. *shânti*]—*lit.* peace, rest; cultivated land (**âbâd**).

Chaiṅkâ—the pot for removing the sugar cane juice from the mill to the boiler. Bundelkhand (**saikâ**).

Chait—[Skt. *chaitra*]—the 12th month of the Hindu luni-solar year, corresponding to March-April.

Chaitr amâvas jai ghaṛî barto pannâ mâhi,
Têtâ sêrâ Bhaḍḍalî Kâtik dhân bikâhi.

[As much as is the number of the half hours at which the last day of the dark fortnight of Chait falls, so many sers to the rupee, says Bhaḍḍalî, will rice sell in Kâtik.]

Chaitr shudi Rêvaṭṛî joê,
Baisâkhî Bharanî jo hoê,
Jêṭh mâs Mragâshir dar saṅt,
Punarbasu Âsâṛh charaṅt,
Jêto nakshatra barnyoṅ jâê,
Taito sêrê ân bikâê.

[If the asterism of Revati fall in the light half of Chait, Bharani in Baisâkh, Mragâshir in Jêṭh, Punarbasu in Asâṛh, then whatever be the number of the half hour at which the asterism fall, so many sers to the rupee will be the price of grain.]

Chaitr mâs ujiyâlê pâkh,
Âṭhai divas barastâ râkh,
Navêṅ divas jit bijlî joê,
Tâ disha kâl halâhal hoê.

[On the 8th of the light half of Chait, in the direction in which rain falls, and on the 9th in the direction in which lightning appears, there will be grievous famine.]

Chait mâs das rikhṛâ bâdal bijlî hoê,
Imi bolêṅ haiṅ Bhaḍḍalî, garbha galyâṅ sab koê.

[If during the first ten asterisms of the light half of Chait clouds with lightning appear, then, says Bhaḍḍalî, the clouds have miscarried—*i.e.*, there will be no rain.]

Chait mâs das rikhṛâ jo kahûṅ korâ jâê,
To chaumâsê bâdlâ bhalî bhâṅt barsâê.

[If there be dry weather during the first ten asterisms of the light half of Chait, then there will be ample rain during the four months of the rainy season.]

Chaitr purnimâ hoê jo Som Gurâṅ Budhvâr,
Ghar ghar hoê badhâvaṛî, ghar ghar maṅgalchâr.

[If the full moon of Chait fall on Monday, Thursday, or Wednesday, there will be rejoicing and happiness in every house.]

Chaitî—[*Chait*]—(1) the harvest of the month *Chait*, the *rabi* or spring harvest. Bundelkhand; (2) the spring sowings of indigo (**nîl**).

Chaitrû—[*Chait*] (*chambû, anjanî*)—the crop of rice in the hills, sown in irrigated land in March-April (*Chait*), and cut in August-September (**dhân**).

Chak—[Skt. *chakra*]—a collection of fields of similar quality and value.

Châk—[Skt. *chakra*]—(1) the potter's wheel worshipped at Hindu marriages among certain castes (**Kumhâr**); (2) the weight on the lever used for raising water (**ḍhêṅklî**); (3) the earthen vessel for removing the sugar juice to the boiler; the flat earthen reservoir in which the boiled juice is poured to cool and coagulate. West districts (**kolhvâr**); (4) the wooden cylinder on which a masonry well is built. West districts (**jâkhan**).

Chakaiṭh—[*châk*] (*daṅḍâ*)—the stick with which the potter turns his wheel. East districts (**kumhâr**).

Châkar—a servant.

Bhalê châkar sê hot hai, bhalê dhanî kâ kâm,
Joṅ Angad Hanumân sê Sîtâ pâî Râm.

[A gentleman gets his work done by a good servant as Râma recovered Sita by the help of Angad and Hanumân.]

Siṅgh rûp Râjâ, jahâṅ mantrî bâgh samân,
Gidh rûp châkar, tahâṅ râiyat dêsurân.

[Where the king is like a lion, his councillors are like tigers; where the servants are like vultures, the people fly the land.]

Châkarî—[*châkar*]—(1) service.

Ajgar karê na châkarî, pañchhî karê na kâm,
Dâs Malukâ yoṅ kahê — sab kâ dâtâ Râm.

[The dragon engages in no service, the bird does no work; "yet," says Maluka Dâs, "God provides for all." "Consider the lilies of the field; they toil not, neither do they spin"]; (2) lands given rent-free in lieu of service (**jâgîr**).

Chakautâ—[*chukânâ* = to discharge a debt]—(1) (*chukautâ*) rents paid in lump, and not by an assessment on particular fields, or by a rate per *bîghâ*, etc. West districts (**bilmuqtâ**); (2) an animal, etc., being given over in discharge of a debt. Central Duâb (**lain**).

Chakbaṭ—[*chak* and *bâṅṭnâ* = to divide]—division of a village into compact blocks.

Chakdî—[Skt. *chakra*]—square indigo cakes. Duâb (**gaṭṭî**).

Chakêl—[Skt. *chakra*]—the linch-pin of a cart. West districts (**gâṛî**).

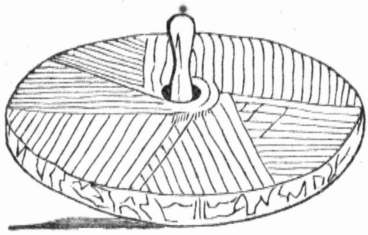
Châkh—the closed verandah of the upper story of a house: contrasted with *chhâjo* = an open verandah. Kumaun (**barâmdâ**).

Châkî— } [Skt. *chakra*]—the hand grindstone
Chakiyâ— } (**chakkî**).

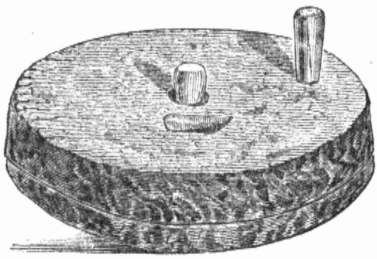
Chakkâ—[Skt. *chakra*]—(1) the counterpoise on the irrigation lever (**ḍhêṅklî**); (2) the wheel of a cart. East districts (**gâṛî**).

Chakkâ dahî—[*chakkâ*] (*thakkâ*) — milk coagulated into thick round lumps of curds (**dûdh**).

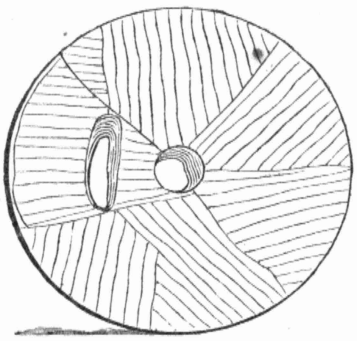
Chakkî—[Skt. *chakra*]—(1) (*châkî, chakiyâ, châko*) the hand-mill for grinding corn.



Chakkî.



Chakkî.



Chakkî.

Chaltî châkî dêkhkar paṛê Kabîra roê,
Do pâṭoṅ bîch ânkê ṣâbit rahê na koî;
Châkî chaltî chalan dê, pîsan dê sab nâj,
Jo Sâṅîṅ kê lâl haiṅ, vê rahêṅ kilṛî lâg.

[When he saw the mill revolving Kabîr wept (comparing it to the world) and said, "No one can be saved who cometh 'twixt the upper and the nether mill-stone. They that are the beloved of the Lord cling to the axle and are safe.]

A larger mill usually worked by two women is *jâṅt, jâṅtâ, jâṅtî, jâṅto.* The *dalêtî, dalêṅtî, dalêtiyâ, darêtî,* and the *chaklâ or jatariyâ,* are smaller mills used for crushing pulse (*dâl*). The upper stone is *pâṭ, uparauṭâ* or *ûpar kâ pâṭ,* and in Kumaun *mullo pâṭo.* The lower stone is *nîchê kâ pâṭ* or *tarauṭâ,* and in Kumaun *tallo pâṭo.* The handle is usually *jûâ* or *hatthâ:* in parts of Rohilkhand *ṭiṅḍâ,* and in other places *daṅṛkâ, hathêlâ, hathên, hathîno, hatêrâ, hathêṅḍâ* or *hathêrâ.* The axle is *kîl, kîlî, killâ, killî, kilṛî,* and in Kumaun *kilo* or *râchh.* The piece of wood in the upper stone through which the axle passes is *saṅkhâ, sâṅkhâ, galuâ* or *mânî.* When an iron ring is used it is *chhallâ* or *muṅdariyâ.* The feeding channel is *muṅh, galâ, gâlî, galuâ.* The handful of grain poured in at one time is to the east *jhîṅk,* to the west *kaul, kaur,* or *gâl,* and in Kumaun *wêro.* The mud stand on which the lower stone is placed is *garaṅḍ, râhâ* or *joṛ.* The woman's seat is *baiṭhanî, pîṅṛ, pîṅṛî, pîrhî, oṭ, oṭâ, maṭûla.* The space fenced in to keep in the flour as it falls is *gâṅṛ, bhîr, gaṛâo.* To grind grain is *pîsnâ,* and a woman who lives by this work is *pisanhârî.* For the roughening of the stone see **râhnâ.**

(2) Staggers in cattle (**tapkâ**).

Chakkû—[corr. of *châqû*]—a pocket knife (**chhurî**).

Chaklâ—[Skt. *chakra*]—(1) (*chaukî, chauko, paṭâ, paṭlâ, paṭrâ, tibâî*) the board or flat dish on short legs on which dough is kneaded; (2) a small mill for grinding pulse (**chakkî**); (3) a wooden seat (**pâṭ**).

Chaklî—[Skt. *chakra*]—a well pulley (**charkh**).

Châko—[Skt. *chakra*]—a mill for grinding flour. Kumaun (**chakkî**).

Chakol—[Skt. *chakra*]—the linch-pin of a cart. Central Duâb (**gâṛî**).

Chakrâ—[Skt. *chakra*]—a reservoir in which coarse sugar (*guṛ*) is allowed to cool. East districts.

Chakrâval—[Skt. *chakra*]—the disease ring-bone in horses (**ghoṛâ**).

Chakrî—[Skt. *chakra*]—(1) a reservoir in which coarse sugar (*guṛ*) is allowed to cool. East districts; (2) the perpendicular cogged wheel of the Persian wheel. Upper Duâb (**arhaṭ**); (3) a measure of land in Kumaun—see **nâlî.**

Chaktî—[Skt. *chakrâ*]—(1) a round flat lump of anything; (2) a patch on clothes (**pêvand**).

Châlâ—[*chalnâ* = to go; Skt. *chal* = to move one's self]—(1) the second visit of the bride to the house of her husband. West districts (**gaunâ**); (2) the auspicious time for starting on a journey.

Châlan—[*châlnâ* = to cause to go]—(1) a sieve, a strainer; (2) bran sifted from flour (**chhânan**).

Chalanî—see **chalnî.**

Chalânî—[*châlan*] (*dâkhilî khârijî*)—fields belonging to one village included in the area of another.

Chalansâr—[*chalnâ* = to go]—a swift or nimble ox, etc. (**bail**).

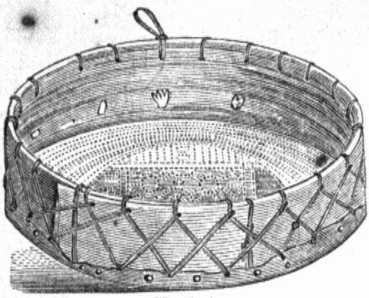
Chalaunâ— } [*chalânâ* = to cause to move; to
Chalaunî— } stir]—a stirrer; the handle of a spinning wheel (**charkhâ**).

Châlhâ— } a pocket-knife with an iron handle.
Châlhavâ— } East districts (**chhurî**).

Châlî—[*chalnâ* = to go]—scaffolding used by masons, etc.; the shelves in the drying-house of an indigo factory on which the cakes are placed.

Chalîsâ— } [*châlîs* = 40]—the great famine in
Châlîsâ— } the Duâb of S. 1840 (1783 A.D.)—cf. **chaurânavê.**

Châllâ— } [*chalnâ* = to go]—the second visit of
Challâ— } the bride to her husband's house. West districts (**gaunâ**).



Chalnî.

Châlnâ—
Chalnâ—
Châlnî—
Chalnî—
Chalno—
(1) a coarse sieve the bottom of which is woven of thread, and thus distinguished from the *sûp* (qv.), the bottom of which is made of grass or reed: the *chalnî* is a smaller size than the *chalnâ;* (2) the sieve-like spoon used for skimming the juice in the sugar factory (**khaṅḍsâl**); (3) a sort of sieve-like spoon used by confectioners, etc. *Chalnî kê chhêd kaṭhauṭî aṭkî* = the big wooden platter stuck in the hole in the sieve!

Chalthî—a pile of pots placed one above the other. Kumaun (**jêhaṛ**).

Chaltî—[*chalnâ* = to move]—lands turned up and cultivated. Upper Duâb (**âbâd**).

Châlû [*chalnâ* = to move]—a smart active ox, etc. (**bail**).

Châm—[Skt. *charma*]—a skin, hide (**chamṛâ**).

Marê châm pê châm kaṭâvê,
Bhûiṅ pê sakrâ sovê;
Ghâgh kahêṅ yê tînoṅ bhakvâ,
Uṛar gayî ko rovê.

[Ghâgh says there are three fools in the world—he that lets the skin of his feet be cut by hard shoes, he that sleeps curled up on the ground, and the third is the man who weeps for his wife when she has bolted.]

Châmâ—the Bhotiya name for the celestial barley of the hills (*Hordeum Himalayense*).

Chamâin—[Skt. *charma kârî*] (*chamârin*)—a woman of the currier or tanner caste who acts as the village midwife.

Chamakab—
Chamaknâ— } to shy—of animals (**chauṅknâ**).

Châmar—one of the local village gods. Central Duâb (**ḍihvâr**).

Chamâr—[Skt. *charma kâra*]—the village tanner or currier.

Kâlâ Brahman, gorâ Chamâr,
In donoṅ sê rahiyo hoshyâr.

[Be careful how you deal with a black Brahman or a fair Chamâr.]

Kâlâ Brahman, gorâ Chamâr,
Ûnkê sâth na utariyê pâr.

[Never cross a river with a black Brahman or a fair Chamâr.]

Bharâ gadhâ, ladâ Kahâr,
Mârê kûṭê chalê Chamâr.

[An ass goes best with a load on his back, a Kahâr with a load on his shoulder, but it takes licking to make a Chamâr go.]

Chamâr chiṛâyan sê kyâ hot hai—[What is one sparrow to a Chamâr? (Who gets a whole dead bullock at a time.)]

Chamârin—see **chamâin.**

Chamauṭî [*châm* = leather] (*chamoṭî*)—(1) a strip of leather; the leather gaiters worn by convicts to save their ankles from being rubbed by the fetters; (2) a barber's strop.

Chambal—(*châṭ, don*)—a sort of wooden trough used for raising water for irrigation.

Chambû—(1) the rice crop in the hills, sown in unirrigated lands in Chait (March-April) and cut in August-September (**Chaitrû, dhân**); (2) a brass or copper water-ewer.

Chamchâ—
Chamchah—
Chamchiyâ—
Chammach— } a metal spoon, usually used by Muhammadans (**kalchhal**). For wooden spoons see **ḍauâ, ḍoî, kafchâ, kafgîr.**

Chamêṅkhî—(*châm* = leather)—the stubble of barley, wheat, and linseed: Kahâr's slang: so called because it cuts the skin of the feet.

Chamoṭî—see **chamauṭî.**

Champâkalî—[*champâ* = a tree with yellow flowers (*Michelia champaca*) *kalî*=blossom]—a woman's neck ornament; bosses of metal tied to the throat like the *jugnû* (qv.).

Chamṛâ—[Skt. *charma*] (*châm, khâl*)—hide or leather. For various kinds of leather see **adhaurâ, bardhî, bhaiṅsaurî, goitâ, gokhâ, halâlî, kimukhṭ, kirkin, luksâz, mêshâ, murdârî, narî, sâbar.**

Chamṛâî—[*chamṛâ*]—fees and perquisites of curriers or Chamârs.

Chamṛakh—[*chamṛâ*] (**chamṛâvat**)—the leather axle pivots of a spinning wheel (**charkhâ**).

Chamṛaudhâ—[*chamṛâ*]—(1) (*bhagâr*) a place where cattle are flayed; (2) a hide market.

Chamṛâvat—[*chamṛâ*] (*chamṛâî*)—fees and perquisites given to curriers (*chamâr*). *Adhvaṅch* is a fee for preparing leathern buckets, and *hâth dhulâî* for removing dead bodies.

Chanâ—[Skt. *chaṇaka; chaṇa* = renowned] (*birvâ, bûṅṭ, lahilâ, lonâ, phalêhrâ, rahlâ*)—gram (*Cicer arietinum*)—the young plant as it appears above ground is in the Duâb *iksuâ*, in Bundelkhand *kurâ*, in parts of the Duâb *kullâ*, and to the east *dopattiyâ*. The young leaves used as pot-herbs are *sâg, bhâjî, bhâṅjî*. The pod is usually *ghêgrâ, ghêghrâ, ghêṅṭî, ghêṅṭârâ;* to the east *ṭhêṅṭhâ, ṭhêṅṭhî, ṭhoṅṭhî, ḍhuṅḍî, ḍhêṅḍâ, ḍhêṅḍhâ, ḍhîṅṛhâ*; and in Rohilkhand *ghiṭṭrî*. The unripe pod is *paṭpar, chaṭkâ, ghêgrâ* or *ghêgharâ*. The ripe pods parched are *bûṭ, bûṅṭ, holâ, horâ, holhâ, horhâ*. When the flower appears the phrase in the Duâb is *paṭparî ho rahî hai*, and in other places *phûl rahî hai*. When the grain appears the stage is known as *nimonâ* or *ghêghrâ ho rahî hai*, and in Rohilkhand *ghiṭṭrî â gâî*. The small variety of gram is *chanî* or *batûrî, batori* in Benares. Other varieties are yellow (*pîlâ*), mixed (*pachmêl*), and in Azamgarh the *madarahâ*, a large reddish and the *mahobiyâ* a small light-coloured kind.

Râr na mânê bîṅtî, chanâ na mânê jot.

[Gram cares as little for ploughing as people fighting for entreaties, *i.e.*, it should be sown in a field full of clods.]

Chanâ chabênâ Gaṅgâ jal,
Jo purvê kartâr;
Kâshî kabhî na chhoṛiyê,
Vishvânâth darbâr.

[Even if Providence give you only gram, parched grain and Ganges water, never leave Benares, the court of Vishvânâth (an epithet of Shiva'

who is worshipped in the famous golden temple).]

Jât na jânê gun karâ, chanâ na mânê bâh :
Chañdan rûkh katâêkê kissê ragrûñ ghâh.

[The Jât is as slow to recognise obligations as gram wants ploughing. If I cut down my sandal-wood tree, what have I to rub my sore with ?]

Bahû bovâ, bahû bâhiyâ, aur bahutâ bovê chanâ.
Ek dinâ yih janiyê gayê tînoñ janê.

[He that sows too much land, ploughs too much land; and he that sows too much gram, be sure some day all three will be ruined.]

Jab chanê thê tab dâñt na thê ; dâñt hûê tab chanê nahîñ = When I had plenty of gram I had no teeth to eat it ; when my teeth came I had no gram. *Chanâ aur chughal khor, muñh lagâ burâ* = eating gram is as injurious as familiarity with a talebearer.

Chanarâ—[*chanâ*]—land under a crop of gram (chaniyâdâ).

Chanau—(*dhunsî, pasahî, pasai, pasârhî, pasârî, sêñgar, sokhan, têknâ, tînî, tinnâ, tinnî, usahan*)—a kind of wild rice grown in the beds of tanks, etc.

Chanchanâ—[*chanchanânâ* = to smart] (*jhâñjhâ*)—an insect which burrows into the ribs of the tobacco leaf, etc.

Châñchar—[see **châchar**]—(1) (*chacharâ, dhâñp, jhâñp, khaṛak, khiṛak, pharkâ, ṭaṭṭâ, ṭaṭṭî, ṭaṭṭar*) a screen or hurdle used instead of a door. East districts ; (2) lands left untilled for a year or more ; (3) in Fatehpur, an inferior description of *maṭiyâr* or clay soil, mixed with *ûsar*, and producing only the poorest rice, and a miserable crop of barley or gram.

Châñchrî— } corn which remains in the ear after
Chañchrî— } treading out (gañṭhâ).

Chând—*lit.* the moon : a large flat spangle usually set with stones worn by women in the hair over the forehead — cf. **sîsphûl**.

Chandan—[Skt. *chandana*]—sandalwood, used in the Hindu temple service, etc.

Chandanhâr—[*chandan* and *hâr* = necklace or more probably a corr. of *chandrahâr* = moon necklace]—elaborate chains of 5 or 7 rows worn round the neck. When the gold is sparkling it is called *bijlî chandanhâr*. *Sabgahnonmêñ chandanhâr* = the *chandanhâr* is the best of all jewels.

Chañḍavâ—a ploughshare (hâl).

Chand bîjar—lands impregnated with noxious salts in which spots of good ground are found. East districts (rêh).

Châñḍî—the cup into which the seed is poured in a drill plough (hal).

Chañḍî—a local goddess worshipped at the Kutub Minâr at Delhi : also called *Jogmâyâ*.

Chandiyâ—[*chând* = the moon]—(1) cakes of *uṛad* or gram flour cooked in butter or oil : so called from their shape (barâ) ; (2) the second scum scraped off in making sugar. Rohilkhand. See **pachhanî**.

Chândlâ—[*chând* = the moon]—a round spangle worn on the forehead by women.

Chandlâ—[see **chândlâ**] (*chandvâ*) — bald-headed—of men and animals.

Chândnî — [*chând* = the moon]—(1) moonlight ; *chândî mâr jânâ*—of horses, to get a moon-stroke : to go in the loins (kamarî) ; (2) a coarse cotton floor-cloth (darî) ; (3) a ceiling-cloth (chhat).

Chaṇḍoî—the long poles forming the siding of a cart. Upper Duâb and Rohilkhand (gâṛî).

Chanḍol—[Skt. *chatur* = four ; *ḍola* = litter]—a palanquin with two poles (pâlkî).

Chanḍû— } [Skt. *chaṇḍa* = fierce, mischiev-
Châṇḍû— } ous]—opium or *kafâ* (qv.) boiled down, distilled and prepared in the Chinese fashion.

Chanḍû bambû pînâ—the slang phrase for smoking opium in the form of *chanḍû* (qv.), so called because smoked in a bamboo pipe.

Chandvâ—[*chând* = the moon]—(1) a round spangle worn by women on the forehead ; (2) the round end of a pillow (takiyâ) ; (3) the deep pit in a tank in which fish are caught (akhañdâ); (4) the scrape used to prevent sugar from burning in the pan. Rohilkhand (kolhvâr) ; (5) the centre piece in a cap (ṭopî) ; (6) an awning.

Chañḍvânâ—[*chañḍavâ* = a ploughshare] (*khuṭanâ, kund karṇâ, nâsî karñâ, pavânâ*)—to sharpen a ploughshare. West districts. The process is the same as described by Virgil :

Durum procudit arator.
vomeris obtunsi dentem. (Georgics, I, 261-2.)

[See the ploughman sits hammering out the fang of his ploughshare which has been dented.—Conington, Trans.]

Chanêrî—[*chanâ* = gram]—sugarcane sown after a crop of gram.

Chanêṭh—[*chanâ* = gram] (*aoṭî, gañjaut, lâhan, sâṛâ*)—drugs given to cows when calving. Duâb.

Chañgêl—
Chañgêlâ—
Chañgêlî—
Chañgêr—
Chañgêrâ—
Chañgêrî—
} a small round basket used for holding grain. East districts (kurufî).

Chanî—[*chanâ*] (*batorî, batûrî*)—a small variety of gram (chanâ).

Chanial— } [*chanâ* = gram] (*chanara*)—
Chaniyâdâ— } land cultivated with gram.

Châñk—[Skt. *chapa, charpâ*]—(1) (*barakat kî miṭṭî, baṛhâvan, chhâpâ, chhattur, gobarchak, gobardhan, gobardhanâ, gobarî, thâpâ*) a piece of wood, etc., on which is an inscription in moist clay put on the heaped grain to keep off the evil eye and avoid theft. The inscription on it is usually *'aqabat ba khair bâd,—îmân kî salômatî* = invocations against dishonesty. Upper Duâb ; (2) the ceremony performed at the threshing floor at the time of forming the grain into a heap for winnowing. Upper Duâb.

Chankan—the Bhotiyâ term for the turnip in the hills (shalgham).

Châñrî—(1) see **châñḍî** ; (2) the apparatus for lifting out the crusher in order to clean the sugar-cane mill. Upper Duâb (kolhû).

Chañtêrâ—rinderpest in cattle. Sultânpur, Oudh (chêchak).

Châñtî—[Skt. rt. *chaṭ* ; Hind. *châñṭnâ* = to squeeze]—ground-rent and cesses collected from resident traders and artisans (abvâb).

Châñval— } (*châur, chokh, châval, mahâpar-*
Châñvar— } *shâd*)—husked rice : in the Western

Sub-Himalayan districts the word is applied to unground *kodo* (*Paspalum frumentaceum*). Native cooks usually recognise four kinds—ordinary (*châñval*), sweet (*mîṭhâ*), boiled with saffron (*kêsariyâ*), prepared with salt (*nimakîn*).

Chañvar—grey-coloured—of cattle (sokhan).

Chañvar—one of the local gods—see châmaṛ.

Châo—a long elastic variety of the bamboo (bâñs).

Châp—[*châñpnâ* = to press]—the stalks of the *zizyphus jujuba* (*jharbêṛî*) after the dry leaves (*pâlâ*) are beaten off them. West districts.

Châpaṛ—hard rocky soil: *châpaṛ kârnâ* = to ruin (chaṭṭân).

Chapâtâ— } [Skt. *charpaṭa* = the open palm of
Chapâtî— } the hand]—thin, flat, unleavened cakes usually made of wheaten flour (roṭî).

Chapatiyâ—[see chapâtâ]—a flat saucer used for serving round food at feasts.

Chapkan—[*chapaknâ* = to stick close to]—a close-fitting kind of coat (aṅgâ).

Chapkî—[*chapnâ* = to be squeezed]—the lash of a whip (sâñṭâ).

Chapnî—[*chapnâ* = to be pressed, flattened]—(1) a small earthen saucer often used as a cover for other vessels. *Pîsâ diṅ bhar chapnî bhar uṭhâyâ* = I was grinding grain all day and got only a saucer of flour (parai); (2) an instrument for alternately raising and depressing the threads of the web in blanket-weaving (gaḍariyâ).

Chaprâ—[rt. of *chapnâ* = to be pressed]—(1) the tool used by a potter in smoothing the pots; (2) a shoal of sand in a river covered with shallow water. East districts.

Chaprâ— } [rt. of *chapnâ* = to be pres-
Chaprâ lâkh— } sed]—shell-lac.

Chaprâs—[acco. to some, corr. of *chaporâst* = right and left: Platts compares *chapṭâ* = flattened].
(1) a peon's badge; (2) the saw-file used in making pipes, etc. (gaṛgaṛâsâz).

Châprê—[? *chapnâ* = to be pressed]—cow-dung cakes used for fuel. West districts (uplâ).

Chapṭâ— } [Skt. *chipaṭa* = flat]—(1) (*mathnâ*)
Chapṭî— } a broad, flat, earthen jar; (2) a flat variety of narcotic hemp (gâñjâ); (3) (*chichṛî*) a sort of tick which attacks cattle.

Chapurî—[? *chapnâ* = to be pressed out flat] (*bohîyâ, boîyâ, bohnî*)—a little box or basket made of chips used as a work-basket.

Châqû—a pen-knife (chhurî).

Chârâ—[Skt. *char* = to eat]—(1) food, fodder, cattle fodder.

Pêt mêṅ paṛâ châṛâ
To kûdnê lagâ bêchârâ.

[When the poor devil got some food in his belly he began to frisk about.]

The stalks of millet, etc., cut up for cattle fodder, are to the east *chhâṅṭâ, chhâṅṭî*; to the west *nîn, niyâr, nîro, kuṭiyâ, kuṭṭî, kaṭiyâ*. To the east such fodder is known as *lêhnâ, kâṅtâ* or *koêr*; and in other places *kaṛab, kaṛbî, kaṛvî*. For other kinds of fodder see aṅgârî, charî, gajrautê, kaṭiyâ, kurrâ châṛâ, pâlâ, sânî; (2) an oil-plant (*Eruca sativa*). Kumaun (dûâñ).

Charâgâh—[*châṛâ* = fodder; Pers. *charîdan* = to graze; *gâh* = place] (*bakhâ, bîr, bojhiyâ, charokh, chugâî, pohar, rakh, rakhâ, rakhât rakhêl, rukhiyâ*)—grazing ground; land reserved for pasturage: also see baisak, barhâ.

Charâî—[*châṛâ* = fodder] (*chugâî, ghikar, gâê charâî, gobar, hilâî, mêṅḍvâî, mêṅṛvâî, mêṛaunî, pûchhiyâ*)—fees for pasturage or herding cattle.

Charailâ—[*châr* = four; *ailâ* = a hole in a cooking-place]—(1) a fire-place with four holes for pots; (2) a net for catching wildfowl in tanks (jâl).

Charan [Skt. *char* = to eat]—a manger of mud in which pots for holding fodder are sunk. East districts (laṛâmnî).

Charânâ—[Skt. *char* = to eat]—to pasture cattle. *Pasar charânâ* is specially used of grazing buffaloes at night.

Charandâsî—[Skt. *charaṇa* = foot; *dâsa* = slave]—a shoe worn by religious mendicants; a mendicant's word (jûtâ).

Charas—[Skt. *charma* = skin]—(1) (*charsâ, moṭ, parohâ, poṭrî, pul, pur, purho*) the skin-bag used for raising water for irrigation purposes. The iron ring round the neck is to the west *mâṅḍal, kûṅḍar, kuṅḍal, koṅḍrâ*; and in Bundelkhand *khoṅṛhar*. The pieces of bent wood fastened to the ring to keep the mouth of the bag open are in the Duâb *bâin, baun*; in Bundelkhand *ḍhêrâ, kûrchâ*; in Azamgarh *mêṛarâ*; in Rohilkhand *bâṅṛ*. To these are fastened two rings which if made of wood are *kaulî, kuilî, kiyulârî*; and if made of iron, *kaṛiyâ, pahuṅchî*. The single bent piece of iron to which the rope is fastened is usually *kaṛâ*. The wooden handle which attaches the rope to the bucket is in the Duâb *kartû, bilârî* or *bahorâ*; and in Bundelkhand *khîlâ*; (2) (*sulphâ, sulfâ*) the resin which is produced from the hemp plant (*Cannabis sativa*). It is said to take its name from being collected on aprons of leather (Skt. *charma*). "The principal parts of the hemp plant that are used as intoxicating agents are the *charas, gâñjâ*, and *bhaṅg* or *sabjî* and their preparations. The best *charas* is obtained from the female plant (*gûrbhaṅgâ*), and consists of a resinous exudation from the leaves, stems, and seeds when ripe, and is collected by rubbing them in the hands or on the naked thigh, or by scraping the resin from the plant with a blunt iron knife . . . . *Charas* is consumed in the following manner. About the weight of a two-anna silver piece or 22 grains Troy is taken, and covered up with twice its weight of prepared tobacco in the shape of a ball. This is dried over a charcoal fire, and during the process the *charas* melts inside. The dried ball is then reduced to powder, and, mixed with tobacco, is placed on the *chilam* of an ordinary cocoanut *huqqah* and smoked in the same way as tobacco. *Charas* seems to be a milder form of the drug than *gâñjâ*, and is used by the better class of people and those who do not care for intoxication pure and simple." (Atkinson, *Himalayan Gazetteer*, I, 760f.)

Charban—[*châbnâ* = to chew]—parched grain. East districts (chabênâ).

Charbanâo—[*charban*]—the mid-day meal, usually consisting of parched grain. East districts (khânâ).

Chârdivâlî— } [*châr* = four; *dîvâl, dîvâr* = a
Chârdîvârî— } wall]—an enclosure of four walls; a yard.

Charêrî—[*charî* = millet fodder]—sugarcane grown after a fodder crop.

Charhâvâ— } [*charhânâ* = to offer up]—(1) of-
Charhautrî— } ferings to a god or godling;
Charhauvâ— } (2) presents sent by the bride-groom to the bride before the wedding procession arrives (dâl).

Charhauvân—[*charhânâ* = to put on]—a man's slipper (charhvân).

Charhî—[Skt. *char*=to eat]—a manger of mud in which pots for holding fodder are sunk. East districts (larâmnî).

Charhvân—see charhauvân.

Charî—[Skt. *char*=to eat]—(1) stalks of millets, etc., chopped up for cattle fodder (chârâ); (2) small portions of land held rent-free by cultivators. Lower Duâb; (3) (*charû*) fees paid by graziers to the owners of land — cf. khurcharâî.

Chârjâmâ— } [*châr* = four; *jâmâh, jâmâ* =
Chârjâmah— } fold, cloth]—a native horse-saddle or a seat with hanging supports for the feet fastened on an elephant: so called because usually made of four folds of cloth.

Charkâ—(*khairâ, kusvâ*)—a blight on the transplanted crop of autumn rice (*aghanî*). Azamgarh.

Charkh—[Skt. *chakra*=a wheel]—(*bhaun, châk, chaklî, charkhî, garârî, ghirnî, girirî, girrâ, girrî*)—a pulley for a well. West districts.

Charkhâ— } [Skt. *chakra*=a wheel]—(1) (*madlâ,*
Charkhî— } *rahrâ, rahṭâ râṅṭâ*) a spinning-wheel of which the parts are as follows: (*a*) the wheel itself *charkhâ, charkhî*; (*b*) the strings drawn across the two rims of the wheel, *avâl*; in the Lower Duâb, *don, jatnî*: in parts of Bundelkhand *mâin*; (*c*) the drum of the wheel —to the east *mûṅrî, mûṅriyâ*: in parts of Rohilkhand *pîṅd, bêlan, bêlnâ*, which last is the most common word; (*d*) the axle—commonly *bêlan, madlâ*: in parts of Rohilkhand *dâṅrâ*; in the Upper Duâb *lâṭ*; (*e*) the spokes, usually *khûṅṭî*; in parts of Rohilkhand *pakhrî*: in the Upper Duâb *jandnî*; (*f*) the band which turns the wheel *mâl, mâlh*; in the Duâb *damirkâ* or *mâl* is a piece of leather which holds up the thread when spun; (*g*) the handle —*hathêlî, hathlî, hathrî, haithî*: in some of the east districts *bhauntî, chalaunâ*: in parts of Rohilkhand *hathiyâ*: when it has a rounded top it is known as *ghêrnî*; (*h*) the spinning axle-pivots—*chamrakh, khûṅṭâ*; (*i*) the round leather wheel-washer, *chîṅdî*; (*j*) the second axle—*ṭakuâ, ṭêkuâ, taglâ*; (*k*) the lower supports of the machine—*pirhai*: in parts of Rohilkhand *paṅkhrî, gurhiyâ*: the piece of wood joining these is to the east *majêṭhî*; in Rohilkhand *jotnî, maṅjhî*: for the reels used for winding the thread see aṭêran; (2) the wooden drum on which thread is reeled (kargah); (3) the pulley of a well (charkh).

Charkhâ—a bunch of plantains on a tree.

Charnâmarat—[Skt. *charana amrita*] (*charnâmrit*)—water in which the feet of an idol or priest have been washed: pilgrims take it away as a charm.

Charnî—[Skt. *char* = to eat]—a manger in which fodder pots are sunk. East districts (larâmnî).

Charokh—[Skt. *char* = to eat]—grazing ground. Parts of Bundelkhand (charâgâh).

Châroṅ gâṅṭh kummaid—(1) (*âṭhon gânth kummaid*)—chestnut coloured with dark points—of horses (ghorâ); (2) in slang—a great rascal.

Chârpâî—[*châr* = four; *pâî*=foot] (*ḍâsnî, khâṭ, khaṭṭâ, maṅjhâ, maṅjhî, palakâ, palaṅg*)—an ordinary bed. The *khaṭolâ, khaṭyâ*, or *khaṭiyâ* of the east, and the *palaṅgrî, palgî*, of Rohilkhand, are smaller beds. The *mâch, mâchâ, mâṅch, mânchâ*, is a larger bed generally raised off the ground. The *chhappar khaṭ* is a tent bed. The parts of the common bed are: (*a*) the side pieces—to the west *bâî, bahî, paṭṭî*: to the east *pâṭî, paṭṭî*; (*b*) the head of the bed—generally *sirhânâ*: to the east *muṅḍvârî, muṅrvârî*; (*c*) the end pieces—to the west *sirai, sêrvâ, sirvâ, sêrâ, sîrâ, sêruâ*: to the east *gorthanî, gorthârî, gorvârî*: in the Central Duâb, Rohilkhand, Bundelkhand *pâêṅt, paitânâ, paitân, pâiṅtê, pâêṅtê*: in North Oudh *paghnait*; (*d*) the netting at the bottom of the bed—*sâṅkâ, binâvaṭ, bunâvaṭ*: in Rohilkhand *jhaṅgolâ*, where the holes in the netting are *sokâ*: the netting is made of string (*bân, sutlî*) or tape (*nivâr, nivâr*); (*e*) the netting at the end of the bed—to the west *odaun, advân*: elsewhere *angayat, panaayat, aiṅṭhâ, paiṅtâ, dâvan*: to the east *onchan*: when they are crossed they are known as *nagârê kî advân*: when the netting is made of one string it is to the east *êkbaddhî*: to the west *êkṛî, sikṛî*: when more than one string is used it is *lakhphâr, lagphâr*: when ornamented, *phûldâr, chaupar kî bunâvat*: when two strings are used it is to the east *dobaddhî*, to the west *dukṛi*: when three, *tibaddhi* or *tikṛi*: when four, *chaubaddhi* or *chaukaṛi*: when six, *chhabaddhî* or *chhakṛî*: and so on. The thick rope at the end is to the east *mâiṅ*; to the west *atrâvan*. To tighten the strings of a bed is usually *khîṅchnâ*; to the east *onchab*; (*f*) the legs, generally *pâê, pâyâ*: to the east *goṛ, goṛâ*: in South Oudh and the Duâb *machvâ*: in the Lower Duâb *nichvâ*. The broad foot is to the east *ṭâp*. *Pâlkhrî* are pieces of wood put under the legs to raise the bed. The sides and head pieces fix into the legs by joints — *chûl, chûr*: the holes in the legs are *sâl*; if irregularly placed, *khaṭsâl, kansâl*. They are fixed with wedges, *phîṅch, bhîṅch, dhâṅs*.

Charsâ—[*charas*]—the skin-bag for raising water (charas).

Charsiyâ—[*charas*]—the man who empties the skin-bag at the well (bârâ).

Charû—[Skt. *char* = to eat]—fees paid by graziers to owners of land. Bundelkhand (charî).

Charuâ— } [Skt. *charu*=a saucepan]—(1) a large
Charuî— } earthen pot in which flour is soak-
Charvâ— } ed for making confectionery; an
Charvî— } earthen cooking-pot with a wide mouth; (2) a sort of scrape used to prevent the boiling sugar juice from boiling over or burning in the pan. Rohilkhand (kôlhvâr).

Charvâh — } [*charânâ* = to herd cattle]—a
Charvâhâ— } herdsman (guâl).

Charvâhî—[*charvâh*] (*girâî, guârâi, narhâî, pûchhî, pûñchhî*)—fees paid to a cowherd; grazing fees paid by cowherds to the owners of pasture lands.

Charvâyâ—[*charvâh*]—a herdsman (guâl).

Châs—[Skt. *karsha* = dragging]—one ploughing of a field. East districts.

Châshanî— } [*lit.* taste]—(1) boiled syrup used
Châshnî — } for making sweetmeats, etc; (2) one of the boilers in a sugar factory; (3) a confectioner's boiler (ḥalvâî).

Châsht—[Pers., Skt. *chashati* = eating]—half-way between sunrise and noon; the meal eaten at that time. Duâb (khânâ).

Châṭ — } [*chaṭnâ*=to lick]—(1) a hollow wooden
Châṭâ— } trough used for raising water. Bundelkhand (chambal); (2) the pot into which the juice falls from the cane mill (kolhû).

Chaṭâî—[Skt. *kaṭa* = a straw-mat; or according to Platts *chaṭ* = to break, from the noise it makes]—matting made of the *narkaṭ* reed (*arundo tibialis*).

Chaṭânâ—[caus. of *châṭnâ* = to lick]—to feed a child for the first time—see annaprâsan.

Châtar—(1) of an ox—with horns turned out on both sides (*phâl sapêl*); (2) of a cart wheel—with the rim levelled to prevent wearing (gâṛî). East districts.

Chaṭaunâ—see chaṭânâ.

Chaṭkâ—[*chaṭkânâ* = to crack]—the unripe pod of gram (chanâ).

Chaṭkabrâ—see chiṭkabrâ.

Chaṭkoriyâ—lowlands in river valleys. East districts (kachhâr).

Chaṭnî—[*châṭnâ* = to taste]—various kinds of pickles used as a relish with food.

Chaṭṭâ—a pile of anything—such as bricks, wood.

Chaṭṭân—(1) calcareous limestone used for road metal (kankar); (2) a hard rocky soil (châpaṛ); (3) blocks or slabs of stone.

Chattî—a large block or slab of stone. Bundelkhand (patthar).

Chaṭuâ— } [*châṭnâ* = to lick]—a piece of wood
Chaṭvâ — } used for collecting the scum of boiling sugar (kolhvâr).

Chaturdashî— } [Skt. *chaturdasha*]—the 14th
Chaturdasî — } day of the lunar fortnight.

Chaturtha kriyâ — } the ceremonies on the 4th
Chaturtha piṇḍâ— } day after a death (kriyâ karm).

Chaturthî karm—the ceremony of untying the wedding bracelet on the 4th day after marriage. East districts.

Chau—[Skt. *chahu* = four]—(1) the fourth ploughing of a field. West districts (chaukarâ); (2) a circular piece of iron fixed on the ploughshare to prevent it from going too deep (hal).

Chauâ—[Skt. *chahu* = four] (*chavvâ*)—four fingers' breadth; a measure used in measuring the Brahmanical cord (*janêû*), etc.

Chauaḍḍâ—[*chahu* = four; *aḍḍâ* = a stand] (*chaulâvâ, chaupairâ*)—a well in which there is room for four buckets to work at once (kûâṅ).

Chauariyâ—[*chahu* = four; *ârî* = spoke]—a wheel with four spokes (gâṛî).

Chaubachhâ—[a corr. of *chahbachhâ*]—(1) a tank or indigo-vat (mâṭ); (2) a reservoir for storing water.

Chaubaddhî—[*chahu* = four; *bâdh* = *mûñj* rope]—the netting of a bed made of four strings (chârpâî).

Chaubald— } [*chahu* = four; *bald* = ox]
Chaubaldâ— } (*chaubardâ, chaubardî, chaukhṛâ*)—a four-ox cart (gâṛî).
Chaubaldî— }

Chaubârâ—[*chahu* = four; *bâr* = door]—an upper story of a house, so called because it has usually four doors or windows. *Dêṛh pau chûn chaubârê rasoî* = he has only a couple of ounces of flour and cooks it in the upper chamber. *Morî kî îṅṭ chaubârê chaṛhî* = the brick of the drain went up to the upper chamber—(a sudden rise in the world)—(aṭârî, bâlakhânah).

Chaubard— } see chaubald.
Chaubardâ— }
Chaubardî— }

Chaubarsî—[*chahu* = four; *baras* = year]—the fourth yearly ceremony after a death (kriyâ karm).

Chaubîsî—[*chaubîs* = twenty-four]—a custom in vogue with exacting landlords. They add a *bisvâ* more to each *kachchâ bîghâ*, and by this means constitute each *pakkâ bîghâ* (which elsewhere is composed only of three *kachchâ bîghâ*) into *bighâ*—3—12 *kachchâ*; the object being of course to charge rent on the extra 12 *bisvâ* too. Rohilkhand.

Chaudhrî—[usually der. *chahu* = four; *dhara* = holding—*i.e.*, "possessor of four shares" or "ruler of the four regions." But according to Platts *chakra-dharini* = "the holder of the discus," a symbol of authority]—the head of a trade guild vested with various rights and privileges; the leading man in a village; used euphemistically to the west of a father-in-law (see susar); a title applied by women to their husbands among Râjpûts and Jâṭs in the West districts; used of Ahîrs and their wives in the West districts. *Chaudah ṭhaur jab Chaudhrin kahê* = she is a proper Chaudhrin when she has bolted fourteen times.

Chaudhriyâ—the scum of sugarcane juice removed for the second time. Rohilkhand.

Chaugaḍḍâ—[*chahu* = four; *gaḍḍâ* = a heap of earth]—a place where four boundaries meet (chauḥaddâ).

Chaugoshâ— } [*chahu* = four; *goshâ* = a
Chaugoshiyâ— } corner]—of a cap worn by persons of distinction, made of four triangular pieces (ṭopî).

Chauḥaddâ—[*chahu* = four; *ḥadd* = a boundary] (*chaugaḍḍâ, chaukhâ, chaukhaṅḍî, chaumêṅḍâ, chaumukhâ, chausivânâ*)—a place where four boundaries meet.

Chauhaṅḍâ—[*chûnâ* = to drip] (*choyaṅḍâ*)—the solid matter which remains in the bags when the coarse sugar (*râb*) is being pressed. In Rohilkhand the grains which remain behind are *putrî*.

Chauhâr— } [*chahu* = four]—(1) the fourth
Chauhârâ— } ploughing of a field (chaukarâ); (2) (*chahârum, chauthivâ*) in division of crops—one-fourth to the landlord and three-fourths to the tenant—see baṭâî.

Chauhaṭṭâ—[*chahu* = four; *hâṭ* = mart]—the junction of four roads (chaurahâ).

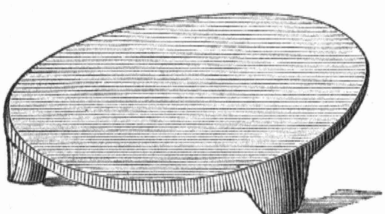
Chauhcho— } [*chahu* = four? *chûnâ* = to
Chauhchû— } drip]—the fourth reservoir in lifting water for irrigation. Parts of Rohilkhand.

Chauhî—(*ḍabrâ, ḍêbrî*)—the corners of a field which are not reached by the plough. East districts.

Chauhî— } the sole of a plough. Lower Duâb
Chauhîṅ— } (hal).

Chauk—[Skt. *chatushkona* = four-cornered] —(1) properly the quadrangular open middle space in a native house; (2) sometimes used for the *âṅgan* or space in front of a house; (3) the ceremony in the fourth month of pregnancy: the woman's brother brings her presents of clothes and sweetmeats known as *bhât* or *chochhak*; (4) the bringing home of the bride for the fourth time; (5) in the marriage ceremony *chauk purânâ* is the square marked on the ground with cowdung, within which the boy is seated on a wooden plank (*chauki, patrî*) raised a little from the ground, while the bride's barber or priest makes the forehead mark (*ṭîkâ*) on the boy's forehead with his thumb; (6) squared beams (ballî); (7) a market place, or place where roads meet in a town; (8) the Hindu's cooking place (chaukâ).

Chaukâ—[*chauk*]—(1) *chauk, ṭhahar*) the cooking enclosure made by Hindus round the fire-place. It should be so arranged that the mouth of the fire-place (*chûlhâ*) face east. It is very unlucky for it to face south.



Chaukâ. (3)

Each man must have his own *chaukâ*. If a line is made in it, it becomes two; and if one foot goes into the other division the food is spoilt. *Chaukâ bartan karnâ* is a phrase used of a servant whose duty it is to clean the cooking-pots, &c.; the ridge round it is *muṅḍêr mêṅḍanî*; (2) a large table-moulded brick (ṅṭ kalân); (3) the board used in bread-making; (4) slabs of stone larger than the *langoṭiyâ* (qv.). Agra.

Chaukahâ— } [*chauṅknâ* = to shy]—an ox,
Chaukannâ— } etc., that shies (bhaṛkan).

Chaukarâ—[*chahu* = four]—in division of crops, when the landlord or cultivator receives only one-fourth of the produce.

Chaukarâ—[*chahu* = four] (*chau, chauhâr, chausar*)—the fourth ploughing of a field. East districts (jotnâ).

Chaukarî—[*chahu* = four]—(1) a team of four horses, etc.; (2) a palanquin with four bearers; (3) the netting of a bed made with four strings (chârpâî); (4) a set of four men working by turns at lifting water (ḍol).

Chaukhâ— } [*chahu* = four]—a place where
Chaukhandî— } four boundaries meet (chauḥaddâ).

Chaukhaṭ— } [Skt. *chahu* = four; *kâshṭha* =
Chaukhaṭâ— } wood]—the wooden frame-work of a door; a frame-work put over the mouth of a well.

Chaukṛâ—[*chahu* = four]—a four-ox cart. Rohilkhand (chaubald).

Chaukî—[*chaukâ*]—(1) the board used in bread-making (chaklâ); (2) a woman's neck ornament; a string of coins, etc., worn on the upper arm; (3) a measure = 4 *sêr*; (4) a watch or guard; (5) a seat or chair.

Chaukîdâr—[*chaukî* (4)]—a watchman.

Chaukîdârî—dues given to watchmen at harvest.

Chaukî nârî—the strap fastening the body of the pony-cart to the axle (ekkâ).

Chauko—[*chaukâ*]—the board used in bread-making. Kumaun (chaukî).

Chauknâ—[*chauṅknâ*] (*chauṅknâ, phaṛaknâ*)—to shy—of cattle, horses, etc.

Chaul—[Skt. *chaula*] (*chaulkarm*)—the ceremony of cutting a child's hair for the first time (mûṅḍan).

Châul— } [*châval*]—boiled rice; grain boiled in
Chaul— } the husk, pounded and roasted
Chaulâ— } (chiṛvâ).

Chaulâ—a kind of bean—*Dolichos sinensis* (lobiyâ).

Chaulâî—(*chauṅrâî, chaurâî*)—a kind of pot-herb (*Amaranthus frumentacens*).

Chaulâvâ—[*chahu* = four; *lâo* = a well-rope]—a well in which four buckets can work at once (chauaḍḍâ).

Chaulkarm—see chaul.

Chaumâs— } [*chahu* = four; *mâs* = month]—
Chaumâsâ— } (1) (*bhadvâra*) the four months
Chaumâsî— } of the rainy season—Asâṛh, Sâvan, Bhâdon, Kuâr; (2) (*ḍêl, palihar*) land kept fallow during the rains for the spring crop or tilled, during the four months of the rainy season.

Chaumâsiyâ—[*chaumâs*]—a ploughman engaged for the four months of the rainy season (halvâha).

Chaumêṅḍâ— } [*chahu* = four; *mênd* = boun-
Chaumukhâ— } dary; *mukh* = face]—a place where four boundaries meet (chauḥaddâ).

Chaumû—a local godling in the hills: the tutelary god of cattle—see Atkinson, *Himalayan, Gazetteer*, II 828.

Chauṅḍhâ—see chauṅṛhâ.

Chauṅdhiyânâ—*lit.* to be dazzled: a sort of stomach staggers in cattle: called in other places *chakkar, ghûmnî, tapka*. Kheri, Oudh.

Chaunkah—[*chauṅkrâ*]—an ox, etc., that shies (bhaṛkail).

Chauknâ—[acc. to Fallon, *châr* = 4; *kân* = (!) ear: acc. to Platts, Skt. *chamata* = an exclamation of surprise] (*chauknâ*)—to shy—of cattle, horses, etc.

Chauṅrâ—a variety of bean (lobiyâ).

Chauṅra—an underground pit for grain (khât).

Chauṅrâî—a kind of pot-herb (*Amaranthus frumentaceus*) (chaulâî).

Chauṅṛhâ—[Skt. *chatvara* = a quadrangular place]—(1) the place where the workmen stand in working the water-lift. East districts (paiṛâ); (2) (*chauṅḍhâ, lilârî, tîtâ*) the place where the water is poured out at the well, or at the top of the water-lift. East districts.

Chauṅro—[Skt. *chatvara* = a quadrangular place]—a wooden raised place on which people sit in the evening. Kumaun (chabûtrâ).

Chauṅṭ—[*chauṅṭnâ* = to pluck]—cutting the ears of a crop without the stalk. Duâb (bajhvaṭ).

Chauṅṭâlî—[*chahu* = four]—cleaned cotton in the proportion of one-fourth to three-fourths of seeds and refuse (rûî).

Chauṅṭrâ—[Skt. *chatvara* = a quadrangular place]—a sitting platform near a house (chabûtrâ).

Chaupâ—[*chau* = four; *pâî* = foot]—horned cattle (mavêshî).

Chaupahiyâ—[*chau* = four ; *pahiyâ* = wheel]—a four-wheeled conveyance (gâṛî)).

Chaupairâ— } [*chau* = four; *pair* = working the well bucket]—a well in which four buckets can work at the same time (chauḍḍâ).
Chaupair kûâṅ—

Chaupâl— } [Skt. *chaturvâra* = with four gates]—the platform on which the village elders assemble to transact village business and for various social observances.
Chaupâr—
Chaupâṛ—

Chaupaṛ kî bunâvaṭ—[Skt. *chatusha paṭṭika* = in the shape of a chess board]—the netting of a bed when made in ornamental squares (chârpâî).

Chaupaṭ— } [*chahu* = 4; *pâṭ* = beam] squared beams (ballî).
Chaupaṭâ—
Chaupaṭan—

Chaupattâ—[Skt. *chahu* = 4; *patra* = leaf] *chaupattiyâ*)—a weed something like clover, injurious to wheat. It springs up freely in January-February, and is much esteemed by graziers for the quantity of milk yielded by kine pastured on it.

Chaupattî—[*chaupattâ*]—young cotton at the stage at which it has four leaves (rûî).

Chapattiyâ—see chaupattâ.

Chaupâyâ—[Skt. *chatusha-pâda*]—four-footed—of cattle (mavêshî).

Chaupiyâ—[*chaupâyâ*]—a cow-herd. Central Duâb (guâl).

Chaupurâ— } [*chahu* = 4; *pur* = well bucket]—a well in which four buckets can work at the same time. East districts (chauaḍḍâ).
Chaupur kûâṅ—

Chaur—[*lit.* flat, open, Skt. *chatvara*]—(1) an open space in the forest. Rohilkhand; (2) an ox whose horns join in the centre. East districts (jhuṅgî); (3) (*chauri*) low-lands in river valleys. East districts; (4) a road. East districts (râstâ).

Châur—(*châṅval*)—husked rice. East districts.

Chaurâ—[*chaur*]—(1) a wooden ladle used in sugar-making. Rohilkhand (kaṭhautâ); (2) a platform with a clay or stone image used as a place of worship in villages; (3) a platform erected to mark the site of the funeral rites of a *satî*: called also *satî kâ chaurâ*.

Chaurâ—(*chaṅvar*)—grey coloured—of cattle (sokhan).

Chaurâhâ—[*chahu* = 4; *râh* = road]—a place where four boundaries, roads, etc., meet; a cross way; a crossing (chauḥaddâ, râstâ).

Chaurâî—see chaulâî.

Chaurâî—[? *châṅval*]—a little coloured rice laid on the threshold of a man who has been invited to a wedding: a custom prevailing among Agarvâla Banyas. East districts.

Chaurânavê—[*lit.* = 94]—the great famine in the Duâb of the Sambat year 1894, corresponding to 1837-38 A.D.

Chaurangî—a custom which prevails principally in the Eastern districts of passing a sick beggar or corpse on from one village to another.

Chauras—[Skt. *chaturashra* = four-cornered]—(1) even, level—of ground; (2) an open air granary, generally of small size: in Rohilkhand the mud grain closet inside the house (bakhâr).

Chaurasâ— } [*chauras*]—(1) a broad flat chisel; (2) an ingot of silver beaten out (sunâr).
Chaurasî—

Chaurâsî—[*chaurâsî* = 84]—(1) an estate of 84 villages; (2) the whole brotherhood in castes that have a *panchâyat*. East districts.

Chaurî—[*chaur*]—(1) low marshy lands. East districts (kachhâr); (2) a platform for the household god; (3) the place where the sacred fire is made at the marriage ceremony; (4) fine gravel.

Chauriâb—to be nearly ripe of crops. East districts.

Chaursâ—see chaurasâ.

Chaursî—see chaurasî.

Chaus—[Skt. *chatur* = four]—land ploughed four times. Upper Duâb (jotna).

Chausar—[*chaus*]—the fourth ploughing of a field. Upper Duâb (chaukarâ).

Chausivânâ—[*sivânâ* = boundary]—a place where four boundaries meet (chauḥaddâ).

Chauth—[Skt. *chaturtha*]—the fourth day of the lunar fortnight; usually sacred to Ganêsh.

Chauthaiyâ—[*chauth*]—(1) a boat of small draught (nâo); (2) in division of crops—one-fourth to the landlord and three-fourths to the tenant (chauhârâ); (3) quartan fever.

Chautharâ—the implement for grinding sandal wood in a Hindu temple. Kumaun.

Chauthî—[*chauth*] (*chaturthî*)—the ceremony of untying the marriage bracelet performed on the fourth day after consummation.

Chauvanî—[*chauvan* = 54]—an estate of fifty-four villages—cf. chaurâsî.

Châval—husked rice (châṅval).

Chavvâ—[Skt. *chahu, chatusha*]—a hand or four fingers in breadth (chauâ).

Chavvâ châṅgar—[*chavvâ*]—four-footed animals; cattle (mavêshî).

Chêchak—[Skt. *chitvaka, chitra* = spotted]—(1) small-pox in human beings; (2) (*andar kî mâtâ, baṛâ dukh, baṛa rog, basantâ, bêdan, bhauṅra, bhaur, bhavânî, chaṅtêrâ, chhiṭkâ, chîrâ, dêbî, dêbî kâ niksâr, dêbî kâ roṛâ, gabaunâ, gâṅthoṅ sîtalâ, gukhrû utarnâ, ishâl, mahâmâî, mahâmî, mân, mâṅdâ, marî, mâtâ, mêdh, mochjânâ poknâ, poknâl kî bîmarî, poktâ, rêz, roṛâ, sîr, sîtalâ, vêdan*) small-pox or rinderpest in cattle. "Cattle plague can be cast out across the border of one village into the one which adjoins it to the east. All field work, cutting of grass, and cooking of food are stopped on Saturday morning, and on Sunday night a solemn procession conducts a buffalo skull, a lamb, *siras* sticks, butter, milk, fire, and sacred grass, to the boundary over which they are thrown, while a gun is fired three times to frighten away the demon" (Ibbetson, Panjab Ethnography 119).

An example of one of the common spells against rinderpest which is usually written on a potsherd and hung over the cattle entrance to the village is given under *mantr*. There are numerous similar devices, such as branding a Chamâr on the posteriors with a hot iron and turning him out into the jungle as a scape-goat; burying an ox which dies of the disease in the cattle path, having first tied up the body in a cotton cloth; burying a plough handle near the cattle path; hanging up in the cowshed the skin of a hedgehog (*pârbatî mûs*).

Chêlâ—[Skt. *chêṭaka, chêḍaka*]—a disciple of an ascetic or holy man; in slang a hanger-on at a rich man's house who eats scraps—

Man mânê to mêlâ;
Chit milê to chêlâ,
Na sab sê bhalâ akêlâ.

[If our thoughts are alike, I have a friend: if our understandings agree, a disciple: otherwise to live alone is best.]

Chêmpâ—[? Skt. *kship* = to fix on, attach] (*chêṇṭâ*)—a dark coloured insect which attack millets, pulses and tobacco.

Chên — } a kind of millet (*panicum frumentaceum*)—see chînâ.
Chênâ— }

Chêṅdhî—a round piece of leather used as a washer in a cart or spinning wheel (chiṅdhî, chêṅghî, chêṅgî).

Chêṅgâ— } [? *chîn* = to chirp as a bird, to cry]—a little boy. East districts (chhokrâ). In Maithili it means a chicken.
Chêṅghâ — }

Chêṅghî— } [*chêṅgâ*]—a little girl. East districts (chhokrî); also see chêṅdhî.
Chêṅgî— }

Chêṅph—(*chîphar*)—the refuse sugarcane thrown out of the mouth after being chewed.

Chêṅrâ—a young tree. East districts.

Chênvâ—a small kind of millet—see chînâ.

Chêruî—an earthen dish in which food is cooked. East districts.

Chêurî— } the string used by potters in separating the pots when they are damp.
Chêval— }

The riddle runs—

Pânî mêṅ nis din rahê,
Jâkê hâr na mâs,
Kâm karê talvâr kâ,
Phir pânî mêṅ bâs.

[I live always in the water, without bones or flesh, do the work of a sword, and go back to the water again.]

Chhâbâ—a large wicker basket (khâṅchâ).

Chhâban—extra cross-bars above the bottom of the cart behind, and below it in front. North Rohilkhand (gâṛî).

Chhabariyâ— } a small wicker basket (khâṅchî).
Chhâbî— }

Chhabîsâ— } [*chhabîs* = 26]—the hind posts of a pony cart (ekkâ).
Chhabîsî— }

Chhabrâ— } a small wicker basket (khâṅchî).
Chhabrâ—
Chhabrî—
Chhabrî—

Chhâch— } buttermilk. East districts (maṭṭhâ).
Chhâchh— }

Chhachhêrû—[*chhâchh*]—the sediment or buttermilk burnt off in the manufacture of clarified butter (mail).

Chhadâm—[*chha* = 6; *dâm* = a copper coin]—a coin of small value: equal to 6 *dâm* or 2 *damṛi* —the ¼ or properly $\frac{6}{25}$ of a *paisâ*.

Chhadâṅt— } [*chha* = 6; *dâṅt* = tooth]—a fullgrown animal which has only got 6 teeth: considered unlucky.
Chhadaṅt— }
Chhadar— }

Chhâgal—[Skt. *chhagula* = a goat]—(1) an earthen pot with a spout: said to be so called because such pots were originally made of goat skin; (2) a woman's foot ornament.

Chhagarâ—[Skt. *chhagula*] (*chhagrâ*)—a he-goat (bakrâ).

Chhagarâb—[*chhagarâ*]—of the she-goat—to be served by a he-goat. East districts.

Chhagarî—[*chhagarâ*] (*chhagrî*)—a she-goat (bakrî).

Chhâh—buttermilk. Upper Duâb (chhâchh).

Chhâhan—[*chhânâ* = to thatch]—the poles which run along the bottom of a cart. Upper Duâb (gâṛî).

Chhahkar—[*chha* = 6; *kar* = tax]—in division of crops—when the landlord's share is one-sixth. East districts.

Chhâî—a young pig. East districts (sûar).

Chhai—[*chhâna* = to thatch, Skt. *chhad* = to cover] (*livâ, palân, suṅḍkâ, suṅdahâ*)—pads or paniers usually for asses.

Chhâj—[Skt. *chhada* = a leaf]—a coarse grain sieve (sap). The phrase *chhâjoṅ pânî parṭâ hai* = it is raining in torrents.

Chhâjâ—[*chhâj*]—the thatch of a house (chhappar).

Chhajjâ—[*chhâj*] (*ghoriyâ, toṛa*)—the projecting roof of a house; pieces of wood let into the walls of a house to support the eaves.

Chhâjo—[*chhâj*]—the open verandah of the upper story of a house. Kumaun.

Chhâk—(1) an offering poured on the ground to the local gods; (2) the time for milking cattle; (3) the labourer's first meal for the day which he usually eats in the field and naturally likes to get at the proper time. Hence the Duâb rhyme.

Kyâ gun karo? Ḍhêl par soê;
Har jotê aur pasar charâê,
Tâkî chhâk abêrî âê
Jâkê mârê na roê,
Tâsê ham ḍhêlê par soê.

[What virtuous act have you done that you are sleeping on the clods? I plough all day and graze the buffaloes all night. Still I get my dinner late and have to weep and sleep on the clods.]

Chhakiâb—[*chhâk*]—(1) to tie cattle in order to throw them; (2) to tie up a calf near the cow while the latter is milked. East districts.

Chhaknâ—to take a full meal.

Chhâknâ—to clean the water of a well.

Chhakṛâ—[Skt. *shakaṭa*]—a two-wheeled cart. The word is corrupted into English "*hackery*." It is built on the principle of a *bahlî* (qv.): has no sides like the ordinary *gâṛî*, but carries goods on a sort of platform (gâṛî).

Chhakṛî—[*chha* = 6]—(1) a bullock calf with six teeth: considered unlucky. East districts (chhadâṅt); (2) a bed woven with six strings (chhârpâî.)

Chhâl — } [Skt. *challi*]—(1) the bark of a tree (bakkal); (2) skin, hide. *Mrig-*
Chhâlâ— }

châlâ = a deer hide. *Chhâlmâṭî* [*maṭṭî* = earth] — a mode of arbitration now practically obsolete, in which the arbitrator used to walk along a disputed boundary with a raw cow-skin on his head, and five sticks in his hands to imply that he represented the *pañchâyat* or whole body of village arbitrators. Bundelkhand (chhaur).

Chhâliyâ—[Skt. *chhataphala*,]—the areca nut (supârî).

Chhallâ—[Skt. *chhakala*= circular]—(1) a thick solid plain ring, as opposed to *muṅdarî* which is usually set with a stone; (2) a thread or rag tied up by women at a tomb or shrine to mark a vow. East districts (chhillâ); (3) a prepared skin—specially used of tigers or deer; (4) a butcher's shop: properly the skin on which he arranges his meat for sale; (5) a wall raised to support a falling wall.

Chhallî — } [*chhallâ*]—a small plain ring.
Chhaliyâ—

Chhalnâ— } [see chalṅâ]—a sieve for flour, etc.
Chhâlnâ—
Chhalnî —
Chhâlnî —
Sûp to sûp, lêkin chhalnî uṭhbolî jâ mêṅ bahattar sau chhêd = it is all very well for the big grain sifter to talk, but up stood the flour sieve which has 7,200 holes in it!

Chhalnî kâ châm
Kâyasth kâ ghulâm
Sanjog kâ jâm;
Yê kadhî na âvê kâm.

[The leather of the flour sieve (which has holes in it), the Kayath's slave, one born of mixed parents, these three never come to good].

Chhân [*chhânnâ* = to thatch; Skt. rt. *chhâd* = to cover]—the thatch of a house (chhappar).

Chhân — [see chhaṅd] (*chhaṅdnâ, chhaṅd, kuliyârî, muṅhiyârî, sâṅd*)—hobbles for cattle.

Chhân karnâ—[Skt. *syand* = to trickle]—to strain, to sift, investigate; in Kumaun to churn milk (mathnâ).

Chhânâ—[Skt. *chhad* = to cover]—(1) (*pâṭnâ*) to roof, thatch a house; (2) (*phêrautî*) yearly repairs to a thatched roof. Duâb and West districts.

Chhânan—[*chhânnâ* = to strain] (*chhânnan*)—bran. East districts (châlan).

Chhananâ—[*chhânnâ* = to strain] (*châlnâ, chhanauṭâ*)—a spoon used for skimming the boiling juice in a sugar refinery. East districts (khaṅdsâl).

Chhanaurî—[*chhânnâ* = to strain]—a mess of pulse. East districts.

Chhanauṭâ—see chhananâ.

Chhaṅd— } a rope or hobble for tying cattle. East districts (chhân, pagâ).
Chhaṅdâ—
Chhaṅdan baṅdhan—
Chhaṅdnâ—

Chhaṅduâ—[*chhaṅd*]—a horse, etc., let out hobbled to graze.

Chhânî—[*chhânâ*=to thatch]—a hut (jhoṅpṛâ).

Chhaniâ— } an ornament worn by women on
Chhaniyâ — } the wrist.

Chhannâ— } [*chhânnâ* = to strain]—a cloth
Chhânnâ— } flour sieve; a skimmer or strainer; a filter used in making syrup.

Chhannî— } [*chhnnâ*]—a small flour sieve,
Chhanniyâ— } etc.

Chhâṅṭâ—[*chhaṅṭnâ* = to throw off; Skt. *chhid* = to cut]—(1) lands sown after a single ploughing. West districts; (2) stalks of millet, etc., cut up for fodder; (3) sowing of additional seed among a thin standing crop—cf. Chhiṅṭnâ; (4) lands on which seed has been scattered after a single ploughing, more particularly at the extremities of villages with a view to secure possession. East districts. *Chhâṅṭâ dênâ* = to plough between the stalks of millets when they are about a foot high.

Chhâṅṭî—[*chhâṅṭâ*]—(1) stalks of millets, etc., cut up for fodder (châra); (2) a panier or pack for carrying grain (khurjî).

Chhâṅṭnâ—[Skt. *chhid* = to cut]—(1) to cut fodder, etc.; (2) to thresh, sift grain; (3) (*chhiṅgâb*) to prune trees, etc.; (4) to wash clothes by beating them against a plank (pachhârnâ).

Chhâonî— } [*chhânâ* = to thatch—(1) a thatch for a house [chhappar]; (2) (*khêṛâ*) a temporary house in the forest or fields; (3) a cantonment.
Chhâunî—
Chhâvnî—

Chhâp— } [*chhâpnâ* = to print. Platts der.
Chhâpâ— } Skt. rt. *kshamp* = to suffer, to bear. It has been referred to the Portuguese *chapa*, but this is descredited by "Hobson-Jobson" sv. "chop"]—(1) an iron for branding cattle. West districts (godâ); (2) the piece of cow-dung or earth put on the heaped grain to avoid theft and the evil eye. West districts; (3) a small bundle or heap of thorns. West districts (khêvâ); (4) a refuse heap of grain after winnowing; (5) a bucket used for raising water from a pond for irrigation; (6) *chhâp* or *Dwarikâ kî chhâp* is the mark put on pilgrims who have visited the Dwarika shrine.

Chhapalli—[*chha* = 6; *pallâ* = twist]—(1) the Brahmanical cord when made of six threads (janêû); (2) a cap made of six triangular pieces of cloth (ṭopî).

Chhapkâ—[*lit.* a splash of water]—foot and mouth disease in cattle. Rohilkhand (khurpakkâ).

Chhappar — } [Skt. *chhattvara* = a house, rt.
Chhapparâ— } *chhad* = to cover]—(1) (*chhâjâ, chhân*) the sloping thatch of a house; a mud hut with a thatched roof; (2) the cover of a granary (bakhâr).

Chhapparband—[*chhappar,-band* = fastening]—(1) of a village—inhabited, as opposed to *ujâṛ*; (2) (*kâshtkâr dêhi*) of a cultivator, resident in a village, as opposed to *pâhî;* (3) a thatcher (gharâmî).

Chhapparkhaṭ—[*chhappar-khâṭ* = bed]—a tent bed (chârpâî).

Chhappariyâ— } [*chhappar*]—a small thatch:
Chhapparyâ— } usually applied to that over the platform used by a field watchman (ghogâ).

Chhâṛ—[*chhâṛnâ, chhoṛnâ* = to abandon]—land left by the retrocession of a river. East districts (chhâṛan).

Chharaḥrâ— } thin, nimble, quick-footed—of
Chharairâ — } animals.

Chharairâ—(*paṭâr*)—the flooring of a cart. Upper Duâb.

Châṛan—[*chhâṛ*]—(1) land left by the retrocession of a river; (2) women's clothes sent to the wash. East districts (dhobî).

Chhaṛî—[according to Platts, Skt. *shalya* = a spear]—(1) (*jarîb, kubrî, labdî, labêdâ, lukṭî, paṭkan, subardnî, ṭhêghunî, ṭhêgunî*) a walking stick—see lâṭhî; (2) the shaft of a pillar; (3) the switches or long bamboos surmounted by peacock's feathers, a cocoanut, some fans, a blue flag, etc., carried round by Jogis or sweepers in honour of Gûgâ Pîr and other local gods (see Ibbetson, Panjab Ethnography, page 116). The word is also applied to the part of the Hindu marriage ceremony when the bride pretends to beat her husband for the last time in her life. It precedes the ceremony of the *chauthî* (qv.).

Chhaṛkâ— } [*chhaṛî*]—(1) a thin twig of a tree
Chharkâ— } (ḍâl); (2) a short sharp shower of rain blown about by the wind (bauchhâr).

Chharkî—(*dogahâ, doganî*)—a double tether for vicious cattle tied round the animal's neck and held by men on both sides: a mode of attaching a log to the leg of a vicious beast. East districts.

Chharrâ— } (1) small shot; coarse calcareous
Chharrî— } limestone gravel (kankar); (2) coarse mixed pulses. Central Duâb.

Chhaṛuâ—[*chhâṛna, chhoṛnâ* = to abandon]—(1) remission of rent made in favour of high caste tenants. East Oudh; (2) remission of rent to tenants on account of unfavourable seasons (chhûṭ); (3) a bull, etc., devoted to religious purposes and let loose after a death in the family. East districts.

Chhaskâ—a sort of rake for removing grass or manure (kaṭhphâṅvṛî).

Chhat— } [Skt. *chhad* = to cover]—(1) a roof;
Chhât— } (2) a ceiling cloth; (3) a division of the Mêvâti tribe—cf. pâl.

Chhâṭâ—[Skt. *chhatra*, rt. *chhad* = to cover]—an umbrella (chhatrî).

Chhaṭâṅk—[Skt. *shash, shaṭ* = 6; *ṭanka* = a weight of 4 *mâshâ*]—a weight = one-sixteenth part of a *sêr*.

Chhaṭao—[*chhaṭânâ* = to sieve]—clearing of rice and other grains from the husk.

Chhataur—[Skt. *chhatra*]—an umbrella made of leaves without a handle (chhatri).

Chhṭahi— } [Skt. *shashṭha* = sixth]—the cere-
Chhaṭi— } mony on the sixth day after the birth of a child when it and its mother are bathed for the first time and she is allowed to leave the room in which she was delivered. On this day the child is usually given a name according to the astrological signs prevailing at his birth. The ceremony should regularly take place on the 6th day after birth, but is sometimes held on the 7th, 8th, 9th, or 10th. Among respectable Muhammadans the 6th day is celebrated, and the mother is kept isolated for 40 days after delivery. Hence the rhyme

Chhaṭi na chillâ
Maré ḥarâm kâ pillâ.

[Curse the ill-begotten brat for whom no 6th or 40th day ceremony was held.]

Chhaṭî—[*chhâṅṭnâ* = to lop]—dry cotton twigs. Upper Duâb.

Chhâtî kî nârî—the straps fastening the body of the pony-cart to the axle (ekkâ).

Chhaṭkâ—[*chhaṭaknâ* = to be splashed]—the bamboos forming the lower part of the siding of a cart. Rohilkhand (gâṛî).

Chhaṭnâ—[*chhaṭnâ* = to be separated]—a medium-sized grain sieve (sûp).

Chhatrâ—(*anna kshêtra*)—a dole-house where cooked food is distributed to beggars.

Chhatrî—[Skt. *chhatra*]—(1) (*aḍyânî, 'chhâtâ*) an umbrella; when made of leaves it is *chhataur, khalaur*: the *mathaurâ* or *jamkûṛâ* is a sort of umbrella without a handle worn round the shoulders like a mat; (2) a cenotaph in honour of a Hindu of rank; (3) a dole-house where cooked food is given to beggars; (4) a frame on which clothes are hung up; (5) the top of the awning of an ox-cart (bahlî); (6) a bamboo frame used as a perch for pigeons (aḍḍâ); (7) a mushroom.

Chhattur—[Skt. *chhatra*]—something placed on a heap of winnowed grain to avoid theft and the evil eye (châṅk).

Chhaunâ—[Skt. *shâvaka* = the young of any animal]—a young pig. East districts (sûar). The word is generally applied to the young of any animal—*e.g., mrigchhaunâ* = a fawn.

Chhauṅk—seasoning used with food (baghâr).

Chhauṅrâ—[*chhaunâ*]—a little boy (chhokrâ).

Chhauṅrî—[*chhaunâ*]—a little girl (chhokṛî).

Chhaur—(1) (*gañj, garri, kûṅḍar, kuṅḍrâ*)—a stack of the stalks of the *juâr* or *bâjrâ* millets piled for fodder. Upper Duâb; (2) an ancient form of arbitration used in fixing boundaries—see chhâlmâṭî; (3) a pathway (pagḍaṅdî).

Chhauvâ—a kind of pumpkin. East districts.

Chhâvâ— } [Skt. *shâvaka* = the young of any
Chhâyâ— } animal]—the young of an animal; in the East districts a young pig (chhaunâ).

Chhêd— } [Skt. *chhêda* = cutting, rt. *chhid* =
Chhêdâ— } to cut]—(1) a hole; a mortice hole; (2) the grain weevil (*Calandria granaria*). A ceremony known as the *sûî kâ pûjâ* (see ikh) is practised in Rohilkhand as a preservative against it. It is like the *curculio* of Virgil (Georg. I, 185-186):

Populatque ingentem farris acervum
curculio.

[And ravages are made in a huge heap of corn by the weevil. Conington, Trans.]

Chhêknâ—[Skt. rt. *chhid* = to cut] (*chhêṅknâ*) —*lit.* to detain, to restrain: to excommunicate from caste (huqqâ pânî band karnâ).

Chhêlî—[Skt. *chhagali, chkâgi*]—a she-goat (bakrî).

Chhênî—[Skt. *chhêda*, rt. *chhid* = to cut]—(1) (*chêonî, chhêvanî*) a cold chisel; (2) the instrument used for scarifying the capsules of the opium poppy (naharnî).

Chhêṅkâ—[*chhêknâ*]—the fee given by the relations of the girl to those of the bridegroom when the betrothal is performed. East districts (phaldân).

Chhêṅkaṛrû—[*chhêknâ*]—the man who carries the betrothal presents (chhêṅkâ). East districts.

Chhênknâ—see chhêknâ.

Chhêo—[Skt. *chhêda* = cutting, rt. *chhid*] (*chhêv*)—the depth of earth cut with one stroke of a spade or mattock.

Chhêonî—see chhênî.

Chhêprâ—an ox one of whose horns turns to the left and the other to the right. Upper Duâb (phulsapêl).

Chhêrâ—[*chhêrnâ* = to have a bad digestion]—diarrhœa in cattle (pêṭchalnâ).

Chhêrab—[*chhêrâ*]—of an animal, to give birth to a number of young at one time. East districts.

Chhêrî—[Skt. *chhagali*]—a she-goat. East districts (bakrî).

Chhêrvâh—[*chhêrî*]—a goat-herd. East districts.

Chhêṭvâ—a kind of basket filter used in making sugar (khâṅchî).

Chhêv—see chheo.

Chhêvanî—see chhênî.

Chhiariyâ—[*chha* = 6; *ârî* = a spoke of a wheel]—a cart wheel with six spokes (gârî).

Chhîdâ—[Skt. *chhêda*, rt. *chhid* = to cut] (*bêgrî*, *chhidrâ*)—sowing seed thin: the opposite of *ghan* (q.v.).

Chhîdi to toṛî phalê, chhîdî phalê kapâs,
Jinkê chhîdê îkhaṛê, ûnkî chhoṛo âs.

[Let your mustard and cotton grow thin, but give up all hope of him whose sugarcane is thin.]

Chhidnâ—[Skt. *chhêda*, rt. *chhid* = to cut]—the betrothal ceremony among the Thâkur caste. West districts (sagâî).

Chhîkâ—[Skt. *shikya*]—a net used for holding pots in a house. *Billî kê bakhtoṅ chhîkâ ṭûṭâ* = it was the cat's luck that the pot net broke (chhîṅkâ).

Chhikâî—[*chhêknâ* = to stop]—the fee paid for writing a receipt in full for rent, etc. Rohilkhand (fârighkhatânâ).

Chhiknî—[Skt. *shikya*]—a broken basket (chhitnî).

Chhilaiyâ—[*chhîlnâ* = to cut]—the man who cuts the standing sugarcane: the man who cuts off the tops before the cane goes to the mill (chholâ).

Chhilbil—[Skt. *chhidra* = containing holes]—a quagmire; a place full of mud or water (bhâs).

Chhilkâ—[Skt. *shalka*] (*chhoklâ*)—the bark of a tree.

Chhillâ—(*chhallâ*)—a thread or rag tied at a tomb or shrine to mark a vow. East districts.

Chhimaur—[*chhîmî*] (*missâ bhûsâ*)—the husks of leguminous plants such as *arhar* used like chaff for fodder. East districts.

Chhîmî—[Skt. *shimbi*]—the pods of leguminous plants such as *arhar*. East districts.

Chhincharâ—[cf. *chhanchan* = jingling]—a waterfall. Hill districts (chhîro).

Chhingâb—to prune trees. East districts (chhâṅṭnâ).

Chhîṅkâ—[Skt. *shikya*]—(1) (*chhîkâ*, *jâb*, *jâbî*, *jâlî*, *jâvâ*, *khoṅch*, *khoṅtâ*, *khuṅchâ*, *muchkâ*, *mukhâ*, *muâl*, *muṅhchhîṅkâ*, *muṅhsîṅkâ*, *muhêrî*, *musêkâ*, *musîkâ*) a muzzle fixed on cattle while working; (2) (*chhîkâ*, *sikhar*, *sîko*, *sîṅko*) a house net for holding pots, etc.; (3) a suspension bridge in the hills in which the passenger is carried over suspended in a basket—cf. jhûlâ.

Chhîṅṭ—[Skt. *chitra* = variegated] — a kind of stamped cloth, chintz (chhîṭ).

Chhîṅṭ— / Chhîṅṭâ— [*lit.* a drop of water] (*dânah*)—a small piece of anything, especially the small piece of opium smoked in the form of *chandû*; (2) a field in which pease and linseed have been sown broadcast, while the rice is still standing; these are harvested after the rice is cut. East districts—cf. chhâṅṭâ; (3) a small basket (khâṅchî).

Chhîṅṭab— / Chhîṅṭnâ— [*chhîṅṭ* = a drop]—(1) to sow seed broadcast. East districts, Bundelkhand; (2) (*baiṭhê par bonâ*) to sow in unploughed land.

Chhinuâṅ—[? *chhînnâ* = to tear] (*sutharâ*)—the leading plough of the team used in planting sugarcane. East districts.

Chhinuî dahî—[? *chhînnâ* = to remove] (*pasauâ*, *pasâvan*)—the skim milk after the cream is removed.

Chhîp— / Chhîpâ— / Chhîpî— (1) a beam: in the East districts the beam of the water-lift (*dhêṅklî*) or the lever of the blacksmith's bellows; (2) the juice-strainer in a sugarcane mill (kolhû).

Chhîpî—[*chhîpnâ* = to print cloth]—a cotton printer. His wooden burnishing implement, *muhrâ*; his dies, *ṭhappâ*, of which some of the varieties are—*bêl kâshiyâ* for flowered borders; *bêl bûṅṭâ*, *bûṅṭâ*, *bûṭî*, *bûṅṭî* for single flowers; *taḥrîr* for letters or pictures. The colours he uses are *siyâh* black, *ûdâ* purple, *surkh* red, *zard* yellow, *gulâb* rose-coloured, *sosnî* lilac, *nîlâ* blue, *zangâl*, *zangâr* verdigris.

Chhîpṭâ— / Chhipṭî— splinters of wood placed between the tiles and rafters. East districts (chailâ).

Chhiriyâ—[Skt. *chhagali*]—a she-goat. *Chhiriyan kâ charvâhâ ûṅṭ kê kân ṭaṭolê* = a goat-herd who thinks himself able to test camels by feeling their ears!

Chhiṛkâ—[*chhiṛaknâ* = to sprinkle]—broadcast sowing (bonâ).

Chhîro—[*chhincharâ*]—a waterfall. Hill districts.

Chhirûâ—the man who receives the bucket at the mouth of the well. Lower Duâb (kûâṅ).

Chhiṭkâ—[*chhiṭkânâ* = to be displaced]—rinderpest in cattle. Rohilkhand (chêchak).

Chhît—[*chhîṅṭ*]—variegated cloth, chintz.

Chhîṭâ— / Chhîṭî— [*chhîṅṭ* = a drop]—the sugarcane mill filter (kolhû).

Chhitnî— / Chhitrî— [Skt. *shikya*]—a broken basket.

Chhiṭuâ— / Chhiṭvâ— [*chhîṅṭnâ* = to sprinkle]—(1) broadcast sowing. East districts (bonâ); (2) the rice-sowing in the Lower Duâb when the field is ploughed and the seed sown at the first fall of rain (dhân).

Chhîûl— / Chhiûl— / Chhîûlâ— / Chhiûlâ— (*chiyûl chiyûlâ*)—(1) the tree *butea frondosa* (*dhâk*, *palâs*); (2) small stunted brushwood. East districts (jhâṛî); (3) a young tree.

Chhiyâ— / Chhiyâṅ— [Skt. *shimbi*]—the pods of *arhar* and similar plants (koṅs).

Chhiyûl— / Chhiyûlâ— see chhîûl.

Chhoâ—[Skt. *chhyota* = dripping]—molasses (shîrah).

Chhochh— } [*chhûchhâ* = empty, hollow]—
Chhochhâ— } the empty cob of maize after the grain is beaten out (gûlî).

Chhochhak—the ceremony after childbirth when usually on 40th day the mother goes to her parent's home and gets presents; the presents so received. *Damṛî kâ chhochhak lâî, bhûroṅ sê chillâtê âî* = she only got a present worth a farthing, and comes shouting from the hillocks! (Much cry and little wool.)

Chhoî—[Skt. *chhyota* = dripping]—the sugar-cane after the juice is expressed (khoî).

Chhokaṭ—bran (chokaṛ).

Chhoklâ—[Skt. *shalka*]—the bark of a tree (chhilkâ).

Chhokrâ—[Skt. *shâvaka*] (*bêṭahnâ, chêṅghâ, chhauṅrâ, chhorâ, chinganâ, gabhuâr, gabod, gabûd, gadyail, gîdar, jhaṅṛûlâ, mauṛâ, moṛâ*)—a little boy. West districts.

Chhokrî—[*chhokrâ*] (*bêṭahnî, chhauṅṛî, chêṅghî, chinganî, chhoṅrî, chhorî, mauṛî, moṛî, ṭimlî*)—a little girl. West districts.

Chhol— } (*chhilaiyâ, chholihâ, chholvâh, chholvâhâ*)—the man who cuts the
Chholâ— } standing sugarcane and cleans it for the mill (kolhû).

Chholâ—[*chholnâ* = to cut]—gram; the young pod of the plant cut for pottage. Bundelkhand (chanâ).

Chholihâ—see chhol.

Chholkaṭ—[*chhol, kâṭnâ* = to cut]—circumcised: a contemptuous term applied by Hindus to Muhammadans. East districts.

Chholnâ—to cut standing sugarcane: to chop it up for the mill. East districts.

Chholnî—a scraper.

Chholvâh— } a man who cuts standing sugar-
Chholvâhâ— } cane, or chops it up for the mill. East districts (chhol).

Chhoṅṛh—(*golî*)—a large earthen jar used in a sugar factory, etc. (kolhvâr). To the east it is applied to a copper or brass vessel like the *maṭukâ* (qv.) in which water is stored.

Chhoṅtilî—a seed used in weighing (ghuṅghchî).

Chhopnâ—*lit.* to fill up: to bale up water for irrigation purposes (chopnâ).

Chhor—a limit, a boundary (ḥadd).

Chhoṛ—[*chhoṛnâ* = to let go; Skt. rt. *chhuṭ* = to cut]—(1) the main well rope. East districts (bart); (2) (*jêvṛî, paiṅṛâ, panchhoṛ*), the shorter rope which joins the bucket to the main rope of the well. East districts; (3) remission of a tenant's rent on account of bad seasons and indifferent crops (nâbûd).

Chhorâ—[Skt. *shâvaka*]—a boy. West districts (chhokrâ).

Chhoṛchiṭṭhî—[*chhoṛnâ* = to release; *chiṭṭhî* = a letter]—a release in full of a debt or claim for rent, etc. (fârigh khattî).

Chhorî—[*chhorâ*]—a girl. West districts (chhokrî).

Chhoṛnâ—[Skt. *chhuṭ* = to cut]—*lit.* to release: to challenge a claimant to his oath or honour—*îmân dharm par chhoṛnâ* (halaf, hasar karnâ).

Chhoṭgoî— } [*chhoṭâ* = small; *goî* = pair of
Chhoṭgoîṅ— } oxen]—ploughing with a plough of which the block is small or worn. Parts of Oudh (sêô).

Chhûchh—[*chhûchhâ* = empty, hollow]—(1) the refuse sugarcane after the juice is expressed (khoî); (2) the cob of maize after the grain is removed (gûlî).

Chhûchhî— } a socket, the socket for the
Chhuchchhî— } screw in a blacksmith's vice (lohâr).

Chhûhab—[*chhûnâ* = to touch]—to daub the wall of a house with rice and water. East districts.

Chhûhî—the earthen pillars at the mouth of a well to support the irrigation gear. East districts.

Chhûhî—chalk, whitish earth. Lower Duâb (khaṛî).

Chhûṅchh—see chhûchh.

Chhûṅchhî— } see chhûchhî.
Chhuṅchchî— }

Chhûrâ— } [Skt. *kshura*, rt. *kshur* = to cut]—
Chhurâ— } (1) a large knife such as is used by butchers, etc.; (2) a razor (ustarâ).

Chhurî—[*chhurâ*] (*chakkû, châqû*)—a pocket knife, an ordinary knife. *Do chhurî êk miyân mêṅ nahîṅ samâtî* = two knives won't go into one sheath. *Châlhâ, chalhavâ* to the east is a pocket knife with an iron handle. The hillman's knife is *bhujâlî, khukhurî*. *Bâṅk* is a curved knife used by workers in bamboo. The blade of a knife is *phal, phalṛâ*; the handle *dastâ*; the edge *dhâr*. For knife sharpeners see bâriyâ, siqlîgar.

Chhûṭ—[*chhûṭnâ* = to be set free; Skt. rt. *chhut* = to cut] (*chhûṭaṅtî*)—a remission of rent in favour of a tenant on account of deficient produce. If to the amount of one-tenth it is *dobisvî* (nâbûd); also see naqshî.

Chhûṭak—[Skt. *sûtaka*]—ceremonial uncleanness after a birth or death in the family. East districts.

Chhûṭaṅtî—see chhûṭ.

Chhûṭjânâ=[*chhûṭ*]—(1) (*bhâg jânâ, bisukab, bisuknâ*)—to dry up—of the milk of a cow or buffalo, etc.; (2) to be cured of a fever, etc.

Chhuṭṭî—[*chhûṭ*]—leave; used specially of leave given to the newly married bride to visit her parent's house (rukhsat).

Chichinḍâ— } [Skt. *chichiṅḍa*]—the snake gourd
Chchṛâ— } *trichosanthes anguina* (chachêṅḍâ).

Chichṛî—a kind of tick or louse which attacks sheep (chapṭâ).

Chihâî — } [Skt. *chita* = piled, rt. *chi* = to
Chihânâ— } arrange]—the place where corpses
Chihârâ — } are burnt (marghaṭ).

Chihêl—[Skt. *chikila* = mud]—wet, oozy land.

Chihlâ—[Skt. *chikila*]—mud, swampy ground.

Chik—a goat or sheep butcher (chikvâ).

Chîk—[Skt. *chikila* = mud]—(1) (*chilvâî, pârchhâ*) rushes, etc., placed at the mouth of a well where the bucket is emptied to prevent splashing. West districts; (2) a quagmire, swampy ground (bhâs).

Chikalhî—(*chiklâ*)—a shoe; Katthak's slang. East districts (jûtâ).

Chikan—(*chikin*)—embroidery work.

Chîkaṛ— } [*chîk*]—mud, swampy ground (bhâs).
Chîkar— }

Chikhar—the husk of gram (chanâ).

Chikin—see **chikan.**

Chiklâ—see **chikalhî.**

Chikkan— } [Skt. *chikkana* = greasy]—(1)
Chikkanâ— } (*bhabrâ, chiknauṭ, chiknâvaṭ, chiknî*) a clay soil which feels greasy when rubbed in the hand. West districts, Rohilkhand. Virgil speaks of it—

Pinguis item quæ sit tellus, hoc denique pacto
Discimus; haut umquam manibus jactata fatiscit,
Sed picis in morem ad digitos lentescit habendo.

Virgil Georg II 249-250.

[Again the fatness of a soil, to be brief, is ascertained in this way: toss it about in the hand, it never crumbles, but in the act of holding clings to the fingers like pitch—Conington Trans.]; (2) vacant spaces in a field where the seed has not germinated. East districts; (3) thin—of jungle, etc. East districts (**phail**).

Chiknauṭ— } see **chikkan** (1).
Chiknâvaṭ— }

Chikvâ—(*chik*)—a goat or sheep butcher.

Chilâ—rice chaff. Hill districts (**bhûsâ**).

Chilam—(*kulkî*)—the earthen bowl of a tobacco pipe (**huqqah**).

Chilamchî—(*silafchî, silapchî*)—a metal hand washing basin.

Chilkauli—the part of the day from 7 to 8 a.m. Hill districts.

Chillâ—[Pers. *chahal* = 40]—(1) the period of 40 days after her delivery during which the mother is considered unclean; (2) the 40 days of severe weather, being 15 days of *Dhana* and 25 of *Makara saṅkrânt.*

Chilṛâ—a kind of cake made of pulse flour. Native cooks make two kinds, *mîṭhâ* or sweet, and *mûng kî piṭṭhî kâ chilṛâ* made of *mûng* flour.

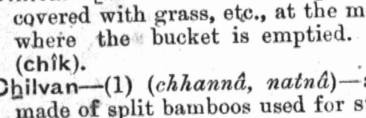
Chilvâî—[Skt. *chikila* = mud]—the splashy place covered with grass, etc., at the mouth of a well where the bucket is emptied. West districts (**chîk**).

Chilvan—(1) (*chhannâ, natnâ*)—a coarse sieve made of split bamboos used for straining sugarcane juice, killing fish, etc. East districts (**sûp**); (2) a screen.

Chîmiyâ sâvâṅ—the *chînâ* (qv.) millet. Hill districts.

Chimṛî—[*chirm, chamrâ* = leather]—Sunâr's slang. East districts (**jûtâ**).

Chimṭâ—[*chimaṭnâ* = to collect; Skt. rt. *chi*]—pincers used for arranging the fire, turning over griddle cakes, etc.



Chimṭâ.

Chimṭî— } [*chimṭâ*]—small pincers.
Chimṭiyâ— }

Chîn— } [Skt. *chînaka* = Chinese]—(1) (*baṅsî,*
Chînâ— } *chên, chênâ, chênvâ, chîrvâ sâvâṅ, chaitvâ savâṅ, jaiṭhvâ sâvâṅ, jêṭhvâ sâvâṅ, phikar, râlî*) a small variety of millet (*panicum frumentaceum*); it is in bad repute as a crop as it grows in the hot weather and requires incessant watering; it is known as *tîn pâkh anâj* or grain that ripens in three fortnights. Devout Hindus can therefore use it at fasts when other grain is forbidden.

Chênâ hai mor jî kâ lênâ.
Solah pânî dênâ,
Assî assî kâ bail marat hai,
Bâlam marê nagînâ;
Âêṅ chiṛyê sab chug gaiṅ,
Hâth mêṅ rah gayâ painâ.

[*Chênâ* that takest away my life! Water you sixteen times! My oxen worth Rs. 80 died over you! My jewel of a husband was destroyed! Down come the birds and eat you up, and leave me with nothing but my bullock whip in my hand.]

Chênâ chorî châkarî, hâro karê kisânâ.

[*Chênâ* thieving or service—that is all that is left for a ruined tenant.]

Chênâ jî kâ lênâ,
Chaudah pânî dênâ;
Byâr chalê na lênâ na dênâ.

[*Chenâ* that takest away my life! We water you fourteen times, but if the wind come there is nothing to give or take.]

(2) The Chinese variety of sugarcane, hard, tall, and reddish (**îkh**).

Chînâ—a mountainous gorge or pass. Hill districts.

Chinâî—masonry work in brick and mortar.

Chiṅdhî— } (*chêṅdhî*)—a round washer of leather attached to the wheel of the spinning wheel (**charkhâ**).
Chiṅḍî— }
Chîṅḍî— }

Chinganâ—[*chîn* = to cry]—a little boy. East districts (**chhokrâ**).

Chinganî—[*chinganâ*]—a little girl. East districts (**chhokrî**).

Chiṅgurâṅ—a fungoid disease in tobacco. East districts—cf. **kâptî, koṛhî.**

Chînî—[Skt. *chînaka* = Chinese]—(1) (*chinnî*) refined sugar named from China: as loaf-sugar (*miṣrî*) is connected with *Miṣr* = Egypt (**miṣrî**); (2) roan-coloured with black patches—of horses (**ghoṛâ**).

Chînî kâ kârkhânâ—a sugar refinery (**khaṅḍsâl**).

Chinnî—see **chînî.**

Chîṅṭ—[? *chitra*, Skt. = variegated] (*chîṭ*)—chintz, coloured printed cloth.

Chîpar— } [Skt. *chipiṭa* = flattened out]—a clod
Chîpaṛ— } of turf (**chippâ**).

Chîphar—the refuse sugarcane thrown out of the mouth after chewing. East districts (**chêṅph**).

Chîpî— } [*chîpar*] (*chîpar, chîpaṛ*)—a clod
Chippâ— } of turf.
Chippî— }

Chiprî— } [Skt. *chipiṭa* = flattened out]—very
Chipṛî— } small thin cowdung cakes for fuel. Benares (**gobar**).

Chipṭâ—[Skt. *chipiṭa*]—flat—used of a fly screen—see **chiq.**

Chiq—a screen made of split bamboo fixed at a door to keep out flies. It is *gol* when the bamboo slips of which it is made are round, and *chipṭâ* when they are flat.

Chîr—[Skt. *chîra*]—clothes.

Chîr—a fine kind of iron.

Chîrâ—[*chîr*] (*baṭlî*)—a striped kind of turban (**pagṛî**).

Chîrâ—[*chîrnâ* = to split]—rinderpest in cattle. Upper Duâb (chêchak).

Chirâgh—(*dîaṭî, diânâ, dîarî, dîyâ*)—an earthen lamp saucer.

Chirâghan—[*chirâgh*]—a village festival in the West districts—see dammadâr.

Chirâghdân—[*chirâgh, dân* = holding] (*dîvaṭ, fatîlsoz, samai, shamâdân*)—a lamp-stand. The *dîvaṭ* is usually of wood; the others of some metal, brass, etc.

Chirâghî—[*chirâgh*]—the offering of lamps, sweetmeats, and money at the tomb of a Muhammadan saint.

Chirâgh jalê—[*chirâgh*]—the time of the lighting of the lamps; after sunset.

Chirailâ—a net for catching wild fowl in tanks. East districts (charailâ).

Chiraiyâ—a name among cultivators for the *Pukh* or 8th asterism (nakshatra)—

Chiraiyâ mêṅ lai uchar pachar,
Slêkhâ mêṅ lai bahut nihur,
Maghâ mêṅ jin laiyo bhaiyâ,
Ek ek dhân mêṅ do do paiyâ.

[Transplant your rice in Chiraiyâ anyhow; transplant with great care in Slêkhâ: never transplant in Maghâ, my friend; or if you do, you have two empty cells in each ear.]

Chiraiyâ— } [Skt. *chaṭaka*]—(1) a sparrow; (2)
Chiriyâ— } the top of the plough handle. Far-
Chiriyâṅ— } rukhabad (hal); (3) the hooks on the yoke to which are affixed the ropes which go round the necks of the oxen (gâṛî); (4) the twisted piece of rope attached to the crusher in the sugarcane mill (kolhû); (5) the spikes to support the axle of the well pulley. Bundelkhand (gûriyâ).

Chirmiṭhî—[Skt. *chama yashṭika*]—a seed of the wild liquorice: it is of a red colour spotted with black, weighs about 2 grains, and is used in weighing (ghuṅgchî).

Chîrnâ—[Skt. *chîra* = a rag]—(1) to split, tear, saw wood; (2) to plough up fallow land after the first fall of rain. West districts (chirvâî).

Chirvâ—the *chînâ* (qv.) millet.

Chirvâ—[Skt. *chipiṭa* = beaten out flat] (*chaulâ, chiûrâ, chiûrî, chûṛâ*)—grain, usually rice, boiled, pounded, and roasted. It is known as *arvâ* when green grain is roasted and pounded; *usnâ* when dry grain is boiled, roasted, and pounded.

Chirvâî—[*chîrnâ*]—(1) sawing of wood and wages for the labour; (2) ploughing up of fallow lands after the first fall of rain. West districts.

Chiṭ—chintz (chîṅṭ).

Chitâ—two pice; Sunâr's slang. East districts.

Chitâ—[Skt. *chita* = piled up]—(1) the place where corpses are burnt (marghaṭ); (2) (*chitâ-khâ*) the funeral pyre.

Chitâkhâ—see chitâ.

Chitânal— } [*chitâ, nal* = pipe]—a vessel of
Chitânar— } water hung on the sacred fig tree after a death. Hill districts.

Chitâpiṇḍâ—[*chitâ, piṇḍâ* = the balls of rice offered to the spirits of dead relations]—the offerings made to the manes of a deceased person at the time of cremation.

Chitkabrâ—(*chatkabrâ*)—spotted, brindled—of cattle.

Chitkî— } [*chitâ* = funeral pyre]—the local ghost
Chiṭkî— } of a village. Bundelkhand (ḍîh).

Chitrâ—the pivot of the Persian wheel. Upper Duâb (arhaṭ).

Chittâ—a rupee; brokers' slang.

Chittarâ—the 14th lunar asterism (nakshatra).

Chittarâ gêhâṅ, Âdrâ dhân;
Na ûnkê girvî, na ûnko ghâm.

[The wheat sown in Chittarâ, the rice sown in Adrâ—no rust eats this—no sun ruins that.]

Chaṛhat barsê Chittarâ, utrat barsê Hast.
Kitnau Râjâ ḍâṅṛ lê, kabhî na hari girhast.

[If it rain at the beginning of Chittarâ, and at the end of Hast, the tenant never breaks down, no matter how oppressive the Râjâ may be—*i.e.* early and late rains bring a good harvest. Another form is.—

Chaṛhté barsê Ârdrâ, utrat barsê Hast,
Kitnau Râjâ ḍâṅṛ lê rahê anand girhast.

[If it rain in the beginning of Ârdra and the end of Hast, the cultivator remains prosperous, no matter how much the Râjâ may extort.]

Chiṭṭhâ bahî—a rough account book (bahî).

Chiṭṭhîpîlî—a letter written on paper smeared with yellow turmeric sent in the hands of a barber by the bridegroom's father to the bride's father announcing the date fixed for the marriage.

Chîûrâ— } [Skt. *chipiṭaka*]—see chirvâ.
Chîûrî— }

Chivânâ—[Skt. *chita-sthâna*]—the place where corpses are burnt (marghaṭ).

Choâ [*choânâ* = to cause to drip] (*bihar, chohâ, choṅḍâ, choṅṛâ, choyâ, kachchî kûyâṅ*)—a surface depression holding a little water. West districts (kûâṅ).

Chob—[Skt. *kshupa* = a young tree]—(1) wood, a staff; (2) a frame for embroidery (kârchob).

Choênî—a small straw basket (kuruî).

Chogâ— } [properly *chughâ chughah*] (*abâ,*
Chogbâ— } *chughâ, ibâ, labâdah, qabâ*)—a
Chogbah— } long coat shaped like a dressing gown worn by respectable people.

Chohâ—[*choâ*]—a surface depression holding water. West districts (choâ).

Chohlâ—[Skt. *shûla* = a spike]—a large peg: a piece of wood, leg of a bed, etc., tied to the necks of vicious cattle. Upper Duâb (ḍaiṅgnâ).

Choî—(*choiyâ*)—the husk of pulses.

Choiṅ—the platform of a boat on which the rower sits. Rohilkhand (nâo).

Choiyâ—see choî.

Chokar— } (*chhokaṭ*)—the husks or bran of
Chokar— } wheat, barley, and similar grains.
Chokaṭ— }

Chokh—uncooked rice; Sunâr's slang (châṅval).

Chokhâ—[Skt. *choksha, chauksha* = clean]—roasted vegetables pounded into a mess and seasoned with spices—cf. bhâjî.

Chokṛâ— } [Skt. *chatushka*]—a body of four
Chokṛât— } arbitrators (pañchâyat).

Cholâ—[Skt. *chola*]—(1) a short jacket (aṅgâ); (2) the yellow dress worn by a bride (pîarî).

Cholî—[*cholâ*]—(1) a woman's tight boddice, such as is usually worn by prostitutes; (2) the part of a coat above the waist (aṅgâ).

Chompṭâ— } [Skt. *chatusha paṭṭaka*]—a place
Chomṭâ— } where four boundaries meet (chauhaddâ).

Choṅḍâ—[*choâṅâ* = to cause to drip]—a surface depression holding water. East districts (choâ).

Choṅgâ—[Skt. *chaturangula* = four fingers broad]—a bamboo pipe used in distilling, etc.

Choṅkâ—[*choṅknâ* = to prick]—(1) the lash of a whip. Rohilkhand; (2) drinking milk by squirting it into the mouth from the udder of an animal. East districts.

Choṅrâ—see **choṅḍâ**.

Choṅṭî—[Skt. *chûḍa*] (*choṭî, chuṭiyâ*)—(1) the long lock on the top of the head, the sort of pigtail worn by Hindus. *Choṅṭi kî bhauṅrî* = a curl on the hair of a horse near the roots of the mane on the forehead; (2) a sort of hair pin worn by women.

Çhopar—poor rice lands, at the foot of the hill tracts. Allahabâd.

Chopnâ—(*baiṅḍî chalânâ, bêṛî chalânâ, bokgêrnâ, dogkâ chalânâ, ubachhab, udhab, ulachhnâ, ulchabdênâ*)—to bale up water with a swing basket for irrigation.

Chor—good flat land. Kumaun (ṭappar).

Chosâ—[*chaurasâ*]—a broad file.

Choṭ—[*choṅṭî* = the top knot on the head; Skt. *chûḍa*]—a mode of wearing the blanket over the head during rain. West districts (kammal).

Choṭâ—[*choṭ*]—(1) the centre string of a pair of scales (tarâzû); (2) the bar of a pair of scales (tarâzû); (3) a woman's ornament for the forehead.

Choṭâr—[*choṭ* = a blow]—vicious; given to biting or butting—of cattle. East districts (markahâ).

Choṭh—[Platts suggests Skt. *chyûta* = the anus]—a piece of cowdung passed at one time; pieces of dry cowdung for fuel. West districts.

Choṭî—[*choṭ*]—(1) the Hindu's top knot of hair (choṅṭî); (2) a woman's ornament for the forehead; (3) the plait in which women fasten their hair behind; (4) the top of a hill or mountain.

Choyâ—[*chûnâ* = to percolate]—(1) (*bhûmko*) a water spring; (2) a surface depression containing water. West districts (choâ).

Choyaṅḍâ—[*choyâ*]—the solid matter which remains in the bag when the coarse sugar (*râb*) is being pressed (chauhaṅḍâ).

Chuâ—the buck wheat crop in the hills.

Chuân—[*chûnâ* = to percolate]—the percolation level in a well. When the well reaches this the phrases used are—*chuân par â gayâ* or *jigarî pânî â gayâ*. The word is often used to mean the regular spring level or *sot*.

Chûchî—[P *chhûchh, chhochh*—qqv.]—the empty cob of maize or Indian-corn. Hill districts (makkâ).

Chugâî—[*chugnâ*]—(1) land reserved as pasture (charâgâh); (2) grazing fees paid to the owner of the pasturage or herdsman.

Chugh̲â— } a long coat worn by respectable
Chugh̲ah— } people (chogh̲â).

Chugnâ—[Platts Skt. *chûrṇ* = to crush, bruise]—to graze—of animals. *Ab pachhtâyê hot kyâ, chiṛyâ chug gaêṅ khêt* = what is the use of repenting when the birds have devoured the field (shutting the stable door when the steed is stolen).

Chûhâdaṅtî—[*chûhâ* = rat; *dâṅt* = tooth] (*pahuṅchî*)—an ornament for the wrist worn by women; so called because the pieces of which it is made are shaped like rat's teeth.

Chûhar—[P = a place for rats; *chûhâ*]—the hollow space under a granary. Rohilkhand (bakhâr).

Chukautâ—see **chakautâ**.

Chûjâ—[corr. of *chûzah*]—a small fowl (murgh̲î).

Chukkar—an earthen drinking cup with straight sides and a very short neck.

Chuktî—[*chuknâ* = to be settled]—rents paid in lump. East districts (bilmuqtâ).

Chûl— } [Skt. *chûla* = *chûḍa*] (*chûr, chûrâ*)—
Chûlâ— } a pivot or tenon joint; the pivot on which a door turns on its threshold.

Chûlhâ—[Skt. *chulli*] (*bhansâl, bhansâr, bhaṭ, bhaṭṭhî, bhaṭṭî*)—a fire-place made of mud or bricks. *'Alamgîr ṣânî, chûlhe âg na ghar pânî* = a tyrant as bad as Aurangzeb when there was no fire in the hearths, no water in the house.

Roṭî ko rove,
Chûlhê pîchhê sove.

[Crying for bread and sleeping behind the fire-place.]

According to the *Jyotishsâr* the fire-place should be worshipped in the asterisms of *Hast, Pukhyâ Anurâdhâ, Svâṅtî, Shravana*, and on Sundays, but not on the 4th, 6th, 8th, 9th, 14th day of the lunar fortnight. The mouth of the fire-place is *muṅh, mohân*. The *uṭhallâ, uṭhauvâ, uṭhâû chûlhâ* is a movable fire-place made of sundried bricks. The *kânâ* (one-eyed) *chûlhâ* is one with only a single aperture on which pots can be placed. When there are more apertures than one it is *tandûrî chûlhâ*. Burnt earth scraped out of a fire-place is to the east *chulhkaṭ*. The holes in the fire-place on which pots are placed are *ailâ*, in Kumaun *jâlâ*. The partitions below are to the west *barâhûṅ*—cf. angîṭhî, bursî, chaukâ.

Chulhânî—[*chûlhâ*]—a cooking-house. East districts (rasoîk̲hânah).

Chulhkaṭ—[*chûlhâ, kâṭnâ* = to cut]—burnt earth scraped out of a fire-place.

Chûliyâ—[*chûl*]—the upper end of the crusher in a sugarcane mill. Upper Duâb (kolhû).

Chuliyâ—[*cholî*]—a woman's tight boddice (aṅgî).

Chullî—[Skt. *chulli*]—supports for a stack of grain. West districts.

Chullû—[Skt. *chulluka*]—a handful of anything liquid: opposed to *chuṅgal*, a handful of anything dry. *Chullû bhar pânî mên dûb maro* = go and drown yourself in a handful of water.

Chumâvan—[*chûmnâ* = to kiss]—the part of the marriage ceremony when the parties kiss each other. East districts.

Chûn—[Skt. *chûrṇa* = anything ground fine]—flour (âṭâ).

Chûnâ—[*chûn*]—lime; *kalî* is quick-lime: *sîpî kâ chûnâ*, fine lime made from mussel shells:

kattal kâ chûnâ, lime made of broken limestone.

Chûnâ dânî—[*chûnâ-dân* = place for] (*chunauṭâ, chunauṭî, chûnêdânî*)—a box for holding the lime used with betel.

Chunarî— } [*chunnâ* = to pick, to gather]·
Chunarî— } (*chuṅdarî, chuṅdaṛî, chuṅdrî, chuṅdṛî*)—(1) a method of dyeing cloth. The cloth is knotted or tied up in places so as to form a pattern. When placed in the vat these parts escape the action of the dye, and retaining their original colour thus produce a variegated pattern; (2) the cloth produced in this way.

Chunauṭâ— } [*chûnâ*]—see **chûnâdânî**.
Chunauṭî— }

Chuṅdarî— } [see **chunarî**]. *Chuṅdarî* or
Chuṅdarî— } *chuṅdrî baṭ* [*bâṅṭnâ* = to
Chuṅdṛî— } divide] is used of the fields in a
Chuṅdrî— } village after partition when they are divided like the squares or pattern in a chequered or variegated cloth.

Chuṅgal—[Skt. *chanchu, chanchuka* = the beak of a bird] (*khoṅch*)—a handful of anything dry, as contrasted with *chullû*, a handful of anything liquid.

Chuṅgî—[*chunnâ* = to pick] (*paunṭoṭî*)—a handful of grain; octroi fees given to a weighman, etc.; various dues paid by cultivators to the landlord.

Chunî— } [*chûn*]—(1) flour (*âṭâ*); (2) the husks
Chunnî— } and bran of pulses, also called *chunnî bhûsî*. *Chunî bhi kahê mujhê ghî sê khâo* = the pulse bran says "eat me too with butter." In the Central Duâb *chunnî* is usually applied to the husks and bran of the *uṛad* pulse, which are a valuable food for milch cattle.

Chupaṛî roṭî—[*chupaṛnâ*]—bread covered or rubbed over with butter.

Chupaṛnâ—a cook's word—to butter cakes when they are hot.

Chuqaddam—[apparently a corr. of *muqaddam* (qv.)]—the leading tenant in a village who acts as a sort of representative of the landlord and is vested with certain privileges. Rohilkhand (jêṭhraiyat).

Chûr—see **chûl**.

Chûṛâ—[Skt. *chipiṭa*]—a preparation of rice made by boiling, pounding, and roasting—see **chiṛvâ**.

Chûṛâ—[Skt. *chûḍa*]—the ceremony of shaving the head: the knot of hair left on the top of the head by Hindus.

Chûṛâ—[*chûl*]—(1) the end of the handle of the fodder-cutter, etc. Rohilkhand (gaṅḍâs); (2) the rough crooked pieces of wood which support the well gear. Central Duâb.

Chuṛail— } [Possibly connected with *chûṛhâ* = a
Churâil— } sweeper. It would then mean a sweeper woman who is held in contempt] (*chuṛêl, pichhal pâê*)—the ghost of a woman who dies in childbirth which haunts old ruins, etc. The worst kind of *chûṛail* is that of a woman who has died during the Divâlî. She has a face like a woman, but very hideous: her breasts pendent and carried over the shoulders: her heels are to the front (whence the name *pichhalpâî*). She wears black clothes, has long teeth like tusks, eats children, and haunts old forts and burial-grounds. *Sûṛat chuṛail kî, nâm pariyoṅ kâ sâ* = she looks like a witch and is called a fairy!

Chûṛalâ—[*chûṛî*]—an ornament of glass or pewter, worn by women on their arms and also by wrestlers. East districts.

Chûran—[*chûl*]—the upright beam or pestle in a sugarcane mill. West districts and Rohilkhand (kolhû).

Chuṛêl—see **chuṛail**.

Chûṛî—[Skt. *chûṛa*]—the bangles of glass or lac worn by little girls and married women. They are broken when she becomes a widow.

Chûrî—[*chûl*]—the end of the handle of the fodder-cutter, etc. Rohilkhand (gaṅḍâs).

Chuṛîdâr— } [*chûṛî*]—(of sleeves or drawers)
Chûṛîdâr— } made long and gathered into plaits (pâêjâmâ).

Chûṛîhâr—[Skt. *chûṛa kâra*] (*kachêrî, manhâr, manhiyâr*)—the manufacturer of the glass bangles worn by women. The lac bangles are made by the *lakhêrâ* or *lakhêrî*. The coarse glass used is *kâṅch*; the lac *lâkh*. He uses a furnace *bhaṭṭhî*, of which the opening through which the melted glass is removed is *niyârâ*. This is closed by an earthen cover *ḍhapnâ, ḍhapnî, ḍhaparî, ḍhaknâ, ḍhaknî*. The stone on which the ring is formed is *pîṛhâ, pattharî*: the spoon with which the glass is put into the crucible *karchhâ, karchhî, karchhul, karchhulâ*; it is moved with an iron hook *aṅkur, aṅkurâ aṅkurî, akurâ, akurî*. The bangle mould is *kâlbud* or *musêriyâ*. The long iron poker on the end of which the glass is melted is *salâkh, shalâkh, salâg*. The instrument for widening the ring is *badhanâ, baṅdharpâ*: the stamp for embossing the bangle *ṭhappâ*.

Chûṛiyâ—[*chûṛî*]—a silver or gold bangle worn by women on the arm.

Churkî—[Skt. *chûḍa*]—the Hindu's scalp lock (choṅṭî).

Chûrmâ—[Skt. *chûṛna* = ground fine]—a coarse sweetmeat made of butter, sugar, and bread crumbs.

Chûrmûr—stubble of barley or wheat; Kahâr's slang.

Chuṭiyâ— } [*choṅṭî*]—(1) the Hindu's scalp lock;
Chûṭiyâ— } (2) the upper end of the crusher in a sugarcane mill. Upper Duâb (kolhû).

Chuṭkî—[*chuṭaknâ* = to make a snapping sound] —(1) a pinch of anything. The ordinary faqîrs' petition is *Bâbâ! Chuṭkî kâ savâl hai*; (2) fees for weighing grain, etc. (taulâî); (3) the tightening screw in a screw-making machine (lohâr); (4) weeding by hand (nirâî).

Chûzâ— } (*chûjâ*)—a small fowl (murghî).
Chûzah— }

D

Ḍâb—[Skt. *darbha*] (*ḍâbh, kus, kusâ*)—a kind of grass (*poa cynosuroides*); a low spreading jointed grass, common almost everywhere on waste

lands. It affords excellent pasturage, and its stalk produces a useful fibre. "The grass is holy and in great demand in almost all the votive offerings and religious ceremonies of the Hindus. It is considered very desirable that a man should die on a bed of *ḍâb*, and it is consequently the duty of attendant relations to spread the grass on the floor, and after covering it with a cloth to lay the dying man upon it, in order that he may emit his last breath in that hallowed position" (Sir H. M. Elliot, Glossary, sv.). It is also used at the *piṇḍâ* and other ceremonies, and is put in milk curds, etc., during eclipses to prevent their becoming sour.

Goñṛî kî ghâs talâî kâ pânî
Marê pitr jeh mihimânî.

[Grass that grows on the hillocks and tank water —a nice sort of entertainment for your deceased ancestors !]

Ḍâb—(*ḍâmh*)—an unripe cucumber (kakṛî).

Ḍâb— } [*dâbnâ* = to press]—(1) the beam used
Ḍâbâ— } for pressing down the green indigo in the vats (nîl kî koṭhî); (2) a layer of plants; (3) a bundle of cut crops. It represents what a reaper can cut without moving from where he sits—in the case of wheat about 2½ *sêr*. Of course he *presses* the bundle as tight as he can: hence the name.

Ḍâb— } [P Skt. *darva* = a ladle]—a small box
Ḍâbâ— } for holding jewellery and valuables (ḍibbî).

Ḍabahâ—mud, swampy ground. East districts (bhâs).

Ḍâbak—(*ḍabbak, ḍabkâ*)—fresh—of well water, etc.

Ḍabal paisâ—[Eng. *double*]—the large double pice.

Ḍabal roṭî—a large loaf of English bread.

Ḍabâo— } [*dâb*]—of a cart, overladen in front:
Ḍabâû— } the opposite of *ulâṛ*.

Ḍâbar—(1) lands saturated with water (panmâr). This and *soî* are terms specially used in the eastern districts for the flooded hollows in which winter rice (*Aghanî*) is transplanted; (2) a small tank (tâl).

Ḍabauṭâ—[*dâbnâ* = to press]—the beam used for pressing down the green indigo in the vats (nîl kî koṭhî).

Ḍabbâ— } [P Skt. *darva* = a ladle]—(1) a small
Ḍabbî— } box for holding valuables (ḍibbî); (2) a leather vessel for holding oil or butter (jhâbâ).

Ḍabbiyâ—a bundle of cut crops—see dâb (3).

Ḍabbû—[Skt. *darva* = a ladle]—(1) a metal dish used by Hindu ascetics; (2) the brass or iron ladle with a broad deep bowl used at marriages and by confectioners.

Ḍabêhrî—[*dâbnâ* = to press]—a light kind of plough with a horizontal body. Oudh and Rohilkhand (hal).

Ḍâbh—a kind of grass—see ḍâb.

Ḍabhakâ—(*ḍabhkâ*)—pulse partially roasted (ḍobharâ).

Ḍabhâkab—[P *dibbî* = a germ]—to sprout—of seed or sugarcane. East districts.

Ḍabhkâ—see ḍabhakâ.

Ḍâbî—[*dâbnâ* = to press]—(1) the sole of a plough. East districts (hal); (2) a bundle of cut crops—see dâb; (3) the smallest-sized scales (tarâzû); (4) the beam for pressing the green indigo in the vats (nîl kî koṭhî).

Ḍâbî—[Skt. *darba*]—a spoon used by Hindus for stirring pottage, etc.: corresponding to the *ḍoî* used by Muhammadans.

Ḍabihar—[*dâbnâ* = to press; *hal* = plough]—a light plough with a horizontal body. West Oudh and Rohilkhand (hal).

Ḍabilâ—[Skt. *darba*]—the ladle or stirrer used by the grain-parcher (bharbhûñjâ).

Ḍabkâ—fresh—of well water, etc. (dâbak).

Ḍabkan—[*dabnâ* = to be pressed]—the counterpoise on the irrigation lever (ḍhêñklî).

Ḍabkênâ—an earthen drinking-vessel.

Ḍabkî—[*dabnâ* = to be pressed]—a hobble attached to the two fore feet of an animal (paiñkṛâ).

Ḍabliyâtâ—[P *dâbnâ* = to press]—a club used for threshing the *maṅṛuâ* millet. Garhwâl.

Ḍabrâ—[*ḍâbar*]—(1) lands submerged in water (panmâr); (2) a small tank (tâl); (3) a small field. Duâb (khêt); (4) the corners of a field which are untouched by the plough. North Oudh (chauhî).

Ḍabuâ—land in old river-beds. Mathura.

Ḍabuâ—[P Skt. *darba* = a ladle]—an earthen drinking-vessel. East districts (âbkhorâ).

Ḍabûliyâ—[*ḍabuâ*]—a small drinking-vessel like a *loṭâ* (qv.). Bundelkhand.

Dâdâ—[Skt. *tâta* = father] (*âjâ, bâbâ*)—a paternal grandfather.

Dadahrnâ—to plough up the millets when they are about a foot high (gûrab).

Dâdâ Ilâhî—*lit.* given of God; separate areas held by sharers in *bhaiyâchârâ* (qv.) estates. Mathura.

Dâdanî—see dâdñî.

Dadhî—[Skt. *dadhi*]—curds; sour milk (dahî).

Dâdî—[*dâdâ*]—a paternal grandmother (âjî).

Dadiaurâ— } [*dâdâ*; Skt. *âvali* = lineage, or
Dadihâl— } more probably *alaya* = house]—
Dadiyâl— } the house of the paternal grand-
Dâdkâ— } father of the married pair: cf. ajiaurâ. The distinctions run as follows: *dadiaurâ* = the house, family, or village into which one's paternal grandfather married; *nanihâl* = the house, family, or village into which one's father married; *susrâl* = the house, family, or village into which one's self married; *samdhiyânâ* = the house, family, or village into which one's son or daughter married.

Dâdnî—[Pers. *dâdan* = to give] (*dâdanî*)—advances made to cultivators on condition of their growing indigo, opium, etc. (pêshgî).

Dadrî—crops, especially barley, cut before the regular time of harvest and taken home to be eaten, not to the threshing-floor (arvan).

Dadsâl— } [*dâdâ*; Skt. *tâta shâla* = house]—
Dadsâr— } the house of the paternal grandfather of the married pair (dadiaurâ).

Ḍâḍû—[Skt. *daṇḍaka*]—uplands; raised ground. Central Duâb (ḍâñḍ).

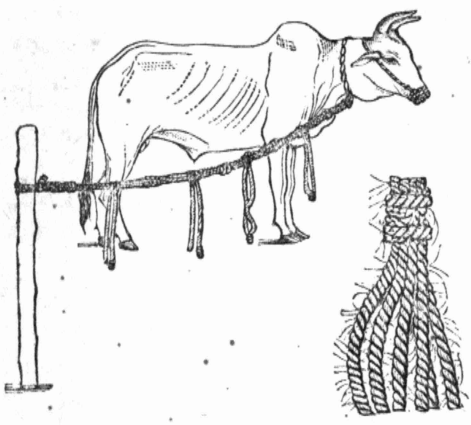
Dâêñ—[Skt. *dâmani* = a cattle rope: some connect it with rt. *dâ* = to divide; others with *dahnâ* = right, as the cattle move in this direction] (*dâñvab, dañvânâ, dâñvar, dâonâ, dâvan, gahâî, gâhnâ, gohâî, gûṛnâ, jhâṛnâ,*

mâlish, mâṅḍnâ, mârab, mârnâ)—the treading out of grain by means of cattle.

Mard ko bhârî lâonî,
Bard ko bhârî dâêṅ.

[Reaping is the hardest work for a man and threshing for an ox.]

In Rohilkhand *bhusiyâr* or *pairî* is the thorough threshing of corn. To the east *puârî karab* is to thresh rice a second time, and *khamsab* is to thresh corn thoroughly. The beating out of the heads against the ground; a bed, etc., to disengage any grains that remain, is in the East districts *saṭkanû saṭaknâ*. The second threshing is in the Duâb *khûr dâêṅ*. The stake to which the bullocks are tied is *mêṅh, mêṅdh, mêṅḍhî, mêḍhî, mêṅṛhî, mêṅḍhiyâ*. The inner bullock, which is the weakest and slowest of the team, is *mêṅḍhiyâ, mêṅhâṅ, mêṅîhâṅ*, and in the Central Duâb *bhîtarâ*. The outer bullock is to the east *pât, pâtî, dahinvâr*; to the west *paghariyâ*; in Bundelkhand *pasoriyâ*; in the Central Duâb *pallâ*. The yoking of the oxen is *gâtâ*: the rope tying them *daurî, daṅvarî, dâṅvar*; in Bundelkhand *ganḍâvan*; in the Duâb *paghaṛh, joṛ*.



Dâêṅ.

Ḍag—a pace (**qadam**).

Ḍagar—[*ḍag*]—a road or pathway. East districts (**râstâ**).

Dagdhâtith—[Skt. *dagdha* = burnt; *tithi* = day]—certain days fixed by astrology which are unlucky and on which no important business is done. East districts.

Ḍaggî—a forked stick used for pulling down fruit, etc. Central Duâb (**aṅkrâ**).

Dagḥautâ—[*dâgḥ* = a mark burnt in]—an iron used for branding cattle. West districts (**godâ**).

Daglâ—[*alkhâlak, alkhî*]—a stuffed or quilted coat or jacket (**aṅgâ, aṅgarkhâ**).

Ḍagrâ—[*ḍagrânâ*=to put in motion]—a large open basket used for winnowing, holding clothes, wildfowl, etc. (**ḍhâkâ**).

Ḍagrâ—[*ḍagar*]—a road or path (**râstâ**).

Ḍagrî—[*ḍagrâ*]—a medium-sized open basket (**jhaṅpiyâ**).

Ḍâh—small beams used for pressing down the indigo in the vats. Rohilkhand (**nîl kî koṭhî**).

Dâh— } [Skt. *dâha*]—the cremation of corpses.
Dâḥâ— } The rite is known as *dâhâ karm, dâhâ kâran* or *dâhâ kriyâ*.

Dahal—[*dahlânâ* = to tremble]—(1) a quagmire; swampy ground (**bhâs**); (2) the excavation for sinking a masonry well (**kûâṅ**).

Ḍâhan— } —a grass harrow with teeth. *Ḍâhan*
Ḍahan— } *joṛna* in the Upper Duâb is to beat out grain on the threshing floor.

Ḍahar—[cf. *ḍâbar*]—(1) low marshy land. West districts (**panmâr**).

Baniyê to shahr
Bhaiṅs ko ḍahar.

[The city for the Baniya: the marsh for the buffalo.]

(2) a tank (**tâl**); (3) a road (**râstâ**).

Dahar—dyes after the second straining (**raṅgrêz**).

Dahârî—inundation. East districts (**gharqî**).

Ḍahariyâ—see **ḍâhar**.

Ḍahâur—lands liable to inundation. East districts.

Dâhdênâ—[*dâh*]—to burn a corpse (**dâhkriyâ**).

Dahêj—[*dahêz*]—see **dahêz**.

Dahêṅḍî— } [*dahî* = curds; *hâṅḍî* = a pot]—
Dahêṅṛî— } the vessel for holding curds and churning. *Ahîr kî dahêṅḍî jât na kujât* = the Ahir's curds-pot is neither in caste nor out of caste,—*i.e.*, he sells to every one.

Dahêtar—driftwood, etc., brought down by a river. East districts (**bahtar**).

Dahêz—[corr. of Arab. *jahêz, jahâz*] (*dahêj, daij, daijâ, jahêz, sîbhâ*)—the marriage dowry which a wife brings to her husband at marriage, or presents made to the bridegroom and his family by the bride's people to obtain a husband for their daughter of higher rank than their own.

Dahî—[Skt. *dadhi*] (*dadhî, goras*)—curds from milk.

Sâvan khîr na Bhâdoṅ dahî,
Kuâr mâs mat khâiyê mahî;
Gaî Divâlî biyârû kîjiyê;
Itnî sîkh hamârî lîjiyê.

[Take my advice: eat rice-milk in Sâvan, but not curds in Bhâdon or butter-milk in Kuâr; and after the Divâlî is over eat at night.]

Dahî— } props supporting a cart behind. West
Ḍahî— } districts (**gârî**).

Ḍahîṅḍî—see **dahêṅḍî**.

Dahinvâr—[*dahinâ* = the right]—the right-hand or outer ox in a team when treading out grain. East districts (**dâêṅ**).

Dâhiyâ—[Skt *dâha* = burning] (*khîl, kanalâ*)—the system of cultivation by squatters who burn down and temporarily occupy patches of jungle land. Bundelkhand. It is the *kumari* of Southern India and *jhûm* of Bengal ("Hobson-Jobson"—sv. **coomry**).

Dahiyâ— } see **dahî, ḍahî**.
Ḍahiyâ— }

Dâh kriyâ—[*dâh*] (*dagadh, dâhdênâ, lakṛî, dênâ prêt dâh*)—the rite of cremation of corpses (**kriyâ karm**).

Dahlîj— } [Skt. *dêhali* = threshold] (*dobârâ, dubârâ*)—the entrance or vestibule
Dahlîjâ— } of a house (**dâlân**).
Dahlîjî— }
Dahlîz— }

Dahmardâ—[*dah* = 10; *mard* = man]—a large cart intended to carry ten men (gâṛî).

Dahnâ—see dâhan.

Dahnîmî—[*dah* = 10; *nîm* = half]—five per cent. interest.

Dahotrâ—[Skt. *dasha-uttara*]—interest at 10 per cent. (sûd).

Dahrî— } [*ḍahar*]—(1) lands saturated with
Ḍahriyâ— } water (panmar); (2) a dealer, particularly in cattle. East districts (byopârî); (3) a small field (gâṭâ); (4) an earthen vessel.

Dahsêr—[*dah* = 10; *sêr*)—a weight of ten *sêr*.

Dahtar—driftwood, etc., brought down by a river (bahtar).

Dâî—[Skt. *dâtrikâ*)—a term of respect for an old woman; a wet-nurse; a midwife (chamâin, chamârin).

Daij—see dahêz.

Daijorâ—[*daij*]—things given in a woman's dowry—chiefly used of live-stock. East districts.

Dain— } a variety of mustard (*Brassica campes-*
Dâin— } *tris toria*. Dehra Dûn (toṛî).

Daiṅgnâ—[cf. *ḍénâ*] (*aṛgorâ, chohlâ, ḍénâ, ḍharak, ḍhêṅgur, ḍholâ, ḍholnâ, ghâṭlâ, laṅgar, mûṅgrî, pâyâ, ṭharak, ṭhêkur, ṭhêṅgur*)—a piece of wood tied round the neck of vicious or runaway cattle. East districts.

Dâkar— } [acc. to Platts, Skt. *dashṭa* =
Ḍâkarâ— } strong]—stiff dark clay soil prevailing in natural dips and hollows where water collects and remains. Upper Duâb.

Dakhanâ—[Skt. *dakshina* = on the right hand]—(1) the south wind.

Vâyu chalêgâ dakhanâ,
Mâṅḍ kahâṅ sê chakhnâ?

[If the south wind blow, how can you taste rice-milk?]

Sab din barsê dakhanâî pâê,
Kabhî na barsê barkhâ pâê.

[It always rains with a south wind except in the rainy season.]

(2) a disease in sugarcane produced by the south wind, which causes the tops to wither. East districts.

Dâkhil khârij—[*lit.* entering and ejecting]—the process of entering the name of one sharer instead of another in the proprietary register (khêvaṭ). In the east villages fields belonging to one village included in the area of another are known as *dâkhilî khârijî* (chalânî).

Ḍâkin— } [Skt. *dâkinî*]—a witch; a sorceress; a
Ḍâkinî— } woman who has the power of casting the evil eye on children, etc.

Dâl—[Skt. rt. *dal* = to divide] (*dâr, darîmâ*)—split pulse: five varieties are generally recognised—*uṛad, arhar, mûṅg, moṭh, masûr*. Cooked *dâl* is *pahitî*. *Kuchh to dâl mêṅ kâlâ hai* = there is something black in the pulse; there is something rotten in the state of Denmark. *Dâl roṭî* means the common food of a Hindu. *Sabhî bât khoṭî, sirê dâl roṭî* = everything is rotten in the world save pulse and bread, which are everything.

Ḍâl—[Skt. *dâra, dârî* = a cleft]—(1) (*dâr, gâbh, gâṅsâ, gojâ, guddâ, kaṅchhâ, kannî, kêṅuchhî, kêṅuchî, punugî, punuî, ṭahnâ, ṭahnî, sâṅtî*) a branch, sprout twig, of a tree; (2) the raising of water for irrigation purposes by means of a basket made of twigs: the opposite of *ṭor* (qv.); (3) (*barî, charhauvâ, ḍâl barî, ḍâl maunî*) presents sent in a twig basket at a marriage by the bridegroom before the marriage procession arrives.

Ḍalâ— } [*ḍâl*]—(1) a large open basket for hold-
Ḍâlâ— } ing clothes or wildfowl, etc. (ḍhâkâ); (2) a basket plastered with mud and cow-dung used for storing rice. Hill districts (bakhâr, korangâ); (3) presents at a marriage—see ḍâl (3).

Ḍalâ—[Skt. *dala*, rt. *dal* = to burst open]—a clod. West districts (ḍhêlâ).

Dalak—[*lit.* glitter]—a scoop used by masons for shaping and polishing mouldings.

Dalâl—a broker or salesman. *Parghar chiknê tin janê, Kâyaṭh, baid, dalâl* = there are three rascals who fatten on other people—the Kâyath, the doctor, the broker.

Dâlân—(*dahlîj, dahlîjâ, dahlîjî, dahlîz, dobârâ, dogahî, dubârâ, dogahî, majhiyâlo, paulî, usârâ*)—the entrance or vestibule of a house.

Ḍalânâ—[*ḍalâ* = a clod]—to dig up a field into clods—see under gêhûṅ. West districts.

Ḍalayâ—[*ḍalâ* = a clod]—a clod-crusher. Hill districts.

Ḍâlbarî—[*ḍâl* = a twig basket; Skt. *vara* = a gift]—presents given at marriage—see ḍâl (3).

Daldal—[Skt. *dalâḍhya* = mud near rivers]—a quagmire (bhâs).

Dalêṅtî—[*dâl* = pulse; Skt. *yantra* = a machine] (*chaklâ, dalêtî, dalêtiyâ, darêtî, darêtiyâ, jatariyâ*)—a small grinding-stone for crushing pulse (chakkî).

Dalêriyâ—[*dâl* = pulse]—a variety of the large millet in which there are two grains in each husk (juâr).

Dalêtî— } see dalêṅtî.
Dalêtiyâ— }

Ḍalî—[Skt. *dala*, rt. *dal*]—(1) a small piece of anything; (2) the betel-nut, so called among Muhammadans (supârî); (3) an ingot of gold, silver, etc. (niyâriyâ).

Ḍâlî—[*ḍâl*]—a small basket; a present of fruit, flowers, etc., on a tray or basket.

Ḍâlî dênâ—to winnow grain in a tray or sieve. East districts (usânâ).

Daliddar— } see daridr.
Dalidr— }

Ḍaliyâ—[*dâl* = pulse]—coarsely-ground grain; coarse meal.

Ḍaliyâ—[*ḍâlî*]—(1) (*boanṭhî, gûtuâ, khâṅchâ, noêṅyâ, oṛâ, oṛiyâ*) a large basket such as that used for holding seed-grain; (2) the swing irrigation-basket. Duâb, Oudh, Rohilkhand.

Ḍaliyâ jhâṛ—[*ḍaliyâ* = a basket; *jhâṛnâ* = to sweep] (*âkhar titiyâ, chalnî pûjâ, kûṅrbojî, kûṅrmaṅḍlâ, kuṛmuṅḍan, kuṛmuṅḍanî, kuṛmuṅḍî*)—*lit.* the brushing out of the sowing basket; the end of the sowing season, which is observed as a season of festivity. The cultivator usually feasts his blacksmith and ploughman and worships his plough. The residue of the seed-grain (*bijvâr*) is made into a cake and given to Brahmans or beggars.

Dâlkê—[*ḍâl* = pulse]—cakes made of pulse flour.

Ḍâlmaunî—[*ḍâl, maunâ* = a basket]—presents

sent by the bridegroom at a marriage — see ḍâl (3).

Ḍâlo— } [*ḍâl*]—a large open basket for holding
Ḍalvâ— } clothes, wildfowl, etc. (dhâkâ).

Ḍâm—an unripe cucumber (ḍâb).

Dâmâd—[Pers. through Skt. *jâmâtri*]—a son-in-law (jaṅvâî).

Dâman—[Skt. *dâmanî* = a cattle-rope] (*paikṛâ, paiṅkṛâ*)—a rope for tying camels.

Dâman—[Pers. *dâman*]—the skirt of a garment; a petticoat (lahṅgâ).

Dâmanî—[*dâman*]—a part of the Muhammadan shroud (kafan).

Damarkhâ—the piece of leather in the spinning wheel which holds up the spun thread. Duâb (charkhâ).

Ḍamchâ— } [acc. to Platts, Skt. *dâ* = protection;
Ḍâmchâ— } *mañcha, machân* = a watching
Ḍamchâ— } platform]—(1) (*daul, daulâ*
Ḍâmchâ— } *ḍhûhâ, ḍhâhî, thâk, ṭhiyâ, thuâ, tûdâ, tûdî*) a boundary mark; (2) (*ḍauṅj, ḍauṅjâ*) a field platform for watching crops—see machân.

Dâmh—an unripe cucumber (ḍâb).

Dâmî—[*dâm* = price]—(1) an assessment; (2) (*bojhâ, sîr, oḍhâ*) the remuneration of the village accountant (pâṭvarî).

Dammadâr—[*dam* = breath] (*badî, chharî, chirâghan, dhammâl, mêdnî*)—a village festival in the West districts in honour of the saint *Badî-ud-dîn Shâh Madâr. Madâr*, it is said, was called *Dammadâr* because he was able to retain his breath (*dam*) and lived four centuries. The ceremony consists of jumping into a fire of wood, treading it out and exclaiming *ḍammadâr!* = by the breath of *Madâr*. It is supposed to be a preservative against the bites of snakes and scorpions.

Dammî—[*dam* = breath]—a small tobacco-pipe used by travellers (huqqâ).

Damrak—a form of damarkhâ (qv.).

Damṛî—[Skt. *dramma* = money; Greek δραχμή] (*sûbarî*)—a nominal coin, generally equal to one eighth of a pice—3⅛ or 3¼ *dâm* or 8 to 12 *kauṛî*; a measure of land = about 25 *kachchâ bîghâ*.

Bîbî nêk bakht
Damṛî kî dâl tîn vaqt.

[A good housewife indeed who cooks a farthing's worth of pulse thrice a day!]—*chamṛî jâê damṛî na jâê* = of the Baniya. Better to lose my skin than a farthing.

Dân— } [Skt. *dâna*]—a gift of anything, spe-
Dâna— } cially to a Brahman; *turat dân mahâ kaliyân* = *bis dat qui cito dat.*

Dâna— } (1) a grain or seed: specially used of
Dânah— } gram. *Dânah na ghâs, pânî chha chha vaqt* = of a miser and his horse; no gram or grass, but a drink of water six times a day!

Danâ—[Skt. *dânava* = a class of demons or Titans]—a kind of ghost or demon (dâno).

Ḍânabandî—[*dâna-band* = fixing]—estimating the produce of a field on the average of a *bisvâ* already determined (aolî).

Ḍand— } [Skt. *daṇḍa*]—(1) a rod; (2) the upper
Ḍanḍâ— } bar of a pair of scales (tarâzû); (3) a measure of length = 2 *ilâhî gaz* of 33 British inches: 2,500 *ḍaṅḍ* = 1 *kos*. Upper Duâb; (4) sticks or rods used for various purposes, such as the handle of the flour-mill (chakkî): the posts supporting the awning of the ox-cart (bahlî): the stick placed across the mouth of the bucket used with the irrigation lever (dhêṅklî), etc., etc.; (5) thick bars of iron (lohâ).

Ḍând— } [see ḍanḍ]—(1) (*arârâ, bâṅgar, ḍânṛ,*
Ḍânḍâ— } *ḍhâṅg, ḍhîhâ, kagâr, kagârâ, karâṛâ*) a high bluff over a river-valley; high land; (2) an oar for a boat (nâo); (3) a boundary (ḥadd); (4) a penalty, a fine, an assessment payable in the form of rent or revenue. *Khâê khêt ḍânḍ barabbar* = paying rent after you have eaten up the produce is as bad as paying a fine.

Pâpî kâ mâl akârath jâê,
Dânḍ bharî, yâ chor lê jaê.

[The wealth of the sinner falls into ruin: it goes either in penalties or a thief carries it off.]

(5) a ridge in the hills; (6) a kind of sandy soil found on high lands.

Ḍânḍî—[*ḍânḍ*]—an iron spike such as that for the handle of an awl, fodder-cutter, etc.; (2) a hard dry soil which does not retain moisture, found about ravines. Bundelkhand; (3) the flexible piece in the cotton-carder's bow (dhuniyâ).

Ḍanḍî—[*ḍanḍ*]—(1) a stick; (2) the beam of a pair of scales (tarâzu); (3) a weighman.

Na sau ḍanḍî, na êk Bundêlkhaṅḍî.

[One native of Bundelkhand is as great a rascal as a hundred weighmen.]

Ḍanḍîdârî—weighing-fees (taulâî).

Ḍanḍî mârnâ—(*jhok mârnâ*)—to twist the beam of the scales in weighing, to cheat.

Ḍanḍîlâ—[*ḍanḍ*]—a bamboo attached to the driving-beam of a sugarcane mill. West districts (kolhû).

Ḍanḍiyâ—see ḍanḍî.

Ḍanḍol—[*ḍanḍ*]—the platform for the lingam in a Hindu temple (pîṛhî).

Ḍanḍvârâ—the south wind.

Ḍanḍvârî—[*ḍanḍ*]—high lands over a river-bank.

Ḍâṅg—[*ḍanḍ*]—(1) a thick stick or club (laṭh); (2) a hill, a precipice, rugged land near ravines—cf. ḍanḍî.

Ḍâṅgar— } [? *lit.* thin as a stick; *ḍâṅg* (qv.)]
Ḍaṅgar— } —horned cattle, but especially
Ḍaṅgarvâ— } such as are thin or worn out
Ḍaṅgrâ— } (*bahilâ, baisak, ḍhâṅḍâ, ṭhâṅṭh,*
Ḍâṅgrâ— } *ṭhâṅṭhâ, ṭhaṅṭhâ*): often used in the phrase *ḍhor ḍaṅgar* = *bail badhiyâ.* West districts; (2) a bull-buffalo (bhainsâ).

Ḍaṅgvârâ—[*ḍâṅgar*]—reciprocal assistance in ploughing by the loan of plough cattle. West districts (aṅgvârâ).

Daniyâlâ— } [*dânt* = a tooth]—a sort of forked
Daniyâlî— } rake or harrow drawn by oxen, used for tearing up grass, spreading manure, etc. Kumaun—cf. kaṭhphâṅvrî.

Ḍâṅk— } [Skt. *daṅsh* = to bite]—*lit.* a sting of
Ḍaṅk— } a bee, etc.; a sort of forehead spangle worn by women.

Ḍâṅkî— } [*ḍâṅk*]—a forked stick used for pulling
Ḍaṅkî— } down fruit, etc. Kumaun (aṅkṛâ).

Dâno—[Skt. *dânava* = a class of Titans or demons]—a kind of village ghost—cf. agyâ baitâl, ḍih.

Dânpatr— } [*dân-patra* = a deed]—a deed of
Dânpatra— } gift by which land is conveyed to Brahmans. The recipient is *dânpatrdâr*.

Dânṛ— }
Dânṛâ— } see ḍanḍ.
Dânṛî— }

Ḍanṛêlâ—[*ḍânṛ*]—spikes fixed in the cross-beam of a well to support the pulley axle. Rohilkhand (gûriyâ).

Ḍânṛiyâ—[*ḍanḍiyâ*]—(1) see ḍanḍiyâ; (2) the ornamental line, generally coloured with vermilion, made by married women in the parting of their hair (mâṅg); (2) a sort of printed cloth worn by Hindu women.

Ḍanṛkâ—[*ḍanḍ*]—(1) the handle of the flour-mill (chakkî); (2) the steps of a ladder; (3) the stalks of vegetables.

Ḍaṅroî—half ripe—of guavas, limes, etc. East districts.

Ḍanṛvâr— } [Skt. *ḍanḍa* = a line; series]
Ḍanṛvârâ— } (*pachhit*)—the back wall of a
Ḍanṛvârî— } house or enclosure; properly the wall of the enclosure which does not support a thatch. East districts.

Dâṅsâ—[*dâṅt* = a tooth]—the sickle or reaping-hook; properly that with a toothed or saw edge—see haṅsuâ.

Dân ṣâḥib—[*dâno*]—one of the local gods or ghosts.

Daṅshâ—impure silver; Sunâr's slang (ṭalahâmâl).

Dâṅt—[Skt. *danta*]—a tooth: *dâṅt ghuṅgnî*, *dâṅt nikalnâ* = a ceremony among Muhammadans of distributing sweetmeats made of wheat, poppy-seeds, and sugar on the appearance of a child's first tooth.

Dâṅtan—[*dâṅt*]—a piece of *nîm* branch, etc., used by Hindus as a tooth-brush (datuan).

Ḍaṅthâ— }
Ḍâṅṭhâ— } [Skt. *ḍanḍa* = a stick] (*narei*,
Ḍaṅthal— } *porâ*)—the stems of plants; the
Ḍâṅṭhalâ— } stalks of millets, etc., cut up for
Ḍaṅṭhalâ— } fodder—see châra.

Ḍâṅtî—[*dâṅt*]—the sickle or reaping-hook: properly that with a saw or toothed, edge. West districts (haṅsuâ).

Ḍânto—[Skt. *ḍanḍa*]—the beam of a pair of scale (tarâzû).

Dâṅtuâ—the back seat in an ox-cart.

Dâṅvri—[*dâêṅ*]—the rope used to tie a team of oxen when treading out the grain (dâêṅ).

Dâr—pulse—see dâl.

Dar—(*darbandî*)—price; rate; rent-rate.

Ḍarâ—[*ḍalnâ* = to be cast]—of land out of cultivation. In the Central Duâb *ḍaro jamîn* = waste land.

Ḍaṛaharî—[Skt. *ḍanḍa*]—a stick tied to the neck and leg of an animal to prevent it from rubbing its sores—cf. kampṭî, taun.

Ḍarâj—see darâz.

Darakht—(*darkhat*, *darkhat*, *pêr*),—a tree.

Darantî— } [*dâṅt* = a tooth]—the sickle or
Darântî— } reaping-hook: properly that with a saw or toothed edge (haṅsuâ).

Darârhî—the plant *guâr* (qv.). Farrukhâbâd.

Ḍarâṛo—[Skt. *ḍanḍa*]—the axle of the well-pulley. West districts (akhauṭâ).

Darâz—(*darâj*)—*lit.* long; a long plane used for squaring boards (baṛhai).

Darbarâr—[*dar* = rates; *barâr* = tax]—fixed rent-rates. Bundelkhand.

Darbhâsan—[*darbha* = *kusa* grass; *âsan* = seat]—the seat or mat in a Hindu temple made of *kusa* grass.

Dardar—coarse gravel; Kahâr's slang—cf. darrâ.

Dargâh—the shrine or tomb of a Muhammadan saint.

Dâṛhîvâl—[*dâṛhî* = the beard]—a clump of high grass; Kahârs' slang.

Daṛhiyâ—[*dâṛhî* = the beard]—a thatch on the top of a wall to save it from rain (parchhatî).

Ḍârhû—[Skt. *darva*, *darvi*, *darbi* = a ladle]—an iron spoon.

Ḍarhuâ—[*dârhû*]—a method of extracting safflower oil by boiling and filtration. East districts.

Darî—a carpet; a prayer-carpet is *jâêdimâz*. The pile is *bod*. Also see bichhaunâ, boriyâ, chândnî, chaṭâî, farsh, qâlîn, shatraṅjî, sîtalpâtî, ṭâṭ.

Dariddar— } [Skt. *dâridra*] (*daliddar*, *dalidr*)
Daridr— } —poverty; the spirit of poverty.

Lachhmî sê bhêṅṭâ nâhîṅ
Daliddar sê kyûṅ toṛê.

[You are not on terms with the goddess of wealth—then why break with poverty?]

Dariddar khêdnâ— } [*khêdnâ* = to hunt]—*lit.*
Daridr khêdnâ— } to drive out poverty; a custom observed on the morning of the Divâlî, when women take a sieve or winnowing basket, and beating it in every corner of the house exclaim at the same time, *fsar paiṭho daridr niklo* = "Enter prosperity; depart poverty." The basket is then carried outside the village generally towards the east or north-east, and being there thrown away, is supposed, like the scape-goat, to bear away the poverty and distress of the people. In some places the ceremony is called *sêruâ*, and instead of beating a sieve the people brush the house and carry away the dust in a basket.

Darîmâ—[*dâl*]—split pease or pulse. Sunâr's slang (dâl).

Dariyâ—[*dâl*]—coarse meal (daliyâ).

Dariyâ—a sort of coloured shawl worn by married women. Central Duâb.

Darkaṭî—[*dar* = rate; *kâṭnâ* = to cut]—settlement of rates for conversion of rents in kind into cash rates. East districts.

Darkhâl—an enclosure for cattle. East districts (nohrâ).

Darkhat— } a tree (darakht).
Darkhat— }

Darkhol—[*dar* = door; *kholnâ* = to open]—a reception place outside the house for male guests (baiṭhak).

Darmâhâ—[*dar* = rate; *mâh* = month]—monthly wages.

Darmâhâdâr—(*angarvâh*)—a man who works half the day for one master and half for another.

Ḍaro—see ḍarâ.

Darpan—[Skt. *drapaṇa*]—a looking-glass.

Darrâ—[*dâl*]—(1) coarse meal (daliyâ); (2) gravel; Kahâr's slang.

Darrâ—a mountain pass.

Darrahnî—[*dar* = upon; *rahn* = a mortgage]—a second mortgage (rahn).

Darshanî—[Skt. *darshana* = seeing]—(1) a bill of exchange drawn at sight (*hunḍî*), and hence anything which can readily be changed into cash; (2) a beautiful cow.

Darsûdhâ—[*dar* = upon; *sûdhâ, sîdhâ* = straight]—a splice fixed on the mast of a boat. East districts (nâo).

Dârû—country liquor.

Darvajjâ— Darvajvâ— Darvâzah— [*darvâz* = gates thrown open] (*duâr, muhâr*)—a door or gate. To the east it means not a door, but the outer room of a house (*dûrâ*). *Kêvârî, kivârî* is the door itself, while *duâr* is more properly the doorway. The main door or gate is *ṣadr darvâzah*. *Phâṭak*, or in Kumaon, *kholî*, is a gate. In the East districts *naharnî* is an ornamental border round a door. For a wicket see **khirkî**; a window, **jharokhâ**; the slip covering the chink, **bênî**; the threshold, **dâsâ**; the door pivot, **chûl**; the door frame, **chaukhaṭ**; the beam to fasten the door, **âgal**; the hurdle used as a door, **châṅchar**; the supporting beam, **bêṅorâ**; the bolt, **billî**; the lock, **tâlî**; the door chain, **sâṅkal**; the ring to which it is fixed, **kuṅḍî**.

Daryâ—a river. *Daryâ mêṅ rahnâ magar mâchh sê bair* = if you live in the river keep friends with the crocodile. *Daryâ par jânâ piyâsê ânâ* = to go as far as the river and come back thirsty.

Daryâ barâmad—[*bar* = to; *âmad* = coming]—land thrown up by fluvial action.

Daryâ burd—[*burdan* = to bear]—land destroyed or carried away by fluvial action.

Ḍas—[Skt. *dasha* = a thread]—the strings of a pair of scales (tarâzû).

Dâsâ—[? Skt. *dṛishad* = a rock; a large stone] (*astânâ, dauṛhî, déhl, déoṛhî, diuṛhî, gaukh*)—a threshold. The plank below the threshold is *paṭdéhl* in the West districts.

Dâsâ—[acc. to Platts, Skt. *dâ* = *do* = to cut, but cf. *dâṅtî*]—a sickle or reaping-hook, usually that with a saw or toothed edge (**haṅsuâ**).

Dasahrâ—[Skt. *dasha-hara* = "that which takes away the consequences of ten sins"]—the festival held on 10th bright half of Kuâr (September-October) to commemorate the victory of Râma over Râvana and on 10th bright half of Jêṭh, the birth-day of Gaṅgâ. Merchants make up their books on that day; hence *Baniyâ tîn Dasahrâ sêṭh* = after three settlings of account a shopkeeper becomes a banker!

Dasgâtar— Dasgâtra— [*dasha* = ten; *yâtra* = going]—the ceremony on the 10th day after a death (**dasvâṅ, khaur**).

Dashṭhân— Dashṭhaun— [*dasha* = ten; *uṭhnâ* = to rise] (*dasṭon, dasûṭhan*)—the ceremony on the tenth day after a woman's delivery, when the child is removed from the room in which it was born.

Dasî— Ḍasî— [Skt. *dasha* = thread]—the shafts of a cart. Rohilkhand (**gâṛî**).

Dasmarhiyâ— Dasmariyâ— [*das* = ten; *marhiyâ, mariyâ* = a cross plank]—a large boat used in the rainy season; so called because it has ten planks running from end to end (nâo).

Ḍâsnî—[Skt. *dhvans* = to scatter, cover]—a bed. Kahârs' slang (**châpâî**).

Dassêr—[*das* = ten]—a weight of ten *sêr*.

Dastâ— Dastah— [*dast* = hand]—(1) the handle of an implement; (2) a quire of paper.

Dastak—[*dast*]—*lit.* a little hand; a knock at a door: hence a form of process for a revenue demand.

Dastgardân—[*dast* = hand, *gardân* = turning] (*hathudhâr, painchâ, taujâ*)—a temporary loan.

Dastlâbh—[*dast* = hand, *lâbh* = profit]—the first cash received by a shopkeeper in the day (**bohnî**).

Dasṭon— Dasûṭhan— see **dashṭhân**.

Dasvâṅ—[*das* = ten]—the Hindu ceremony on the 10th day after a death. "The ceremonies of the first nine days after a death are devoted to forming a new body for the deceased. On the 10th the ceremony is intended to remove the sensation of hunger, thirst, etc., from the new body. The clothes of the celebrant are steeped in cow's urine with soap-nuts and washed; the walls of the house are plastered; all metal vessels are thoroughly cleaned; the fire-place at the place (*ghâṭ*) where the previous ceremonies were carried out is broken, and a handful (*aṅjalî*) of water is offered to the ether for the sake of the manes, and to assuage its thirst. The celebrant then moves up the stream above the *ghâṭ*, and with his near relatives shaves, bathes, and all present offer a handful of water as before. Bathing again, all proceed homewards, having been sprinkled with the five products of the cow" (Atkinson, *Himalayan Gazetteer*, II, 925f.). Cakes of unleavened bread are eaten with *uṛad* pulse. The bread is baked on the fire and the *uṛad* boiled. All present junior in age and brotherhood to the deceased shave off all their hair except the scalp-lock (*chuṭiyâ*). Brahmans not less than 10 in number, 20 or 30, and so on, are fed and alms distributed. The earthen house-vessels (*sauṅr*) are broken. The house and its occupants are now considered pure (**khaur**).

Ḍâṭ—[Skt. *dashṭa* = pressed together]—(1) a stopper, a cork; (2) an arch; the frame on which it is turned is *ḍholâ*.

Datarâ—[*dâṅt* = tooth]—a toothed rake used on the threshing-floor, or to cover in seed.

Datêono—[*dâṅt* = tooth]—to roughen a millstone. Kumaun (**râhnâ**).

Daṭhoî—[*ḍaṅṭhâ* = a stalk]—land which has been cropped with millets. Upper Duâb (**makêṛâ**).

Dattâ—[*dâṅṭhâ, ḍaṅṭhâ*]—the plain pipe-stem used with the common cocoanut bowl (**huqqâ**).

Datuâ—[*dâṅt* = tooth]—the iron pegs fixed to the horizontal body of the *bâkhar* (qv.) plough. Bundelkhand.

Datuan—[*dâṅt* = a tooth] (*bokhârî, dâṅtan, datvan, parbhâtî*)—a piece of stick usually from the *nîm* tree used as a tooth-brush.

Das lâvêṅ, pâṅch karêṅ, battîsoṅ kâ siṅgâr;
Musalmân raksha karêṅ, Hindû ḍâlên mâr.

[The ten (fingers) bring it; the five (fingers of

one hand) use it for the adornment of the thirty-two (teeth). The Muhammadan preserves it and the Hindu throws it away. (Muhammadans use the same stick over and over again; Hindus only use it once, and then break it and pitch it away.)]

Pañchoṅ pakṛî, das gahî,
Battîs purukh kî nâr;
Âpnâ kâm nikâlkê
Dai jamîn par ḍâr.

[Five fingers catch her, ten fingers hold her the wife of thirty-two men; and when they are done with her they fling her away on the ground.]

Datulâ—[*dâṅt* = tooth]—a sickle or reaping-hook, generally with a saw or toothed edge. Kumaun (haṅsuâ).

Ḍauâ—[Skt. *darvi, darbi* = a ladle]—a wooden spoon (chammach).

Dâûdî— / Daudî— / Daudiyâ— / Dâûd khânî— } [*dâûd* = David]—one of the finest varieties of white wheat (gêhûṅ).

Daul— / Ḍaulâ— / Ḍaulî— } (1) a boundary or boundary mark (damchâ, ḥadd); (2) the bank between two fields. Upper Duâb (mêṅḍ).

Daun—[Skt. *dâmani*] (1) a hobble for fastening one hind and one fore leg of an animal (dhagnâ); (2) the strings for working the irrigation swing basket. East districts (daur).

Daunâ—[Skt. *drona, droni*] (*danâ, puro*)—a platter or cup made of leaves, usually those of the *dhâk*, used for distributing cooked food at marriages and other entertainments. The *daunî, dauniyâ*, or *doniyâ* is of smaller size. The *pattal, pattalî, pattar, pattarî*, is broader and flatter. The *gadaurâ, pataurâ*, is a small leaf-basket with high sides used for holding cooked provisions. To the east the *khoṅpî* is a little leaf-basket for betel.

Dauṅḍî—a disease in rice. North Rohilkhand.

Dauṅgrâ—a fall of rain in the hot weather preparatory to the rains.

Dauṅj— / Dauṅjâ— } a boundary mark (damchâ).

Daur—[*lit.* going round]—(1) the length of a boat (nâo); (2) the boundary of a field (ḥadd).

Daur—[Skt. *dola* = swinging] (*daun, ghoṛâ, jot, jotâ, jotî*)—the strings by which the swing irrigation-basket is worked.

Daurâ—[Skt. *dola* = swinging]—a large basket sometimes made of bamboo slips or culm of the *sîk, sîṅk* grass (*Andropogon muricatum*) (khâṅchâ).

Daurânî—[*dêvar ânî*]—the wife of the husband's younger brother; contrasted with *jêṭhânî* (qv.) (dêvarânî).

Dauṛhâ—[cf. *daur*]—the boundary of a field (ḥadd).

Ḍauṛhâ—[Platts, Skt. *ardha-dvitîya*]—one and a half times as much (ḍêoṛhâ).

Ḍauṛhî—[Skt. *dêhali*]—(1) the threshold of a house (dâsâ); (2) the outer part of the house occupied by men and visitors (baroṭhâ).

Daurî—[*daurâ*]—a small basket, commonly used for lifting water. *Daurî meṅ goṛ ḍâlnâ*—a phrase used of the bride coming to her husband's house who has to walk on baskets as she enters.

Daurî—[*daur*]—(1) the rope tying oxen while threshing (dâêṅ); (2) the ropes by which the swing irrigation-basket is worked (daur).

Dautî—[corr. of *dopaṭṭâ*]—a double sheet worn by men. Kumaun (dohar, pichhaurî).

Davâî—[?*davâ* = medicine]—a plant which gives a brilliant red dye. Bundelkhand.

Dâvan—[corr. of *dâman*]—a skirt; a woman's petticoat. West districts (lahṅgâ).

Dâvan—[*dâêṅ*]—the treading out of grain by cattle (dâêṅ).

Dâvan—[corr. of *jâman*]—stale curds used for curdling milk (jâman).

Dâvan—[corr. of *advân*]—strings for tightening the netting of a bed (châr pâî).

Davât—[*davâ* = medicine] (*budkâ, dot*)—the bowl of an opium pipe; an ink bottle.

Dayâd— / Dêâd— } [*dâdâ* = grandfather; Skt. *tâta*]—a near relative on the father's side: properly a person related to another through a grandfather three generations removed. East districts.

Dêbî—[*dêvî*]—the goddess Durgâ; the goddess of small-pox. *Lâtan kî Dêbî bâtan sê nâhîṅ mânti* = a goddess that needs a kick won't yield to words. *Mânhû to Dêbî, nâhîṅ to patthar* = if you have belief she is a goddess, if not a stone.

Dêbi kâ niksâr—[*nikalnâ* = to come out]—small-pox; rinderpest in cattle (chêchak).

Dêbi kâ roṛâ—[*roṛâ* = pieces of broken brick]—small-pox, rinderpest in cattle (chêchak); more properly foot-and-mouth disease (khur-pakkâ).

Ḍêbrî—[cf *ḍabrâ*]—the corners of a field untouched by a plough. North Oudh (chauhî).

Dêdhukâ—cooked rice. Kaṭṭhak's slang (bhât).

Ḍêg—a pace or foot step. East districts (ḍag).

Dêgâ— / Dêgî— } posts to strengthen the siding of a cart. Upper Duâb (gârî).

Dêgh—a large pot for cooking, distilling, etc. *Jiskî dêgh ûs kî têgh* = he that has the pot has the sword.

Dêghchâ— / Dêghchî— } [*dêgh*]—a small-sized cooking-pot. *Phûṭâ deghchâ qalâî kî bhaṛak* = a broken pot and brightly tinned!

Dêh— / Dêhâ— } (*diṅ*)—a village.

Dêhl— / Dêhrî— } [Skt. *dêhali*]—the threshold. West districts (dâsâ).

Ḍêhrî—a house granary, usually circular, made of wattle and dab. East districts (bakhâr).

Dêhrî [? *dêh* (qv.), or Skt. *dêvâhâra* = food of the gods]—fees given to the officiating Brahman at a wedding, etc.

Dêhvâl— / Dêhvâlâ— } [*dêh*]—a sort of village priest in Oudh who performs agricultural ceremonies, such as fixing the door in the house of a new settler, laying the foundation of a new wall, arranging and setting light to the Holi fire, etc. (Carnegy)—cf. khêṛâpat.

Dêkhâ bhâlî—[*dêkhnâ-bhâlnâ* = to see]—a rough estimate of the produce of a field for the purpose of division of the crop between landlord and tenant—cf. kût.

Dêkhâ parkhî—[*dêkhnâ* = to see; *parakhnâ* = to test]—allowances in rent made to cultivators on account of deficient produce. Bundelkhand (dêkhsun).

Dêkhnâ—*lit.* to see; to test the genuineness of coins (parakhnâ).

Dêkhsun— } [*dêkhâ sunnâ* = to see and hear]
Dêkhsunn— } (*dêhha parhhî*)—remission of rent on account of deficient produce. Azamgarh (bâd).

Ḍêl—[? cf. *ḍhêlâ* = a clod]—land ploughed and ready for the spring (*rabî*) crops. Bundelkhand (chaumâs).

Ḍêlâ— } [cf. *ḍaliyâ*]—a basket used for holding
Ḍêlî— } wildfowl, fish, young pigs, &c.
Ḍêliyâ— } East districts (khânchâ, kurul).
Ḍêlvâ— }

Ḍênâ—a piece of wood tied round the necks of vicious or runaway cattle. East districts (ḍâiṅgnâ).

Ḍêṅg—a thick club (laṭh).

Ḍêṅgî—[*ḍoṅgî*, Skt. *drona* = a vessel] (*ḍiṅgî*, *ḍoṅgî*, *ḍuṅgiyâ*)—a small skiff. The *baṅgâlî ḍêṅgî* has no keel (nâo).

Dênmahr—[*dênâ* = to give; *mahr* = settlement]—the marriage settlement among Muhammadans (mahr).

Dêo—[Skt. *dêva*]—an evil spirit; one of the local gods or ghosts—see dêotâ.

Dêoband—[corr. of *dêoman* (qv.)]—a particular mark on a horse—see ghoṛâ.

Dêohâr— } [Skt. *dêvâhâra* = food of the gods]
Dêohârâ— } (*dêvhâr*, *dêvhârâ*)—a place in a village where earthen images of horses, elephants, etc., are collected in commemoration of vows. East districts.

Dêohârî— } [*dêohar*]—harvest offerings to the
Dêohariyâ— } local ghost or godling; a perquisite of the village menial, particularly of the watchman. East districts (gâṅvhâî).

Dêoman—[Skt. *dêvamani*]—a special mark on a horse—see ghoṛâ.

Dêorakhâ—[*diyâ* = a lamp; *rakhnâ* = to place] (*divâsâ*, *khuruhrî*)—a hole in the wall or a bracket for holding a light.

Ḍêoṛhâ—[Platts, Skt. *ardha dvitîya*] (*ḍauṛhâ*)—one and a half times as much; interest at 50 per cent. (sûd).

Ḍêoṛhâ nirkh kâṭkê—(*bisâr*)—a system of levying interest on grain loans; when in addition to the recognized rate of interest, the borrower is mulcted in the increased value of the grain borrowed: *e.g.*, a man borrowed, say, 5 maunds worth Rs. 10 at sowing time. He repays at harvest grain worth Rs. 15 at current and cheaper rates.

Ḍêoṛhî—[Skt. *dêhali*]—(1) the threshold of a house (dâsâ); (2) the entrance or outer part of the house used by the men of the family and male visitors (baroṭhâ).

Dêosonî êkâdashî—[Skt. *dêva shayana* = the sleeping of the god]—the festival on 11th bright half of Asârh, when Vishnu is said to go to his sleep. The feast commences on 1st *Makara* (*Makar kî saṅkrânt*) and ends on 1st *Mithuna* (*Mithun kî saṅkrânt*). Women mark their houses with lines of cowdung, fast during the day, and eat sweetmeats in the evening. From this date to the *dêoṭhân* (qv.) the work of weddings, repairing of roofs and making of cots is stopped.

Shani âdit aru Maṅgalo jo pauṛhê Surrâê,
Annju mahṅgo hoêsi, jorî chalsî bâê.

[If Vishnu go to his sleep on Saturday, Sunday, or Tuesday, grain will be dear and there will be high wind.]

When the god turns in his sleep on *Bhâdoṅ sudi êkâdashî*,—the 11th light half of Bhâdoṅ,—the *jal jholnî* or *karvaṭnî* festival is held.

Dêotâ—[*dêvata*] (*dêvatâ*)—a godling or local village god. "The godlings with whom the peasant chiefly concerns himself may be divided into two classes, the pure and the impure. To the former are made such offerings as are pure food to a Hindu—cakes or sweetmeats fried in butter, and the like. They are very generally made on a Sunday, and they are taken by Brahmans. To the second class the offerings are impure, such as leavings from the meal, fouls, pigs, and so forth. They are never made on a Sunday, and they are taken, not by Brahmans, but by impure and perhaps aboriginal castes. Of course the line cannot always be drawn with precision, and Brahmans will often submit to be fed in the name of a deity, while they will not take offerings made at his shrine, or will allow their girls, but not their boys, to accept the offerings, as, if the girls die in consequence, it does not much matter. The former class of deities is usually benevolent; the latter are generally malevolent, and as malevolent deities seem to be all over the world of the female sex, their worship is often confined to women and children at their mothers' aprons, the men not sharing in them." (Ibbetson, *Panjâb Ethnography*, p. 113: also see ḍihvâr.)

Dêoṭhân— } [*Skt. dêva utthânaikâdashî*]
Dêouṭhân— } (*dêvuṭhnî*, *diṭhvan*)—the festi-
Dêouṭṭhân— } val held on 11th bright half of Kârtik (*Kârtik sudi êkâdâshî*) to commemorate the rising of Vishnu from his four months' sleep (see dêosonî). During these four months it is forbidden to marry, to cut sugarcane, to put new string on a bedstead, on pain of a snake biting the sleeper. This festival marks the commencement of the sugarcane harvest. The sugarcane is worshipped by butter and molasses being burnt in the north-east corner of the field, and presents of four or five canes are given to friends. Some people set up canes in the centre of the field and then knock them down to typify the cane bending down by its own weight—see under îkh.

Dêrâ— } a tent; a temporary residence. *Jogî*
Dêrâ— } *kâ ḍerâ kumhâr kê ghar* = the
Dêrah— } mendicant puts up with the potter. *Gaṅjî kabûtarî maḥal mêṅ ḍêrâ* = a bald songstress and lodged in a palace.

Ḍêṛh paṭṭâ—*lit.* a breadth and a half; a sheet made of two pieces of cloth, one of which is half the breadth of the other—cf. dopaṭṭâ, êkpaṭṭâ, ḍhêkîvâl.

Dês— } [Skt. *dêsha*]—a country: in Rohilkhand
Dêsh— } it means the old cleared villages on the borders of the Tarâî, as contracted with *mâr* = the sub-Himâlayan forest tract.

Dêsî—[*dês*]—made in the country; country-born.

Dêsavar— } [Skt. *dêsha* = land; *apara* = an-
Dêshâvar— } other]—a foreign country; a place at some distance to which goods are exported.

Dêukarî—[Skt. *dêva-kârya*] (*dêvkarî*)—a house shrine or oratory containing the family idol. East districts.

Dêuṛhî—see ḍêoṛhî.

Dêv— } [Skt. *dêva*]—one of the local gods or
Dêva— } ghosts (dîh).

Dêval— } mounds; rising ground (ḍhîhâ).
Dêvalâ— }

Dêvar—[Skt. *dêvara, dêvaraka,* rt. *dêva* = divine]—the husband's younger brother spoken of in relation to his sister-in-law.

Dêvarânî—[*dêvar*] (*daurânî, divrânî*)—the wife of the husband's younger brother: contrasted with *jêṭhânî* = the wife of the elder brother.

Dêvatâ—see dêotâ.

Dêvhâr—see dêohâr.

Dêvsayanî— } see dêosonî.
Dêvsonî— }

Dêvuṭhnî—see dêoṭhân.

Ḍhâb—[P conn. with *ḍhâṅpnâ* = to press]—(1) low marshy land in the Nepâlese Tarâî. Gorakhpur; (2) well-tilled land. Azamgarh.

Ḍhabkâ— } [P *dhâṅpnâ* = to press]—ropes fas-
Ḍhabkî— } tened to the end of a crusher in the sugarcane mill. Upper Duâb (kolhû).

Dhabla—*lit.* heavy (*dhabbal*); a woman's loose petticoat.

Ḍhabuâ—[P *ḍhâṅpnâ* = to cover]—the shed over the field watchman's platform. Bundelkhand (machân).

Ḍhâḍâ— }
Ḍhaḍḍî— } low ground. Rohilkhand.
Ḍhâḍî— }

Ḍhaḍhâ—sandy hillocks formed in fields by the action of the wind. Central Duâb (dhus).

Ḍhâdîband—[cf. *ḍhâṭâ*]—a piece of cloth worn under the chin and over the head. Oudh.

Dhâê—[Skt. *dhâtrî*] (*dhâî, dhâvaṛî*)—a wet-nurse.

Ḍhâê—a high bank or slope, such as that over a river (kârâṛâ).

Dhagarin—a woman of the Dhângar caste (a caste of labourers) who is usually employed to cut the umbilical cord at the birth of a child. East districts.

Dhagnâ—(*askêl, daunâ, laumnî, launâ*)—a hobble connecting one hind leg and one fore leg of an animal. Rohilkhand—cf. galgâḍâ.

Ḍhâgulâ—a boy's anklet. Kumaun.

Ḍhâhâ—a high bluff of land (ḍâṅḍ).

Dhâî—see dhâê

Dhâî—soaked pulse (dhôî).

Ḍhâî—[*ardha-tritîya*]—two and a half (*aṛhâî*) *ḍhâî sêr, ḍhaiyâ* = *aṛhaiyâ*—2½ *sêr* weight.

Dhajâ—[Skt. *dhvaja*]—(1) a pole with a rude flag erected near some place of worship to mark the fulfilment of a vow; (2) the standard put up on the last day of Asâṛh to test the direction of the wind with a view to foretell the character of the season (paunparichhâ).

Ḍhâk—the tree (*Butea frondosa*) called in some places *palâs*, whence the name of the battlefield of Plassey.

Jo tû chor churaṅgâ hai,
Baniyâ têrâ bandah hai.
Jo tû ḍhâk ḍhakolâ hâi,
Baniyâ javân anêrâ hai.

[The cowardly Baniyâ passing through the jungle at night, and seeing something (he knows not what) in the dark, says—"If you are a thief, then the Baniyâ is your humble servant. But if you are only a *ḍhâk* tree, then the Baniyâ is a desperate fellow to fight!"]

Ḍhâk—the open crest of a hill. Hill districts.

Ḍhâkâ—[*ḍhâk*] (*ḍhaṅkulâ, ḍhâkiyânâ, ḍhakiyânâ*)—a grove of *ḍhâk* trees.

Ḍhâkâ—(*ḍhâkî*)—a large open basket.

Ḍhâkâ pâṭan—[*Dacca*—Eng. *pattern*]—an English machine-made cloth made in imitation of Dacca muslin.

Ḍhâkî—see ḍhâkâ.

Ḍhâkiyânâ— } see ḍhâkâ.
Ḍhakiyânâ— }

Ḍhakkan— } [*dhâṅknâ, ḍhâṅpnâ* = to cover]
Ḍhakân— } (*jhâpnâ, kapnî*)—a cover for a
Ḍhaknî— } vessel, granary, etc.

Ḍhakurî—[*ḍhêṅklî*]—the lever used in raising water (ḍhêṅklî).

Ḍhâl— } [*ḍhâlnâ* = to pour out]—a slope in
Ḍhâlâ— } ground.

Dhalâ—[*dahalnâ* = to shake] (*dahal, gâṛ*)—the excavation made for sinking a well.

Ḍhalâ— } [*ḍhâlnâ* = to melt] (*ḍhâluâ*)—cast-
Ḍhâlâ— } metal.

Ḍhâlâ—[P Skt. *ḍhâla* = a shield]—the mat in the bottom of a cart. East districts (gâṛî).

Dhâlâ—[Skt. *dhâra* = a stream]—a contribution among the co-sharers in a village to pay the village expenses (*gâṅv kharch*). In Rohilkhand it means "extra cesses levied by landlords in the case of grain-rents: originally an extra payment levied on a crop which turned out better than the estimate: subsequently converted into a variable demand applied to raise the rent as high as the tenant can afford to pay." (Moradâbâd Settlement Report, p. 127.)

Ḍhâluâ—see ḍhalâ.

Dhalvân—[*dhâlnâ* = to melt]—a slope in land (ḍhâl).

Dhamak—(*lit.* a bang or thump)—low-lying ground; Kahâr's slang.

Dhamâkâ—[*dhamak*]—the leather guard of the body of the ox-cart: so called because it receives blows from obstacles (bahlî).

Dhamâkû—[corr. of *tambâkû*]—tobacco. Hill districts.

Dhammâl—[Skt. *dharma-âla* = place of good works]—a village festival in the western districts—see dammadâr.

Dhan—[Skt. *dhana*]—(1) wealth, especially in cattle; (2) a herd of cows (nâr); (3) a wife. Râjpûtâna.

Dhan—[Skt. *dhana*]—the sign of the archer, Sagittarius; the entrance of the sun into that constellation (saṅkrânt).

Dhankâ sûraj hoê tab Mûl âdik naurachh
Mêgh sahit jo joiyê to barkhâ partachh.

[If the sun be in the sign of Dhan and one of the five asterisms following with Mûl appear, and there be clouds, then rain is certain.]

Dhân—[Skt. *dhânya* = grain in general] (*sêkûrî*)—the rice plant (*Oryza sativum*). The varieties are very numerous. *Dhân aur chhatriyoṅ kâ êkhî ḥisâb* = there are many kinds of rice as of Râjpûts. When unhusked the grain is *ḍhân;*

when husked, *châval, châṅval, chaur, châur;* boiled plain, *bhât, khushkâ;* boiled with pulse, etc., *khichṛî.* The straw is *porâ, poarâ, pairâ, payâr, payâl, puâl, liruâ.* Rice-bran is *kan;* the small broken pieces, *kinkhî, kinkî, kankî. Jarai, jarei,* is to the east rice steeped till it sprouts before sowing. Some of the various sowings are: (*a*) *kuârî*—sown with the first fall of rain, and cut in Kuâr (September-October). This is in the Benares division and East Oudh *bhadai, bhadêlî* (because cut in the month of Bhâdon (August-September)); in Allahabad, *chhiṭvâ, rasautâ;* in Rohilkhund, *gajâ* (so called from *gâj* = muddy scum, because the field is filled with water and then ploughed up): (*b*) *Jêṭhî*—sown in April and cut in Jêṭh (May-June); this is *bhijuâ* in Rohilkhand: (*c*) *Sâvanî*—cut in Sâvan (July-August); also called *sâṭhî, saṭhiyâ,* as it ripens in 60 (*sâṭh*) days; this is in Rohilkhand *kunḍêr*: (*d*) the winter crop of transplanted rice—in the east districts *jaṛhan, Aghanî,* so called because it is cut in the month of Aghan (November-December). This is to the west *laiâ, bêṛh;* in Allahabad *lâvak, lain.* For other varieties of rice see **boro, chanau, pasahî.** For the sowings in the hills see **chaitrû, haltyû, kiyârî.** For the modes of sowing see **pavêṛâ, laiâ;** for withered plants, **muâr;** for the stage at which the ears form, **aṅḍrâ;** for land that has been under rice, **dhankar;** for a field under preparation for rice, **dhanhâ khêt;** fresh land ploughed up for rice, **kurhil;** the preparation of the field, **gillî;** a nursery for rice plants, **biyâṛ;** to transplant rice, **ropnâ;** the bundle of seedlings put into each hole, **pûṅjâ.**

Dhanaiya—[Skt. *dhanus* = a bow]—a cotton-carder's bow (**dhuniyâ**).

Dhanânâ—[Skt. *dhana* = wealth]—to put a cow to the bull. West districts (**bahânâ**).

Dhanâû—[*dhân*]—rice-land. Azamgarh (**dhankar**).

Dhanauriyâ—[? *dhana* = wealth]—a smelter of ore. Kumaun.

Dhanbâṅs—[Skt. *dhana* = wealthy; powerful]—a strong kind of bamboo used for making clubs (**laṭh**).

Dhanbiyâs—[*dhân* = rice; *biyâ* = seed]—a field under preparation for rice (**dhanhâ khêt**).

Ḍhâṅch— / Ḍhâṅchâ— a frame for anything.

Ḍhâṅdâ—old; worn out—of cattle. West districts (**ḍâṅgar**).

Ḍhaṅdhoi— / Ḍhaṅḍivî— the scum from the boiling pans in a sugar factory (**mail**).

Ḍhâṅg—[cf. *ḍâṅg*]—a bluff or headland (**ḍâṅḍ**).

Dhanhâ khêt—[*dhân* = rice]—(*biyâs, dhanbiyâs*)—a field under preparation for rice. North Oudh.

Dhanishṭhâ—[Skt. *dhana* = wealth; *lit.* very rich]—the 23rd lunar asterism [**nakshatra**].

Dhaniyâ—[Skt. *dhânya*]—coriander (*Coriandrum sativum*) used as a spice. The dried ripe fruit and the volatile oil are both used in medicine as a stimulant in colic and the like.

Damṛi kâ dhaniyâ Shâhzâdpur ki hâṭ.

[She has only a farthing's worth of coriander and goes to Shâhzâdpur fair, where she has a dip in the Ganges as well: killing two birds with one stone.]

Dhaniyâ—[Skt. *dhana* = wealth]—a wife (**jorû**).

Dhankalî—[Skt. *dhanus* = a bow]—a cotton-carder's bow. Central Duâb (**dhuniyâ**).

Dhankalo—[*dhankalî*]—a churn. Kumaun.

Dhankar— / Dhankarâ— / Dhankêr— / Dhânkêrî— [*dhân* = rice]—(1) (*dhanâû, ghoṭî, kiyâri*) a field which has been cultivated with rice; (2) a crop of sugar-cane sown after rice; (3) a clay soil found in low ground, suitable for rice.

Ḍhâṅkar— / Ḍhaṅkhar— [another form of *jhâṅkar* (qv.)]—thorny brushwood. Duâb (**jhâṛî**).

Dhankiriyâ— / Dhankiryâ— / Dhankriya— [*kriyâ* = doing]—an oath taken on the cow; a term used by Ahîrs and Gadariyas.

Dhankuduâ— / Dhankudvâ— [*dhân, kodo*]—rice and the *kodo* (qv.) millet sown together. North Oudh.

Ḍhaṅkulâ—[*ḍhâk*]—a grove of *ḍhâk* trees (*Butea frondosa*) (**ḍhâkâ**).

Ḍhâṅp— / Ḍhâṅpâ— [*ḍhâṅpnâ, ḍhâṅknâ* = to cover]—a screen or hurdle used instead of a door. West districts (**châṅchar**).

Dhâṅs—(*khâṅsî*)—coughing in animals.

Dhâṅs—[*dhasnâ* = to enter into; pierce]—wedges fastening the legs of a bed, etc. (**chârpâî**).

Dhâṅs—[see **dhuâṅs**] (**dhuâṅs**)—flour made of the *urad* pulse (**urad**).

Ḍhâṅt—the second husband of a widow under the *karâo* (qv.) system. Kumaun.

Ḍhâṅtî—a concubine: a woman married under the *karâo* (qv.) system. Kumaun.

Dhanuhâ— / Dhanuhî— [Skt. *dhanus* = a bow]—the cotton-carder's bow (**dhuniyâ**).

Dhanuk—[Skt. *dhanus*]—(1) the rainbow (**dhanus**); (2) the finest kind of lace (**goṭâ**); (3) a kind of parti-coloured female dress.

Dhanus— / Dhanush— [Skt. *dhanus*]—(1) a bow; (2) the cotton-carder's bow (**dhuniyâ**); (3) the rainbow.

Ravi ûgtê Bhâdvân amâvas Ravivâr,
Dhanush ûṭatê pashchim hosi hâhâ kâr.

[If at sunrise on a Sunday on the last day of the dark half of Bhâdoṅ a rainbow appear in the west, there will be wailing—a sign of a bad season.]

Dhâp—[Skt. *dhâv* = to run]—(1) (*dhapiyâ, dhapariyâ*) a measure of distance — half a *kos* — East districts: in other places it means a yard — 3 *dhâp* = 1 *laṭṭhâ:* (2) the length of a field: opposed to *kar* = the breadth—East districts; (3) a large expanse of low ground; (4) a long strip of embroidered silk, about 1¼ yards long. Benares.

Dhap—(*dhaplâ, dhaplî*)—a drum.

Dhapâî—[corr. of *âdhpâ*]—one eighth of a *sêr* weight.

Ḍhaparî—[*ḍhâṅpnâ* = to cover]—a cover; the cover of the bangle-maker's furnace (**chûṛîhâr**).

Dhapariyâ— / Dhapiyâ— see **dhâp** (1).

Dhaplâ— / Dhaplî— a drum. *Apnî apnî dhaplî apnâ apnâ râg* = a tune for every drum.

Ḍhapnâ— / Ḍhapnî— [*ḍhâṅpnâ* = to cover]—a cover the cover of the bangle-maker' furnace (**chûṛîhâr.**)

Ḍhâr—[cf. *ḍhêr*]—a pile of grain and chaff after threshing and before winnowing (sillî).

Dhâr— } [Skt. *dhâra*]—(1) the stream or flow
Dhâṛâ— } of a river; (2) the sharp edge of a knife, etc.; (3) the bamboo framework in a sugar refinery—East districts (khaṅḍsâl); (4) (*mûsal dhâr, mûsal dhârâ, muslâ dhâr, muslâ dhârâ*) a heavy shower of rain; (5) the stream of milk from the teat of an animal: *dhâr lênâ* is a phrase used of milking a cow into the hollow of the hand and then drinking the milk, which taken in this way is considered particularly nourishing; (6) a hollow tree inserted in the mouths of the shallow wells in the Tarâî to prevent them from falling in—Rohilkhand; (7) the ceremonial line marked round the grain-heap on the threshing-floor to prevent theft and keep off the evil eye: it is marked out with cowdung or flour by the master of the field in profound silence—see khalihân; (8) a line of milk and liquor drawn round a village as a means of keeping off cholera and other epidemics; (9) offerings of milk, etc., poured on the ground to propitiate the local ghosts or godlings.

Dhârâ— } [Skt. *dhaṭa* = a balance or ? rt. *dhri*
Dhâṛâ— } = holding]—(1) a counterpoise in a
Dharâ— } balance (pasaṅg); (2) a weight of
Dhaṛâ— } 5 *sêr* (man).

Dhârâ—[see dhâr]—mildew in wheat. East districts.

Dharainî—see dharan.

Dharak — } [*ḍhalaknâ, ḍhalnâ* = to flow, run,
Ḍharakâ— } melt]—(1) a piece of wood tied to the necks of vicious or runaway cattle—East districts (ḍaiṅgnâ); (2) a drenching-iron for giving medicine to cattle—East districts (nâlî); (3) a disease in cattle in which tears are constantly dropping from their eyes—East districts (âṅsû dhâr).

Dharan — } [*dharnâ* = to place]—(*dharainî,*
Dharanâ— } *dharnî*)—a thick beam, such as is put across a well, etc.

Dharâonâ— } [prob. *dharânâ* = to be seized, not
Dharaunâ— } Skt. *druh* = to hurt as Fallon]—
Dharauvâ— } (1) an irregular form of widow-
Dharâvnâ— } marriage prevailing among the lower-caste Hindûs—see karâo; (2) a woman so married.

Dhârbâchh—[*dhâr* = stream, *bâchh* = distribution]—the distribution of the village revenue over the sharers according to their shares. West districts (bâchh).

Dhârdharnâ—[*dhâr* = the stream of grain as it falls from the sieve]—to winnow grain by pouring it out against the wind. West districts (usânâ).

Dharêlî—[*dharaunâ*]—the second husband of a widow married under the irregular *karâo* (qv.) form.

Dhaṛî—[Skt. *dhaṭa* = a balance, or *dhṛi* = to hold]—a weight of 5 *sêr* (man).

Dharî—[*dharânâ* = to be seized] (*ḍhâṅtî, dharûk, ḍhêṅmanî, gharkailî, karauliyâ, karaut, madkhulâ, oṛharî, rakhêlî, rakhnî, suraitin, urharî*)—a woman married a second time under the irregular *karâo* (qv.) form; a concubine. West districts.

Binâ hîṅg kê sâg buro: jâ tê dâl bhalî;
Dharî khasam ḍhâl buro; jâ te râṅṛ bhalî.

[Pottage tastes bad without assafœtida; plain pulse is better than it: so the state of a widow married a second time is evil: better were it to remain in widowhood.]

Dharîchâ—[*dharî*]—the second husband of a woman married by the irregular *karâo* (qv.) form.

Dhaṛiyâ—[*dhaṛ* = the trunk of the body]—a small waistcloth worn by little boys. East districts (bhagai).

Dhâr kâṛhnâ—[*dhâr* = the stream of milk from the teat]—to milk a cow. East districts (dohnâ).

Ḍhalkauâ—[*ḍhalkânâ* = to cause to melt]—a heavy bangle worn by women.

Dharkî—[? *ḍhalaknâ* = to roll]—the weaver's shuttle (kargah).

Dhâr lênâ— } [*dhâr* = the stream of milk
Dhâr nikâlnâ— } from the teat]—to milk a cow, etc. (dohnâ). For the special meaning of dhâr lenâ see dhâr.

Ḍharkhâ—
Ḍharkhî—
Ḍharlâ—
Ḍharlî—
} [Platts, *ḍar* = fear, but ?]—a field scarecrow (dhokhâ).

Dharm—[Skt. *dharma*]—honour; an oath (halaf).

Dharnâ—[*dharnâ* = to place]—the practice of sitting obstinately at a debtor's door to enforce payment of a debt.

Dhaṛo—[Skt. *dhaṭa*]—a large pair of scales. Kumaun (tarâzû).

Ḍharrâ—a pathway; a footpath (pagḍaṅḍî, râstâ).

Dhartî—[Skt. *dharitri*]—(*miṭṭî*)—soil; land; a holding of land.

Jâkî dhan dhartî laî, tâhi na lîjiyê saṅg:
Jo saṅg rakhêhi banê, to kari râkh apaṅg:
To kari râkh apaṅg: phêr pharkê so na kîjiyê;
Kapat rûp batrâyâ; tâhi ko man har lîjiyê.
Kahi Girdhar Kavirâê—Khutak jaihai nahîṅ tâkî,
Koti dilâsâ dêû, lai dhan dhartî jâkî.

[If you have taken a man's wealth or his land, never keep him with you; or, if you have to keep him with you, cripple him, so as to render him quite unable to oppose you. Conceal from him your real feelings and try to gain his affection. Says Girdhar, prince of poets—"He whose wealth and land we have taken, never forgets the injury we have done him."]

Dhartî mâ— } the earth goddess. "The pious
Dhartî mâtâ— } man does obeisance to and invokes her as he rises from his bed in the morning; and even the indifferent follows his example when he begins to plough or sow. When a cow or buffalo is first bought, or when she first gives milk after calving, the first five streams of milk are allowed to fall on the ground in honour of the deity, and at every time of milking the first stream is so treated. So when medicine is taken, a little is sprinkled in her honour." (Ibbetson, *Panjâb Ethnography*, p. 114.)

Ḍharuâ—[*ḍhalnâ* = to melt]—the vessel into which the molten metal is poured by a silversmith (sunâr).

Ḍharuâṅ—[*ḍharuâ*]—jewellery made in a mould: as opposed to *piṭuâṅ* = that which is beaten out (**zêvar**).

Dharûk—see **dharî**.

Dharvâî—[Skt. *dhaṭa* = a balance]—a weighman (**taulâ**).

Ḍharâvâ—[see *ḍharkhâ*] — a field scarecrow (**dhokhâ**).

Dhârdhûrâ—[*dhâr* = stream; *dhûrâ* = boundary]—(*machhâ siyo*)—the rule by which the course of the deep stream of a river is regarded as the boundary in cases of alluvion or diluvion.

Dhâs—[? *dhasnâ* = to sink into]—the scraper used for removing hair from hides (**khurpî**).

Dhasal—[*dhâs*]—the process of grinding up various condiments in cooking (**masalnâ**).

Dhasan— } [*dhâs*]—a quagmire; muddy ground
Dhasâo— } (**bhâs**).

Ḍhâtâ—[conn. by some with *ḍârhî* = the beard: by Platts with Skt. *dhṛiti* = holding, rt. *dhṛi*] —(1) (*ḍhâdîband*) a piece of cloth wound over the head and under the chin, worn to keep dust out of the whiskers, and the cold out of the mouth, which is dreaded by natives in the morning: there are three ways of wearing the cloth —*ḍhâṭâ*, round the chin—*muṅḍâsâ*, to protect the crown of the head—*murêṭhâ*, with a twist; (2) (*ḍhâṭî, ḍhaṭiyârî*) a piece of wood tied to the mouths of oxen to prevent them from eating at work.

Ḍhâṭî— } see **ḍhâṭâ** (2).
Ḍhaṭiyârî— }

Dhaukanî—[*dhauṅknâ*; Skt. *dhama* = to blow] —the blacksmith's bellows (**lohâr**).

Dhaul— } [Skt. *dhavala*] — (*dhaur, dhaurâ,*
Dhaulâ— } *ujjar, ujrâ*) white—of animals, etc.; of a variety of sugar-cane (**îkh**).

Dhaun— } [*âdhâman*]—a weight of 20 *sêr*;
Dhaunbhar— } half a maund (**adhaun**).

Dhauṅkâ—[*dhauṅknâ* = to blow; Skt. *dhama*] —the hot dry west wind in summer. East districts (**lû**).

Dhauṅkî— } [*dhauṅkâ*]—the bellows used by a
Dhauṅknî— } blacksmith, etc.

Ḍhauṅṭâ—[? Skt. *andha* = blind]—blinkers for cattle. Upper Duâb (**aṅdhiyâ**).

Dhaur— } see **dhaul**.
Dhaurâ— }

Dhâvarî—[Skt. *dhâtrî*]—a wet-nurse (**dhâê**).

Ḍhêbrî—[*ḍhibrî*]—the nut of a screw.

Ḍhêbuâ—a pice. East districts.

Ḍhêkîvâl—a sheet made of 1½ breadths of cloth sewn together in a particular way (**ḍêṛhpaṭṭâ**).

Ḍhêkolî—[*ḍhêṅklî*]—the lever used in raising water (**ḍhêṅklî**).

Ḍhêksab—[*jibhiâib, jibhâlêb*]—to be getting ripe—of crops. East districts.

Dhêl— } [cf. *ḍhêr*]—(*chîpar, chîpar, chîpî, chip-*
Ḍhêlâ— } *pâ, ḍalâ, ḍhîmâ, gaddâ, loṭnâ*)—a clod; a sod of turf.

Dhêlâ—[corr. of *adhêlâ*; *âdhâ* = half]—half a pice = 4 *damrî* = 2 *chhadâm* (**adhêlâ**).

Dhêlâphor— } [*ḍhêlâ—phoṛnâ* = to break]—a
Ḍhêlâyâ— } wooden roller used for crushing clodded clayey soil. The *maiṛâ* (qv.) is used in sandy (*bhûṛ*) land for the same purpose. Upper Duâb.

Dhêlchâ— } half a pice (**adhêlâ, dhêlâ**).
Dhêliyâ— }

Ḍhêliyâ—[*ḍhêlâ*]—a small clod; the missile discharged from a sling (**gophanâ**).

Ḍhêlmâṅs— } [acc. to Platts, *ḍhêlâ-prâsa*, Skt.
Ḍhêlmâs— } = casting]—a sling, such as is used by field watchmen for scaring birds. East districts (**gophanâ**).

Dhêluvâ— } half a pice: see **dhêlâ**.
Dhêlvâ— }

Ḍhêlvâṅs.

Ḍhêlvâṅs— }
Ḍhêlvâṅsâ— } a sling: see **ḍhêlmâṅs**.
Ḍhêlvâṅsî— }

Ḍhên—[Skt. *dhênu*; rt. *dhê* = to suck]—a cow in milk for six months after calving; after six months she is *bâkhrî*: see **bakên**.

Ḍhêṅḍ— }
Ḍhêṅḍâ— }
Ḍhêṅḍî— } (1) a large belly;
Ḍhêṅḍr— } pregnancy:
Ḍhêṅḍra— } *ḍhêṅḍâphûl*
Ḍhêṅḍrî— } *nâ* = to be big with child.

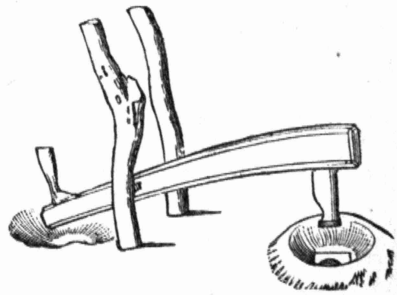
Bâo na batâs têrâ âṅchal kyûṅkar ḍolâ;
Pût na bhatâr têrâ ḍhêṅḍâ kyûṅkar phûlâ.

[No wind nor breeze—then why is your sheet shaking? No son or husband, and why are you big with child?]

(2) the capsule—of gram, opium, cotton, etc.

Ḍhêṅgur—[cf. *ḍhêṅgâ* = a stick]—a wood tied round the neck of vicious or runaway cattle. Bundelkhand (**ḍaiṅgṅâ**).

Dhêṅk — } (*ḍhêkulî, ḍhêṅkî, ḍhêṅklî, ḍhêṅkul*)
Ḍhêṅkâ— } —the pedal used for husking grain, crushing bricks, etc. These terms are also applied to the main beam itself. The supports of the beam are *khamb, khambâ, khambh, khambhâ, khûṅṭâ, thambh, thambhâ*. The peg in the beam which crushes the grain, etc., is *mûsal, muslâ, muslî, mûsar, musrâ, musrî*. The hollow bed in which the grain, etc., is crushed is, when large, *ukhal*; when small, *ukhlî, okhli, kuṅḍî*, to the east, *kâṅṛî*. The hand-rail by which the workers support themselves is *oṭganî*. The axle on which the beam moves is to the east *gullî, akhaut, akhautâ*; to the west *kîl, killâ, killî*. The place where the workmen stand is to the east *paudar*.



Ḍhêṅkâ.

Ḍhêṅkhar—(*ḍhîṅkhar*)—a bundle of thorns used as a harrow or for beating out grain on the threshing-floor (phalsâ).

Ḍhêṅkî—see ḍhêṅk.

Ḍhêṅklî— } (*ḍhakurî, ḍhêkolî, ḍhiklî, ḍhuklî*)—
Ḍhêṅkul— } the lever used in raising water.
Ḍhêṅkulî— } It is exactly on the same principles as the Egyptian *shâdoof*, of which see an account and an illustration in Lane's *Modern Egypt*, II, 25. The earthen pots used with the lift are to the west *karvâlâ, karvârâ, tiṅḍar, ṭhiliyâ;* to the east *kûṅṛ, kûṅṛâ, kûṅṛî;* in Rohilkhand, *maṭkâ*. The iron bucket similarly used is *ḍol, ḍolchî*. The stick placed across the neck of the bucket to which the rope is fastened is in the Duâb *kiliyâ;* to the east, *muṭṭhar, makṛî, ḍaṅḍâ*. The rope which fastens this is to the west *gûṛiyâ;* to the east, *gûrhan*. The beam of the left is usually *ḍhêṅklî;* in the Upper Duâb, *kohaṛ;* to the east, *ḍhêṅkul, chhîp, ballâ*. The thinner piece spliced to the end of this is *agâṛ, agâṛî, ḍhokâ*. The weight at the end of the lever is *jâṅt, jâṅtâ, châk, chakkâ, thûâ, thambâ, dabkan, ladâo;* in Bundelkhand, *bhâran;* to the east, *lâd, lâdâ, lâdî, lêd, lêdâ, lêdî*. The post or fulcrum is to the east *khamb, khambh, kham-, bhâ, thamb, thambâ;* to the west, *fîlpâyâ thûnî, kham*. The fork on it is to the east *kannâ*. The cross axle is to the west *parêtâ;* to the east, *gullâ, killî*.

Ḍhêṅmanî—a concubine. East districts (dharî).

Ḍhêṅṛ — } see ḍheṅḍâ : *ḍhêṅṛî* is also used for
Ḍhêṅṛâ— } a capsule-shaped hanging ear or-
Ḍhêṅṛî — } nament worn by women.

Ḍhêotâ—[Skt. *dauhitri;* Hind. *dhî* = a daughter; rt. *duh* = to milk ; the milkmaid of the family] —(*doḥṭâ, nâtâ, navâsâ*)—a grandson ; a daughter's son.

Ḍhêotî—[*dhêotâ*]—(*dhêvatî, natnî, navâsî*)—a grand-daughter ; a daughter's daughter.

Ḍhêr—(1)—(*ḍhiriyâ*)—a pile of anything : used specially of the grain and chaff piled ready for winnowing. *Ḍhêr ho jânâ* = of buildings—to become a heap of ruins; (2) (*ḍhêrî*) a minute subdivision of a village.

Ḍhêrâ—(1)—a stand on which one water-pot (*ghaṛâ*) is placed over another to act as a filter—Rohilkhand (paiṅḍâ) ; (2) a machine for twisting rope (aiṅṭhâ) ; (3) an instrument for twisting thread (gaḍariyâ) ; (4) a piece of wood to keep the mouth of the irrigation bucket open—Bundelkhand (charas).

Ḍhêrî—[*ḍhêr*]—(1) a minute subdivision in a village (ḍhêr) ; (2) a sharer in a coparcenary village—Upper Duâb ; (3) a pile of grain. *Jau kî ḍhêri gadhâ rakhvâlâ* = a pile of oats and a donkey to guard it. *Quis custodiet ipsos custodes.*

Ḍhêvatâ—see dhêotâ.

Ḍhêvatî—see dhêotî.

Ḍhî— } [see *dhêotâ*]—a daughter. East dis-
Ḍhiarî— } tricts (bêṭî).

Ḍhiaurî—[*dih, deh* = a village]—rent or cesses levied on artisans or traders resident in a village (abvâb).

Ḍhibrî—the nut of a screw (ḍhêbrî).

Ḍhibuâ—a pice. East districts See rupayâ.

Ḍhîh— } (*dêval, dêvalâ, ḍihâ, rurlyâ, ṭêkar,*
Ḍhîhâ— } *ṭîbâ, ṭîlâ*)—a mound; eminence; high bank over a river.

Ḍhiklî—see ḍhêṅklî.

Ḍhiliyâ—[corr. of *adhêlâ*]—half a pice.

Ḍhîlmâṅs—
Ḍhîlmâṅsâ—
Ḍhilmâṅsî—
Ḍhîlmâsâ—
Ḍhilmâsî—
Ḍhîlvâsâ—
Ḍhîlvâsî—
} [*ḍhêlmâṅs*]—the sling used in field watching. East districts (gophanâ).

Ḍhîm— } [Platts, Skt. *stamba* = a lump]—a
Ḍhîmâ— } clod (ḍhêlâ).

Ḍhinalî—[? *dhan* (qv.)]—cattle. Kumaun.

Ḍhiṅḍrâ—[*ḍhêṅdâ*]—a capsule of opium, cotton, etc.

Ḍhîṅkhar—a bundle of thorns used as a harrow or for beating out grain on the threshing-floor (phalsâ).

Ḍhîṅrhâ—see ḍhiṅḍrâ.

Ḍhiriyâ—see ḍhêrî.

Ḍhiyâ—a system of squatting cultivation in Bundelkhand : see dâhiyâ.

Ḍhoâ—[*ḍhonâ* = to convey]—customary presents from tenants to their landlord.

Dhoan—[*dhonâ* = to wash]—the refuse opium collected from the washings of the pots in which it is stored (dhovan).

Dhobî—[*dhonâ* = to wash]—a washerman.

Dhobî bêṭâ chând sâ,
Sîṭhî aur patâkh.

[Fair as the moon is the washerman's son : he whistles away and smashes your clothes to rags.]

The washerman's plank is *pâṭ, pâṭâ, paṭâ, paṭrâ;* the smoothing-iron, *istarî;* the mallet, *mûṅgar, mûṅgrâ, mogra, muṅgarî, mûṅgrî, mauṅgar;* his clothes line, *tanâo, tanâv;* a washing of clothes, *jugân :* to beat the clothes on the plank is in the east *upichhab, upachhab, pachhârab* ; and to the west, *pachhârnâ, pachhâṛnâ, phîṅchnâ, pachhâṅṭnâ, chhâṅṭnâ;* starch, *kalaf, kalap;* alcaline earth used for washing, *sûndhî, rêh, rêhâ;* soap, *sâbun :* a lot of women's clothes sent to the wash are to the east *chhâṛan;* to calendar clothes is *kundî karna*. The washerman's wife is *dhobin, dhobinî, dhoban.*

Têliṅ sê kâ dhoban ghâṭ ?
Vâ kâ mugrâ, vâ kî lâṭh.

[How is the Dhobi's wife lower than the Teli's ? She has a mallet to match the other's pounder].

Dhobilaut—[*dhôbî*]—clothes to wear while the others are at the wash : opposed to *pahiraur* (qv.). East districts.

Dhoh—(*dhuh*)—elevated land between ravines. Central Duâb.

Dhoî—[*dhonâ* = to wash]—(1) the refuse opium washed from the pots in which it is stored ; (2) (*dhâî, dhûî*) pulse the husk of which has been removed by washing.

Dhok—[*dhoknâ* = to bend]—(*jhok, jhuknâ*)—a false pair of scales (tarâzû).

Dhokâ—a measure—five handsful of cut crops—Duâb (bojh).

Ḍhokâ—(1) a thin piece of wood spliced to the end of the irrigation lever (agâṛ, ḍhêṅklî) ; (2)

blinkers for oxen working in a sugar-cane or oil-mill; (3) the apparatus for lifting out the crusher in order to clean the sugar-cane mill (kolhû).

Ḍhokanâ— } [? *ḍhûknâ, ḍhuknâ* = to push]—a
Ḍhokanî— } wooden poker (kotvâl).

Dhokar—cross-bars behind the driver's seat in a cart. Bundelkhand (gâṛî).

Dhokh— } [*lit.* deception ? Skt. *dhûrta, dhûr-*
Dhokhâ— } *takâ* = crafty]—(1) (*bajhukâ, bijhjâh, bhêsaurâ, bijûkâ, ḍarâonâ, ḍharâvâ, ḍharkhâ, ḍharlâ, ḍhûhâ, goṛâ, kûrâ, mahâpars, ṭaina, ṭâṅvaṅ, ujkâ, ujpo, ûṛh*)—a field scarecrow: when fixed in a tree and rattled by pulling a string it is generally *khaṭkâ, khaṭkhaṭâ, khaṛkhaṛâ;* in the eastern districts *phaṭkâ, phaṭkî;* the black earthen pot put up in a field to scare away birds and keep off the evil eye is to the west *ṭoṭkâ, ṭûṭkâ;* to the east *karikhâ, kalikhâ, karakhâ, kalakhâ, karkhai haṅḍiyâ* or *haṅṛiyâ* [*kâlakh, kârakh* = soot]; in Rohilkhand *sîâvaṛî;* (2) a dish of ground gram and spices flavoured to taste like meat.

Dhokrâ— } a sack or bag carried on a pack-
Dhokrî— } animal. East districts (khurjî).

Ḍholâ—[Platts, Skt. *sthûla ?*]—(1) a heap of earth, a boundary pillar; (2) a piece of wood tied round the neck of vicious or runaway cattle—East districts (ḍaiṅgnâ); (3) the frame on which an arch is turned (ḍâṭ).

Ḍholâ—(*ḍhorâ*)—a greenish caterpillar which attacks the leaves of *til* (*Sesamum orientale*). It is the worst enemy of the sugar-cane plant in the east districts. The name is also applied to an insect which attacks stored grain.

Ḍholî—[dimin. of *ḍholâ* (qv.); *lit.* a small pile; a bundle of 200 leaves of betel (pân).

Ḍholnâ—[cf. *ḍholâ*]—a piece of wood tied round the neck of vicious or runaway cattle. East districts (ḍaiṅgnâ).

Ḍholnâ—[*ḍhol* = a drum]—an amulet in the shape of a drum worn round the neck.

Dhoṅḍâ—(*baraṭ, baṭ, dhoṅḍî, dhaunî kharaṭh*)—a weed which grows in rice-fields and chokes the young plants. At its early stages it cannot be distinguished from the rice. Sir H. M. Elliot quotes—

Boê thê dhân, hogayâ dhoṅḍâ;
Ab kyâ khâegâ lauṅḍâ ?

[You sowed rice and weeds grew up. Now what will your children eat ?]

Ḍhoṅḍh—an insect which injures stored grain. East districts.

Dhoṅgâ—(*konchâ*)—a large cake of bread. East districts (roṭî).

Dhoṅḍî—see dhoṅḍâ.

Ḍhoṅṭâ—[corr. of *andhotî*]—blinkers for cattle. Duâb (andhiyâ).

Ḍhor—[Skt. *dhurya* = fit to be harnessed]—(*dhor ḍaṅgar*) cattle (mavêshî).

Kachhâ bachchâ hal chalârê,
To kaun bisârê ḍhor ?

[If calves could drag the plough, who would buy cattle ?].—*chamâroṅ* (*kavvoṅ*) *kê kosê ḍhor nahîṅ martê* = it takes a lot of cursing from a Chamâr (or crow) to make cattle die. Crows and Chamârs, of course, are interested in the death of cattle.

Ḍhor—[? Skt. *darvi, darbi*]—a spoon for taking the juice out of the boiler in a sugar factory (kolhvâr).

Ḍhorâ—a kind of caterpillar—see ḍholâ.

Ḍhorâ—a fee paid by tenants to the landlord in acknowledgment of his proprietary right. Kheri, Oudh.

Dhorahî—posts to support the pulley of a well. Lower Duâb (kûâṅ).

Dhorî—[Skt. *dhurya* = fit to be yoked]—the wheelers in a team of three oxen (gâṛî).

Dhosâ—sugar partially crystallised (guṛ).

Dhotî—[acc. to Platts, Skt. *adho-vastra* = clothing for the lower part of the body]—(*dhutiyâ, mardânî, pardanî, pardhanî*)—the loin-cloth worn tucked in under the legs and fastened at the waist. In Kumaun *jaul dhotî* is a large loin-cloth. *Pâlkâ* is a cloth often embroidered worn round the waist. The *laṅgoṭ, laṅgoṭâ, laṅgoṭî, potiyâ*, is a smaller cloth worn by wrestlers, mendicants, and ascetics. Similar to these are the *kopîn, kachhnî*. The *bhagai, bhagvâ, bishṭî, bisṭî*, is a very small cloth principally worn by boys. The *bisṭî* is even smaller than the *bhagvâ*, and is worn by the poorest boys. Similar to this is the *phaṛkhaṛâ* of the east districts. The *rumâlî, kâchh, kachhâ, kachhâr, kachhautî, laṅgar, âṛband*, and *jaṅghiyâ* as well as the *laṅgoṭ* are worn by wrestlers. *Phalaṅg, laṅg, pachhautâ, poṅchhiṭṭâ* is the tag end tucked in behind: the knot behind is *âṛband; phannâ* is the loose end hanging down in front; *murrî* the roll of the cloth over the waist. The *lûṅgî* or *tahmat* is the Muhammadan cloth which is usually coloured, not white or pinkish like that of Hindus. The *âṅchal, aṅchalâ, aṅchar, aṅchlâ, aṅchrâ, âṅṭ, âṅṭî*, or *suḍḍhâ* to the west; and to the east *phâṅṛ, phâṛ, ṭêṅṭ, ṭêṭ*, are the knots in the loin-cloth for holding valuables.

Dhotî janânî—see dhotî zanânî.

Dhotî pîlî—a yellow loin-cloth worn during the performance of sacred ceremonies, such as taking a solemn oath, etc. (halaf).

Dhotî zanânî—[Pers. *zan* = woman]—(*dhotî janânî*)—a woman's waist-cloth: smaller than the *sârî* (qv.) and worn by poor women. East districts.

Dhovan—[*dhonâ* = to wash]—(*dhoan*)—the refuse opium produced from the washing of the pots in which it is kept.

Dhuâṅs—[*lit.* smoky-coloured; *dhûâṅ* = smoke]—flour made of the *uṛad* pulse (dhâṅs, uṛad).

Dhudhukâ—[*dhûâṅ* = smoke]—the outlet for the smoke in a sugar-boiling house. East districts (kolhvâr).

Dhugdhugî— } [*lit.* palpitation; the hollow in
Dhugdhukî— } the lower part of the throat]—an amulet in which a mirror is usually fixed worn by women on the lower part of the throat.

Dhûh—elevated land between ravines—Central Duab (dhoh).

Ḍhûhâ— } [Platts Skt. *stûpa*]—(1) a boundary
Ḍhûhî— } mark (damchâ); (2) a field scarecrow (dhokhâ); (3) mud pillars to support the well gear. East districts (kûâṅ).

Dhûî—[*dhonâ* = to wash]—pulse of which the husk has been removed by washing

Ḍhuklî—[*ḍhêṅklî*]—the lever used in irrigation (ḍhêṅklî).

Dhûl—[Skt. *dhûli*]—dust (dhûr).

Dhulêhṅdî—(*dhûl*)—the day after the Holi fire is burnt on which Hindûs throw coloured dust about (Holî).

Dhûmalâ— **Dhûmarâ—** **Dhûmlâ—** **Dhûmrâ—** [Skt. *dhûmala* = smoke-coloured; *dhûma* = smoke]—dun-coloured—of cattle. Central Duâb.

Dhûn—the ore of metals. Kumaun.

Dhûn— **Dhûnâ—** [Skt. *dhûṇa*]—resin, especially that of the *sâl* tree (*Shorea robusta*).

Dhunâ—[Skt. *dhanus* = a bow]—a cotton-carder (dhuniyâ).

Dhunâr—[*dhûn*]—a gold-washer in the hills (niyâriyâ).

Ḍhuṅḍ—[*ḍhânâ* = to demolish]—a ruined house. Upper Duâb (khaṅḍar).

Dhuṅdhâlâ—[Skt. *dhûma—âlaya* = smoke-house]—the chimney in a sugar-boiling house (kolhvâr).

Ḍhûṅḍî—[cf. *ḍhêṅḍî*]—the pod of gram and similar plants.

Dhuṅdkâ—see dhuṅdhâlâ.

Dhuṅdkî— **Dhûṅdkî—** (*bhurkî, madlâ, naghaul*)—the smallest size of house granary, made of wattle and dab (bakhâr).

Dhuṅdlâ— **Dhûṅdvâ—** see dhuṅdhâlâ.

Dhunî— **Dhûnî—** [Skt. *dhûma* = smoke]—(1) the fire before which ascetics sit; (2) the fire kept burning in a room in which a woman is delivered: a species of mustard seed (*ispand*): mustard (*râi*) and similar things burnt in the room to keep the evil eye from the mother and child (pasaṅghî); (3) the burning of incense to keep off an evil spirit or the evil eye.

Dhuniyâ—[Skt. *dhanus* = a bow]—(*bêhnâ, dhunâ, punha*)—the cotton-carder. The caste has an evil reputation.

Bâp dhuniyâ, pût khuniyâ.

[The father a cotton-carder; the son a murderer.]

Mêrê lâlâ kê tîn yâr—
Dhunâ, julâhâ aur manhâr.

[My friend the Lâla has three friends—the cotton-carder, the weaver, and the bangle-maker—bad company.]

His bow is generally *dhanus, dhunkî, kamân*; to the east, *dhanuhâ, dhanuhî*; in the Central Duâb, *dhanaiyâ, dhankalî, kamthâ*; in the Upper Duâb, *pinnan*. Of this the flexible piece is *ḍaṅḍî*; the bridge over which the string is passed *mâṅg*; the string, *tânt, panach*; the broad piece of wood at the end, *parhâ*; the pegs for tightening the string, *kîl*. The piece of cloth which the carder holds in his hands while he twangs the string is *hâthâ, hathkar, hathkarâ, muṭṭhiyâ*. The mallet for twanging the bow is *dastâ, dastah, hatta*; the leather sounding-board on which the strings rebound, *puchhêṭ*; the instrument for teasing the cotton, *phaṭkâ*; the box for keeping the carded cotton, *kaṭhnî*; the balls of carded cotton, *piunî, pêonî, pauni, ponî, pûnî*; and in parts of Rohilkhand, *gâl, gâlh, gâlâ, gâlhâ*.

Dhunkî—[Skt. *dhanus*]—the cotton-carder's bow (dhuniyâ).

Dhunmuniyâ—a game played by women at the Kajari festival in Sâvan. East districts.

Dhûnsî—a kind of wild rice grown in tanks. The people in Azamgarh say that if a man announces beforehand his intention of cutting it, it will drop all its seed before his arrival.

Dhûp—[Skt. *dhûpâ*]—incense; the heat of the sun.

Dhupdân— **Dhûpdânî—** [*dhûp*]—the censer used in a Hindu temple, etc.

Dhûpkâl— **Dhûpkâlâ—** [*dhûp-kâl* = season]—the hot season (mausim).

Dhûr—[Skt. *dhûli*]—(1) (*dhûl*) dust. *Sûraj dhûr ḍâlnê sê chhip nahîṅ saktâ* = you cannot hide the sun by flinging dust at it; (2) the day after the Holî is burnt (Holî).

Dhûr—a *bisvânsî*—one four-hundredth part of a *bîghâ* (qv).

Dhur— **Dhûr—** **Dhûrâ—** **Dhurâ—** [Skt. *dhura* = a yoke]—(1) the part of the yoke which rests on the animal's shoulder; (2) (*dhurî*) the axle of a cart, etc.

Dhur— **Dhurâ—** [Skt. *dhruva* = fixed]—the boundary of a village (ḥadd).

Dhurahî— **Dhurai—** [Skt. *dhura* = a yoke]—posts to support the pulley of a well. Lower Duâb and east districts (gûriyâ).

Dhurâvan—[P *dhûl, dhûr* = dust]—the hoeing of sugar-cane. East districts (khurpiâî).

Dhurchhak—(1) (*dhurkaṭ*) rent collected in advance from tenants—Azamgarh; (2) a marriage rite peculiar to Agarvâlâ Baniyas, in which on the arrival of the bridegroom the bride's friends meet his party with presents. East districts.

Dhûrdahnî—the ploughing up of the millets when they are about a foot high. East districts (gûrab).

Dhurhaḍḍî—[*dhûl* = dust; *haḍḍî* = a bone]—part of the Holî ceremonies, when the ashes of the sacred fire are thrown about. East districts.

Dhurî— **Dhûrî—** [Skt. *dhura* = a yoke]—a cart axle (dhur).

Dhuriâb— **Dhuriânâ—** [P *dhûl* = dust]—to hoe sugar-cane for the first time. East districts.

Dhuriâvan—[*dhuriâb*]—the hoeing of sugar-cane. East districts (khurpiâî).

Dhuriyâ—[Skt. *dhurya* = fit to be harnessed]—the wheeler oxen when three are yoked in a team (gârî).

Dhuriyâ—[*dhûr* = dust]—dusty, unirrigated—of land (khâkî).

Dhuriyâ bâvag— **Dhuriyâ boan—** [*dhûr* = dust]—sowing rice on dry land before the rain falls. East districts.

Dhuriyânâ—[*dhûr* = dust]—(1) to winnow grain by pouring it from a sieve against the wind—East districts (usânâ); (2) to hoe sugar-cane for the first time—East districts (khurpiâî); (3) to cover plants with dust or ashes to prevent the attacks of insects.

Dhûrkaṭ— **Dhurkaṭ—** rent collected in advance from cultivators. East districts (dhurchhak).

Dhûrkhêl—[*dhûr* = dust; *khêl* = play]—the day after the Holî fire is burnt, when coloured dust is thrown (dulaiṅḍî).

Dhurkillî—[*dhur* = axle; *kîl* = nail]—the linch-pin of a cart. Rohilkhand and east districts (gâṛî).

Dhûrsâñjhâ—[*dhûr* = dust; *sâñjh* = evening]—evening, when the cattle raise the dust as they come home (shâm).

Dhuruhurî—[? *dhûr* = dust]—a pathway (pagḍaṅḍî).

Dhus— } (*dhussâ, dhussî*)—(1) (*dhaḍhâ, ghurî*
Dhûs— } *pûṭh*) sand-hills—East districts; (2) (*pûlaj*) land near sand-hills—East districts; (3) the embankment or glacis of a fort.

Dhus—(*dhussâ*)—a coarse kind of blanket.

Dhusarî—a woman; a wife—Kahâr's slang (jorû).

Dhusî—the chaff of the *maṅṛuâ* millet. Hill districts.

Dhussâ—[*dhus*]—an arid, sterile soil, consisting of a mixture of reddish sand with pure clay. Gorakhpur.

Dhussâ—a coarse blanket (dhus).

Dhussâ—sand-hills; sandy ground (dhus).

Dîaṭ—[Skt. *dîpa-pâtra*]—a lamp-stand (dîvaṭ).

Ḍibbâ—[cf. *ṭibbâ*]—a high spot of land; an eminence.

Ḍibbâ—a large box.

Ḍibbî—(*ḍibî*)—a small box.

Ḍibbhâ—
Ḍibbhî—
Ḍîbhâ— } young sprouting crops.
Ḍibhî—

Ḍibî— } see ḍibbî.
Ḍibiyâ—

Ḍîdî—a husband's elder sister; the younger sister is *nand, nanad* (jîjî).

Ḍigammar—a high, ill-shaped house. East districts (ghar).

Ḍîh—[? corr. of *dih, deh*]—(1) the mound or site of a ruined village (khêṛâ); (2) a homestead or village site (âbâdî).

Dih—[see ḍîh]—(*bhût, bhutnî, chiṭkî, dâno, dêo, dêotâ, jâk, jâknî*)—one of the local gods or penates of a village—see dêotâ, dihvâr.

Ḍîhâ—a mound (ḍhîhâ).

Dihbaṅdhvâî—the exorcism of the local ghosts (*lit.* the tying up of the *dih*, qv.) at the time of fixing a site for a new village. The ghosts are represented by two men—the *paṭṭîrâh* and the *maṭṭîvâh*, who alternately get into convulsions and pretend that they are possessed of the devil. The demons are finally laid by enclosing some seeds of sesamum (*til*) in a piece of the wood of the fig tree (*gûlar*). East districts.

Dihvâr— } (*bhûmiyâ, dih, dîvâr, grâm dêotâ,*
Ḍihvar— } *thânâpatî*)—the collective body of local ghosts or godlings. These godlings are very numerous. The following list gives some of them: Airî, Badhân, Barâhî, Barnaichû, Bhîmsên, Bholânâth, Bisharî, Buḍhâ Bâbû, Châmar, Chaṅvar, Chaumû, Dhartî mâ or mâtâ, Gaṅgânâth, Ghaṅṭâkarn, Gol, Goril, Gûgâpîr, Gwâl, Hanvat, Hardaur, Hardêo, Hardêval, Harîrâm, Jharkhaṅḍ Ishvar, Jogîdâs, Kalbisht, Kallsên, Kâlû Kahâr, Kaluvâ, Kâshînâth, Katêsarî, Khabîsh, Khêtrpâl, Kshêtrpâl, Khuâjâ Khizr, Mânik Pâṅḍê, Mansârâm, Marî Bhavânî, Masân, Mâtâ, Mîran, Miyâṅ ṣâḥib, Rajêsvarî, Ratan Pâṅḍê, Rûniyâ, Satyânâth, Sîtalâ, Zâhîr Dîvân, Zâhir pîr. Some details of the worship of these local gods have been given under *dêotâ* (qv.). To the east of the province the village god is especially worshipped at the time of sowing betel and sugar-cane. The cultivator takes 1¼ *sêr* of grain in a sowing-basket from his house to his field. The number 1¼ is fixed because *savâ*—a quarter more—is also taken in the sense of excess or prosperity. At the north-east corner of the field (known to the east as *muṅṭhêvâ kon*, qv.) the cultivator stands and digs a space 2 cubits (*hâth*) square, and sows five handsful of seed-grain or five slips of sugar-cane. He then comes home and eats curds and sugar. That night he and his family eat *uṛad* pulse, rice, fish, and vegetables, but not *arhar* pulse. Petty offerings of cakes, milk, etc., are made to the shrine (*sthân*) of the god at the full moon (*pûran mâshî*) by women for the benefit of sick children and cattle. These dues are usually taken by a sweeper. These gods are commonly worshipped on Sundays. The officiating priest becomes entranced and gets into convulsions (*khêlnâ*), and in that state gives oracles. The offerings are known as *parshâd* and generally consist of flowers and sweetmeats. Lamps of butter are lighted at the shrine. For further information see Ibbetson—*Panjâb Ethnography*, pp. 113 ff: Sir H. M. Elliot, *Supplemental Glossary*, sv. Deevâr; Oudh Gazetteer I. 517; Central Provinces Gazetteer Intro. CXXII. ff; E. T. Atkinson—*Himalayan Gazetteer*, I., 814 ff.

Dîl— } [*lit.* bulk, stature]—the hump of a
Ḍîlâ— } bullock or camel. East districts.

Dîm— } [Pers. *dîvak*] (*diṅyâr, diûṅkâ*)—the
Dîmak— } white-ant. The popular remedy
Dimkâ— } against them is hanging up camel bones at the four corners of the house.

Din— } [Skt. *dina*]—(1) a day; *tithi* = a lunar
Dina— } day or 30th part of a lunation; *sâvan* = a natural day, or the time between two successive sun rising; *saurâ* = the solar day, the time during which the sun describes one degree of the ecliptic; this varies with the irregularity of the earth's orbit; the *nakshatra* day = the time between the same point of the ecliptic rising twice equal during the year (Prinsep—Useful Tables, p. 19 ff); (2) used in the special sense of the anniversary of a person's death when the commemorative offerings (*shrâdha*) are made.

Dinbûrê— } the sinking or closing of the day:
Dinmûṅḍê— } the time of evening or sunset (shâm).

Ḍîṅḍ—[cf. *ṭîṅḍ, ṭîṅḍar*]—the pots used with the Persian wheel. Rohilkhand (arhaṭ).

Ḍiṅgî—[another form of *ḍoṅgî*, Skt. *drona*]—a small boat, a skiff (dêṅgî).

Diṅyâr—see dîmak.

Dipâvalî amâvas—see divâlî.

Dîpdân— } [Skt. *dîpa* = a lamp; *dân* = giving]
Dîpdânî— } —(1) ceremonies carried on during the first ten days after a death: a lamp and vessel of water are hung on a tree (usually the *pîpal* or sacred fig) to guide the departed soul to the lower regions (*yamâpurî*) (kriyâ karm); (2) the temple lamp-stand holding only one lamp or wick (pûjâ).

Dîpmâlîkâ amâvas—[Skt. *dîpâ* = lamp ; *mâlâ* = garland]—see **dîvâlî**.

Disâsul—see **dishâshûl**.

Disâvar—[Skt. *dêsha-apara* = another country] (*dêsâvar, dêshâvar*)—a foreign country: technically a distant place to which goods are exported.

Dishâshûl—[Skt. *disha* = region ; *shûla* = pain, death]—the quarter of the heavens towards which it is unlucky to travel on certain days. The following lines give the rules—

Som Sanîchar pûrab na châlû ;
Maṅgal Budh uttar dês kâlû ;
Dakhin ko Biaphai gorâvê ;
Uhân jâê so bâhar na âvê ;
Sukarvâr Ravi pachhiṅo jâê,
Bhaḍḍarî kahê so dhokhâ khâê.

[Bhaḍḍari says—Travel not to the East on Monday and Saturday; North on Tuesday and Wednesday; South on Thursday; West on Friday and Saturday. He who disobeys this will come to grief.]

"The South is the quarter to be specially avoided, as the spirits of the dead live there. Therefore your cooking hearth must not face the South, nor must you sleep or lie with your feet in that direction, except in your last moments." Ibbetson—*Panjâb Ethnography*, p. 118.

Dishṭbaṅdhak—[Skt. *drishṭi* = sight ; *bandhaka* = a pledge]—a simple mortgage without occupancy (**rahn**).

Ḍiṭhaunâ—[*ḍiṭhnâ* = to see, Skt. *drishṭi* = sight]—a black mark on the forehead or a black pot put up in a field to keep off the evil eye (**dhokh**).

Ḍiṭhiâib—[see *ḍiṭhaunâ*]—to look at a person with the evil eye = *nazar laganâ*.

Ḍiṭh lagab—[see *ḍiṭhaunâ*]—to be struck by the evil eye. East districts.

Diṭhvan—see **dêoṭhân**.

Diulî honâ—(*aṅgû sânâ*)—to appear—of the first leaf in the sprouting cotton. Duâb.

Diûṅkâ—[*dîmak*]—the white ant.

Diurhî—see **ḍêorhî**.

Dîvâl—see **dîvâr**.

Divâlâ nikâlnâ—[see *divâlî*] (*phaṭṭa lauṭnâ, ṭâṭ ulaṭ jânâ*)—to become bankrupt.

Divâlî—[Skt. *dîpa* = a lamp; *âli, âvali* = a row] (*sukhrâtrî*)—the feast of lamps, held on the last day of the dark fortnight of Kârtik (*kârtik badi amâvas*) known as *dîpmâlikâ* or *dîpâvalî amâvas*.

Dîvâlî ko bovê divâliyâ.

[If you sow at the *Divâlî* you will become a bankrupt.] The association of the feast of lamps with bankruptcy is said to consist in the fact that among native merchants a lamp put at the door is a sign of bankruptcy; or because traders' accounts are usually made up at the *Divâlî* festival.

Âdhî gâṅv Divâlî, âdhê gâṅv Holî [Half the village is celebrating the *Divâlî* and half the *Holi!*—festivals occurring at quite opposite periods of the year.]

Jo Divâlî maṅgal vârî ;
Hasêṅ kisân rovêṅ bêpârî.

[If the *Divâlî* falls on a Tuesday the cultivators will laugh and the grain merchants weep—an omen of a good season.]

Another version is—

Maṅgarvârî paṛê Divârî.
Tâṭ dharêṅ rovêṅ bêpârî.

[If the *Divâlî* fall on a Tuesday the grain merchant will put down his shop mat and weep.]

"The cowherds (*guâlâ*) of a village collect after the *Divâlî* (when *Gobardhan* or *Gordhan* is worshipped in the form of a little heap of cowdung decorated with pieces of cotton) and go round to the houses of those whose cattle they graze, and to the music of two sticks beaten together, and a drum beaten by a Hindu weaver (*Korî*), sing rude melodies and get presents of cloth, grain or pice. This is called *Ḍâṅg Divâlî* = the Club *Divâlî*." (F. N. Wright—Cawnpur Memo. p. 105). "The ordinary *Divâlî* or feast of lamps of the Hindûs is called by the villagers 'the Little *Divâlî*' (*Chhoṭî Divâlî*). On this night the ancestors (*pitr*) visit the house, which is fresh plastered throughout for the occasion, and the family light lamps and sit up all night to receive them. Next morning the housewife takes all the sweepings and old clothes in a dust-pan and turns them out on the dung-hill, saying 'may thriftlessness and poverty be far from us' (see *Dâridr Khêdnâ*). Meanwhile they prepare for the celebration of the 'Great' or *Gobardhan Divâlî*, in which Krishna is worshipped in his capacity of a cowherd, and which all owners of cattle should observe. The women make a *Gobardhan* of cowdung, which consists of Krishna lying on his back surrounded by little cottage loaves of dung to represent mountains, and in which are stuck stems of grass with tufts of cotton or rag on the top for trees, and by little dung-balls for cattle, watched by dungmen dressed in bits of rag. Another opinion is that the cottage loaves are cattle and the dung-balls calves. On this they put the churn staff, five white sugarcanes, some parched rice, and a lighted lamp in the middle. The cowherds are then called in, and they salute the whole and are fed with rice and sweets. The Brahman then takes the sugarcane and eats a bit, and till then no one must cut, press, and eat cane. Rice milk is then given to the Brahmans, and the bullocks have their horns dyed and get extra well fed." (Ibbetson—*Punjâb Ethnography*, p. 120.)

Divâlî—[Pers. *davâl* = skin, hide]—leather thongs attaching the yoke to the beam of the plough. *Divâli aganṅḍî* and *divâlî pachhauṅḍî* are the back and front ropes of the sugarcane mill. East districts (**hal, kolhû**).

Divâliyâ—[*divâlî*]—a bankrupt; a defaulting debtor—cf. **khâûbîr**.

Dîvâr—the local village gods or ghosts—see **dihvâr**.

Dîvâr—(*dîvâl*)—a wall: for various walls see **bhîṅt, ḍaṅrvâr, ḍuṅruhâ, nok, oṭ, pâkhâ**.

Divârâ— } see **diyârâ**.
Divâṛâ— }

Divâsâ—[*diyâ* = a lamp]—a hole or bracket in the wall for holding a light. Rohilkhand (**dêorakhâ**).

Dîvaṭ—[*diyâ* = a lamp] (*dîaṭ*)—a wooden lamp-stand (chirâghdân.)

Divrânî—see dêvarânî.

Diyâ—[Skt. *dîpaka*]—a lamp; an earthen lamp saucer (chirâgh.)

Diyâ jalê— } [*jalnâ* = to burn; *lêsnâ* = to ig-
Diyâ lêsan— } nite]—the time of lighting the lamps (chirâgh jalê, shâm.)

Diyârâ— } [Platts Skt. *dwîpa—âkâra* = in the
Diyâṛâ— } form of an island] (*divârâ*)—low-lands in river valleys.

Doaḍḍâ—[*do* = two; *aḍḍâ* = a stand] (*dolâvâ, dopairâ, dopurâ*)—a well at which there are stands for working two buckets at the same time. Upper Duâb.

Doâtashâ— } [*do* = two; *âtish* = fire]—of count-
Doâtishâ— } ry spirits—double distilled.

Dobaddhî—[*do, bâdh* = rope made of *mûnj* fibre]—of the net-work of a bed—when woven of two strings (chârpâî).

Dobâh— } [*do, bâhnâ* = to plough]—the second
Dobâhâ— } ploughing of a field—West districts (dochâs).

Dobald—
Dobaldâ—
Dobaldî—
Dobaldû— } [*do, bald* = an ox]—a two-bullock cart (gâṛî).

Doband—[*do, band* = fastening]—a term used of a well—when one masonry cylinder fails and another is sunk inside it. Oudh.

Dobâr— } [*do, bâr*; Skt. *vâra* = time]—the
Dobârâ— } second ploughing of a field (dochâs).

Dobârâ—*do, bâr* = door] (*dubârâ*)—the entrance or vestibule of a house. West districts (dahlîz).

Dobard—
Dobardâ—
Dobardî—
Dobardû— } see dobald.

Ḍobhâ—[? Skt. *darvika* = a ladle: cf. *ḍoâ, ḍoî* = a spoon]—the reservoir in a sugar refinery (khaṅḍsâl).

Ḍobharâ—(*ḍabhakâ*)—pulse partially roasted. East districts.

Dobisvâî— } [*do* = two; *bisvâ* = one-twentieth
Dobisvî— } of a *bîghâ*]—a remission of rent on account of bad seasons to the amount of 10 per cent. (chhûṭ, naqshî).

Dobisvîdârî—a class of villages in Farrukhâbâd, where an allowance of 10 per cent. is made to the former proprietors.

Dobrâ—[*do* = two]—a long piece of cloth of double width used as a carpet.

Dochâ—[*do* = two]—the second reservoir in raising water for irrigation (ḍol).

Dochâs—[*do* = two; *châs* = ploughing] (*biyâs karnâ, dobâhâ, dobâr, dohar, dohrânâ, donionâ, dosârî, dûsar, saṅvârâ, somarâ*)—the second ploughing or a double ploughing of a field. East districts.

Dochhannâ—[*do* = two; *chhânâ* = to thatch]—a double thatch resting on the two side walls and supported by a ridge pole (dopallâ).

Dochhannâ chhappar—a small hut with a double thatch. Upper Duâb (râoṭî).

Ḍoḍâ—[cf. *ḍhêṅḍâ*]—a capsule of opium: a pod of cotton (ghêṅṭî).

Dodlo—[*do* = two]—(*pêṛî, khûṅṭî*)—a second crop of tobacco from the same plant (tambâkû.

Dodo—(*hâû hauâ*)—a ghost invoked to frighten children (ghoghar).

Dofaṣlî—[*do* = two; *faṣl* = season, crop] (*dosâî, dosahî, dusahâ, jarî, jauthahan, juthahan, juthahaṅṛ, sâr*)—land bearing two crops in the year.

Dogâ—[*do* = two]—(1) the layer of plaster on a floor. East districts; (2) a second crop of tobacco from the same plant (tambâkû); (3) a kind of sheet of two folds with a pattern stamped on each side: used as a covering for quilts.

Dogaddâ—[*do-gaddâ*, rt. *gâdh* = to string together]—a variety of the large millet (*juâr*) which has two grains in one husk.

Dogahâ— } [*do-gahnâ* = to catch]—(1) a double
Dogahî— } tether for vicious cattle. East districts (chharkî); (2) the vestibule of a house. East districts (dâlân).

Dogarâ—a sugar boiling house (*bêl*) in which sets (properly two) of pans are used. Rohilkhand.

Dogârab— } [*do-gârnâ* = to squeeze]—(1) to
Dogârnâ— } milk a cow twice a day. East districts (dûdh); (2) to use cattle twice in the same day. East districts.

Doghaṛ— } [*do-gharâ* = an earthen pitcher]—
Doghaṛâ— } a pile of water pots carried on the head, one above the other (jêhar).

Doglâ—the swing irrigation basket (*bêṛî*)—*doglâ chalânâ* = to work the swing basket.

Dohâjû—[*dûj*, Skt. *dwitiya* = second]—a man who marries a second time (duâh).

Dohan—[*do* = two] (*bahṛâ*)—a calf when it has got two teeth. East districts.

Dohânâ—[*dohnâ*]—to have a cow, etc., milked.

Dohâo—[*dohnâ*] (*duhâî*)—a perquisite of milk given by tenants to their landlord.

Dohar—[*do* = two; Platts Skt. *vidha*]—(1) the second or double ploughing of a field—Duâb (dochâs); (2) a double sheet hemmed all round and worn over the shoulders.

Ḍohar—[cf. *ḍoî*]—the spoon used for taking the juice out of the sugar boiler (kolhvâr).

Dohatâ— } [*dohnâ*]—milking time: early
Dohatahî— } morning. Central Duâb (fajar).

Dohathî—[*do* = two; *hâth* = hand]—large cakes of cow-dung fuel made with both hands. East districts (gobar).

Dohchâ—[*do* = two]—the second reservoir in raising water for irrigation (ḍol).

Dohlî—[? Skt. *duh* = to milk]—a grant of land for religious purposes—the plots are generally very small. Hence the proverb *dohlî aur chhorî* = it is as bad to depend on such a plot of land as on a daughter. "The difference between *dohlî* and *bauṅḍâ* (qv.) is that the *dohlî* is a gift of land for religious purposes, and cannot be revoked: but sometimes the person to whom it is given may be changed if he does not perform properly the religious service for which it was given. A *bauṅḍâ* is not a gift properly so called. A Brahman or other servant is allowed to occupy land rent and revenue free, in consideration of service performed. Such land can be resumed at the pleasure of the donor or his heirs." [Panjâb Customary Law II. 166]. Upper Duâb.

Dohnâ—[Skt. *duh*] (*dhâr kâṛhnâ, dhârlênâ, dhâr nikâlnâ, dohânâ, duhnâ, gosli karnâ, milnâ, milonâ*)—to milk a cow or buffalo.

Dohnî—[*dohnâ*]—a milk pail (jhâkaṛî).

Ḍohrâ—[Skt. *darvika*] (*ḍohrî*)—a ladle or small iron pan with a handle used in sugar-making and by confectioners (ḥalvâî, kolhvâr).

Dohrânâ—[*dohar*]—(1) to plough a field a second time. West districts (dochâs); (2) to plough a field lightly to cover the rice seed. Rohilkhand (gâhnâ).

Ḍohrî—see **ḍohrâ**.

Ḍohrî—see **dohlî**.

Dohtâ—[corr. of *dhêotâ*]—a daughter's son.

Dohthâ—[*do* = two; *hâth* = hand]—as much cut crop as can be carried in both hands. East districts (bojh).

Ḍoî— } [Skt. *darvi, darbi*]—a wooden spoon
Ḍoiyâ— } used by Muhammadans usually for stirring and serving pottage. A similar spoon used by Hindus is *dâbî*.

Jiskê hâth ḍoî
Uskâ sab koî.

[He that has the spoon in his hand has every one for a friend.]

Jo hâṅḍî mêṅ hogâ, so ḍoî mêṅ nikal âvêgâ = whatever is in the pot will come out in the spoon.

Doj—[Skt. *dwitiya*] (*dûj*)—the second day of the lunar fortnight: the day after the Holi fire is burnt; observed as a holiday.

Dojâ—cow-dung cakes for fuel. Duâb (gobar).

Ḍokar—(*ḍokrâ*)—old, infirm; an old man, used contemptuously.

Ḍokarî— } (*ḍokrî*)—an old woman: used con-
Ḍokariyâ— } temptuously.

Jahrghar, jah dêhrî. jah gâṅv, jah thâṅ !
Bahû ! Bahû ! kahât rahêṅ : paṛâ ḍokariyâ nâoṅ.

[The house, the threshold, the village, the place —all are unchanged! they used to call me "housewife"; now I am called "old hag"!]

Ḍokhab— } to sift grain in a basket or scoop.
Ḍokhnâ— } East districts.

Ḍokhî—[cf. *tokhâ*]—a boundary mark (damchâ).

Ḍokî—(1) (*piyâlî*) a box generally used for carrying the condiments (*abṭan*) rubbed on the bride and bridegroom at marriage; (2) a small wooden dish (kaṭhautâ).

Ḍol—[Skt. *dul* = to swing, to raise up] (*bok, bokâ, chhâpâ, parohâ*)—the swing bag or bucket used for raising water for irrigation. A hollow piece of timber used for the same purpose is *chambal*. The swing basket is *bêṅṛî, lêṅṛhî, lêharî, bokâ, ḍaliyâ, dûglâ*, (also see daurî, bêṅṛî). For the height up which the water is raised see **bodar**; for the place where the workmen stand *paîṛâ*. The first reservoir is in the Duâb *goṅṛâ, nadâ, anuâ, nainî*; to the east *nadhâo, ṭhêokî*. For the top of the left see **chauṅrhâ**. The catch basin from which the water flows into the field is *pârchhâ, odh*. When there are more than two reservoirs, the second is *pachû, dochâ, dohchâ*; the third *ṭhaukâ, ṭhaichâ*; the fourth *chauhcho* in parts of Rohilkhand. The raised bank between the reservoirs is *odî*. For baling up the water see **chopnâ**, and for the men employed at the work *biruâ, ohâr, chaukaṛî*.

Ḍol charhaib— } to celebrate the festival of the
Ḍol charhânâ— } birth of Krishna on the 8th
Ḍol nikâlnâ— } dark half of Bhâdon. Little
Ḍol râkhab— } swings are hung up in the
Ḍol rakhnâ— } worshippers' houses and an idol put into them.

Ḍolâ— } [Skt. *dul* = to swing]—(1) a palanquin
Ḍolî— } for women; (2) hence used for the bride who is brought to the house of her husband in such a palanquin; more specially among lower caste Hindus for a girl purchased from her father and taken to the bridegroom's house to be married because her father could not afford to carry out the ceremonies at his own house.

Ḍolâkarh—[*ḍolâ* (2) *kâṛhnâ* = to carry forth] (*ḍolâ lênâ, ḍolkarh, ḍolkaṛhî*)—a woman married at her husband's house—see **ḍolâ** (2).

Ḍolâ lênâ—to marry in an informal way—see **ḍolâ** (2).

Ḍolâpâṭ—the masonry pillars and stone cross-bar supporting the well pulley. Mathura.

Dolâvâ—[*do* = two; *lâo* = the well rope]—a well large enough for two buckets to work at the same time. Duâb and Rohilkhand (doaḍḍâ).

Dolchî—[*ḍol*] — a small leather or iron bucket used for irrigation and for throwing about coloured water at the Holi.

Ḍolkarh— } see **ḍolâkarh**.
Ḍolkarhî— }

Domaṭ— } [*do* = two; *maṭṭî* = earth]
Domaṭiyâ— } (*dûmaṭ*)—loam: a soil composed of a mixture of sand and clay: similar to *doras* (qv.) In Bareilly (Sett. Rep. p. 68) where it contains less than about 60 per cent. of sand, it is considered first class *domaṭ*; where that proportion is exceeded it is second class, and is known as *milâonî* or *bhûṛ milâonî*. West districts.

Don—[Skt. *droṇa* = a measure of which the value is rather uncertain]—(1) a trough for raising water. The man who works it is *donvâh*—cf. **chambal**; (2) a grain measure in the hills and East districts. In the east the usual calculation is—16 *sêr* = 1 *mânî*; 16 *mânî* = 1 *don*. For its value in Dehra Dûn see **pâthî**; and in Garhwal **muṭṭhî**.

Donâ—[*don*]—a platter or cup made of leaves in which food is distributed at feasts (daunâ).

Ḍoṅḍâ— } [cf. *ḍhêṅḍâ*]—a capsule of opium, cot-
Ḍoṅḍî— } ton, etc.

Ḍoṅḍî—refuse straw, etc., on the threshing floor. Upper Duâb (gaṅṭhâ).

Doṅgâ—[*do* = two; *gamana* = going]—the second return of the bride from her parent's home to her husband's house. East districts—see **gaunâ**.

Ḍoṅgâ } [Skt. *droṇa, droṇi* = a vessel]—a small
Ḍoṅgî } boat or skiff (ḍêṅgî).

Doniono—[*do* = two]—the second ploughing of a field. Kumaun (dochâs).

Doniyâ—[*donâ*]—a small leaf platter generally used in sacred worship (daunâ).

Doṅjî—[? *do* = two]—fresh shoots from the roots of rice or tobacco (gauṅjî).

Ḍoṅṭî—[*ṭoṅṭ* = the beak of a bird, Skt. *tuṇḍa*] (*bikkû, ṭoṅṭî*)—the spout of a vessel.

Donvâh—[*don*] — the man who works the wooden irrigation trough.

Dopahariyâ— } [*dopahar* = midday]—the mid-
Dopharka— } day meal (khânâ).

Dopairâ—[*do* = two ; *pair* = the well slope]—a well with slopes for two sets of oxen to work at the same time. West districts (doaḍḍâ).

Dopaliyâ— } [*do* = two ; *pallâ* = space]—(1)
Dopallâ — } (*dochhannâ, gadhî kâ chhappar*) a double thatch resting on the two side walls and supported by a ridge pole in the middle ; (2) a cap made of two semicircular pieces of cloth (ṭopî).

Dopaṭṭâ—[*do* = two ; *paṭṭâ* = breadth] (*dauti, dohar, dupṭâ, fard, galêf, ghilâf, gilâf, khol, khor, pichhaurâ, pichhaurî, pichhauriyâ, syâlû*)—a cloth, properly one made of two breadths of cloth, worn over the shoulders—cf. ḍêrhpaṭṭâ, êkpaṭṭâ.

Dopattî— } [*do* = two ; *pât* = leaf]—of gram,
Dopattiyâ— } cotton, etc.,—the stage of growth when the seed sprouts and shows two leaves. This is the stage when weeding should be done—

Dopattî chûṅ na nirâyê ?
Aur bînat chûṅ pachhtâê ?

[Why did you not weed your cotton when the two leaves appeared ? What is the use of repenting now when you are picking it ?]

Dor — } [Skt. *doraka* = a lute string]—(1) a
Ḍorâ— } thread or string ; (2) a thread purse. Rohilkhand (thailâ).

Dor—[*dohar*]—the second ploughing of a field. Duâb (dochâs).

Doras — } [*do* = two ; *ras* = juice]—(1) a
Dorasâ— } loamy soil consisting of a mixture of clay and sand ; the *domaṭ* (qv.) of the Western districts. East districts ; (2) a mixed tobacco of fair quality (tambâkû).

Dorauṅdhâ—[Skt. *dwâra* = a door]—the lintel of a door. East districts (sardal).

Dorêzî—[*do* = two ; *rêzah* = a fragment]—a second crop of indigo from the old roots. Allahâbâd (khûṅṭî nîl).

Ḍorî—[*dor*]—fine twine or rope.

Ḍorî—[Skt. *darvi, darbi*]—a spoon with a long handle and bowl used for taking boiling syrup, etc., out of a pot.

Dorjâ— } [*do* = two]—a second crop of a tobac-
Dorjî— } co from the same plant (tambâkû).

Doṛnî—[*dohnâ* = to milk]—a milk pail. Upper Duâb (jhâkarî).

Dosâhî— } [*do* = two ; *sahnâ* = to support]—
Dosahî— } a wall or buttress raised to support a falling wall.

Dosâhî— } [*do* = two; *sakh* = crop]—lands
Dosahî— } bearing two crops in the year (do-
Dosâî— } faṣlî).

Dosâl—[? *do* = two ; *sâl* = year or *sîra* = a plough]—alluvial lands tilled for the first time. Oudh (bijar).

Dosarî— } [? *do* = two ; *sîra* = a plough]—the
Dosârî— } second ploughing of a field. Duâb (dochâs).

Dot—[corr. of *davât*]—an inkstand.

Dothain—[? milking time ; *dohnâ* = to milk]—early in the morning. Mathura (fajar).

Ḍoṭho—the vessels in a manger. Kumaun (larâmnî).

Ḍoyâ—[*ḍoî* qv.]—a kind of spoon.

Duâ—an oil plant like colza (*eruca sativa*) (duâṅ).

Duâh—[*do* = two] (*dohâjû, dujahâ, dujâhan, dûjhâ, dûjiyâ, dujiyâ*)—a man who marries a second time.

Duâl — } [Pers. *davâl*]—leather straps ; thongs,
Duâli— } ropes used with the plough, sugar mill, etc. (hal, kolhû).

Duallâ—[*do* = two]—a palanquin with two bearers (pâlkî).

Duâṅ—(*chârâ, duâ, sahvân, sêohân, târâ, târâmîrâ, tirâ*)—an oil plant, like colza (*eruca sativa*) ; called *mêṅḍha* as it is sown on the borders of fields.

Duâr—[Skt. *dvâra*]—a door, but more properly the doorway as contrasted with the door itself (kivâr).

Pulis mitrtâ bairî duâr
Nârî matê sê hovê khuâr.

[To have a policeman for your friend is to have a foe at your door ; and if you act by your wife's advice you will be ruined.]

Duâr chhikâî—[*chhêkna* = to stop]—part of the marriage ceremony ; when the bride is brought to her husband's house his brother and sister make a pretence of excluding her, and receive presents from her for permission to enter. East districts.

Duâr pûjâ—(*bârduârî*)—the ceremony at the door of the bride's house when the party of the bridegroom arrives (biyâh).

Dûb—[Skt. *dûrva*]—the *cynodon dactylon*—a well known excellent pasture grass.

Dubârâ—[*do* = two ; *bâr* = door]—the entrance or vestibule of a house. West districts (dahlîz).

Ḍubhkî—pulse cooked in warm water.

Ḍûbjânâ—to become irrecoverable—of a debt (galjânâ).

Dûbjêono—a woman's neck ornament. Kumaun.

Ḍubsî—[*ḍûbnâ* = to be submerged]—land liable to become submerged.

Dudaṅt— }
Dudaṅtâ— } [*do* = two ; *dâṅt* = tooth]—an ani-
Dudaṅtî— } mal, calf, etc., with two teeth.

Duddhâ—[*dûdh* = milky juice]—half ripe—of cereals. East districts.

Dûdh—[Skt. *dugdha* rt. *duh* = to milk]—(1) (*bakrâsû, goras*) milk ; (2) the juice of plants, such as opium ; the young juicy grain forming in cereals.

Man, motî aur dûdhras, inkê yehi subhâv,
Phâṭê, ûpar nâ mileṅ, kitno karo upâv.

[The mind, the pearl, and milk have this much in common that once cracked, do all you can, they cannot be restored.]

Dûdh bhî dhaurâ chhâchh bhî dhaurî = said to a fool milk is as white as butter milk. One is as good as another to a fool.

Dûdhâbâtî—[*dûdh—ahîvât* Skt. *a* priv. *vidhvâ* = a widow] (*dudhâvâtî*)—a form of marriage in the East districts.

Dûdhâ bhât—[*dûdh—bhât* = cooked rice]—the rice which the bride and bridegroom take in their hands at the end of the marriage ceremony (bai).

Dudhail—[*dûdh*] (*dudhâr*)—an animal, cow, etc., in milk—*dudhail gâê kî do lâtêṅ bhî sahtê haiṅ* = you can stand a couple of kicks from your cow when she is in milk.

Dudhaiṅḍî— Dudhâṅḍî— Dudhaṅhrî— Dudhâonî— [*dûdh — haṅdâ* = a pot] (*dudhêṅḍî, dudhhâṅḍî, duḍhhaṅḍî, taulâ*)—an earthen vessel in which milk is kept and boiled.

Dudhâr—see dudhail.

Dudhaur— Dudhaurâ— Dudhauṭâ— Dudhâvnî— see dudhaiṅḍî.

Dûdhâvâtî—see dûdhâbâtî.

Dûdh bhâî—*lit.* a milk brother—a foster brother.

Dûdh chhuṭâî—[*chhûṭna* = to cease, to stop]—a custom among Muhammadans of assembling the friends of the family and giving presents when a child is weaned.

Dûdh dhulâî—[*dûdh-dhonâ* = to wash] (*pistân dhulâî*)—a presêut given to the women who wash a new born child.

Dudhêṅḍî— Dûdhhâṅḍî— Dudhhaṅḍî— see dudhaiṅḍî.

Dûdhkaṭṭû—[*dûdh, kâṭnâ* = to cut] (*thantuṭṭî*)—a woman who has lost her milk and cannot suckle her child.

Dûdh kî bakhshvâî—[Pers. *bakhsh* = giving]—presents made to near relations at a wedding.

Dûdhâ—[*dûdh*]—the milky juice in young corn, etc. *Frumenta in viridi stipula lactentia turgent* = when the corn on its green stem is swelling with milky juice—Virgil Georgics I. 315. The phrases used are *dûdh paṛ jânâ* or *jins gadar ânâ*. East districts and Oudh.

Dudhî— Dûdhî— [*dûdh*]—(1) wild indigo (*wrightia tinctoria*); (2) small *kankar* used for road metal. Upper Duâb.

Dûdhi afîyûn—the pure inspissated juice of the poppy; the slang term for illicit opium.

Dudrî—blisters which appear on the ripe leaf of tobacco.

Dugalâ— Duglâ— Dûglâ— the swing irrigation basket. Duâb (bêṅṛî, ḍol). The phrase is *dûglâ chalânâ* = to work the basket.

Duhâgan—a widow; the opposite of *suhâgan* (qv.).

Duhâî—[*dohnâ* = to milk]—(1) the herdsman's perquisite of milk (dohâo); (2) fees or remuneration for the use of a milch cow.

Duharî—a cook's word; a particular kind of bread—see irparî.

Duhnâ—[Skt. *duh*]—to milk a cow or other animal (dohnâ).

Chalnî mêṅ dûdh duho, karam ko ṭaṭoho = milk your cow into a sieve and then see what your luck is like!

Dujahâ— Dujâhan— Dûjhâ— Dûjiyâ— Dujiyâ— [Skt. *dwitiya*]—a man married a second time (duâh).

Dukannî—[*dukân* = a shop]—a large boiler. Upper Duâb (kaṛâhî).

Dukṛâ—[*do* = two; Skt. *dvi*]—one-fourth of a pice = 1 *chhadâm*. East districts.

Dûlâ—pulses at the stage of sprouting. Duâb (dêvalâ).

Dulâî—[*do* = two; Pers. *lây, lâê* = a fold]—a quilt made of two breadths of stuff containing less padded cotton than the *lihâf* or *razâî* (qqv.).

Dulaiṅḍî—corr. of *dhulêhṅḍî*—see Holî.

Dulaiyâ—[Skt. *durlabha* = beloved]—a wife. Bundelkhand (jorû).

Dûlakh— Dulakh— [*dulakhnâ* = to refuse]—the second weighment of produce by the landlord's agent to test the measurement at the threshing-floor where the crops have been divided. Kheri, Oudh.

Dulhâ— Dûlhâ— [Skt. *durlabha* = beloved] (*bannâ, banṛâ, lâḍâ, lâḍilâ, lâṛlâ, lâṛilâ*)—a bridegroom. *Jahâṅ dûlhâ tahâṅ barât* = where the bridegroom is there is the marriage procession.

Dulhaiṅḍî—see dulaiṅḍî.

Dulhan— Dulhin— [*dulhâ*] (*bannî, banno, baṅṛî, lâḍilû, lâṛlû, lâṛilû, naushî*)—a bride; a wife (jorû).

Dulîchâ—[corr. of *galaichâ*]—a cotton carpet or rug such as are made at Mirzapur.

Dulkî—[Skt. *dul* = to move]—the trotting pace in horses (ghoṛâ).

Dûmaṭ— Dumaṭṭiyâ— [*do* = two; *maṭṭî* = earth]—a loamy soil composed of sand clay and vegetable matter, "generally of a rich brown colour, adhesive without tenacity, friable without looseness, slippery and greasy when wet, with a soapy feeling when dry, and cutting like cheese when ploughed wet." (*Gazetteer* N.-W. P. IV. 485). A hard variety is known as *dûmaṭ kaṛî* — see doras. West districts.

Dumb— Dumbah— [*dum* = tail]—the fat-tailed variety of sheep (bhêṅṛ).

Dumchâ— Dumchî— [*dum* = tail]—the crupper in a horse's harness.

Dumsâ—grain swelling as it germinates. East districts.

Ḍûṅḍ— Ḍûṅḍâ— [Skt. *tuṇḍa* = the beak]—(1) (*bûṅḍâ, ḍuṅṛvâ, mûṅḍâ, siṅgṭûṭâ, ṭûṅḍâ*) an ox with only one horn or a broken horn! what would be called a "dodded" or "humbled" ox in Scotland; (2) the fabled headless horseman (ṭûṅḍâ); (3) trodden down and injured by cattle of crops (paimâl).

Ḍûṅḍiyâ—[*ḍûṅḍ*]—a small ox cart without an awning (bahlî).

Ḍûṅḍrî—refuse straw, etc., on the threshing floor (gaṅṭhâ).

Ḍûṅgar—a hill.

Ḍuṅgariyâ—[*ḍûṅgar*]—one who in a religious ceremony acts the part of one possessed of a devil.

Ḍuṅgas—a forked stick used for pulling down fruit, etc. Upper Duâb—Rohilkhand (aṅkṛâ).

Ḍuṅgiyâ—[*ḍoṅgî*]—a small boat or skiff (ḍêṅgî).

Ḍuṅṛuhâ— Ḍuṅruhâ— Ḍuṅṛuhî— Ḍuṅruhî— (1) a low wall—East districts; (2) a boundary of a field. East districts.

Ḍuṅṛvâ—see ḍûṅḍâ.

Ḍuṭṭâ—a corr. of dopaṭṭâ (qv.).

Dûrâ—[*duâr*]—the outer room or entrance of a house. East districts (duâr).

Durbhichh— Durbhiksh— Durbhiksha— [*dur* = evil; *bhiksha* = begging]—famine, scarcity (akâl).

Durgâ ashṭamî—the 8th light half of Chait—sacred to Durga.

Durgauno—[*gaunâ*]—the bringing home of the bride to her husband's house. Kumaun.

Durkhî—(*dulkhî*)—a sort of grasshopper very destructive to young indigo, tobacco, mustard, and wheat. Duâb.

Durmach— } [acc. to Platts Skt. *dara*, *mushti*]
Durmaṭ— } —a rammer used for consolidating road metal, etc.
Durmis— }

Dusâhâ— } [*do-sâkh* = crop]—land which bears
Dusâhâ— } two crops in the year (**dofaṣlî**).

Dûsar—[*dûsra* = second]—the second ploughing of a field (**dochâs**).

Dusartâ—[*dûsar*]—the second return of the bride to her husband's house. Rohilkhand (**gaunâ**).

Duthan—a wife. Kumaun (**jorû**).

E

Ehâṭah—see **ahâṭah**.

Êkâdasâ— } [Skt. *êkâdasha*]—the eleventh day
Êkâdashâ— } after a death: on that day the personal property of the deceased and other presents are given to the Mahâbrahman who conducted the funeral ceremonies.

Êkâdashî— } [Skt. *êkâdashâ*]—the 11th day
Êkâdasî— } of the lunar fortnight observed with various ceremonies. The most usual names of the various sacred 11ths are as follows:—The 11th of the dark half of Chait (*badi*) is *pâpmochanî Êkâdashi* [Skt. *pâpamochana* = liberating from sin]. Its observance takes away a man's sins. The 11th light half of Chait (*sudi*) is *kâmadâ* [Skt. *kâma* = desire; *dâ* = granting]. Its observance gives sons and takes away sin. Widows worship Vishnu and offer grain, fruit, and flowers to the deity either in a temple or to a *sâlagrâm* stone in their own home. The 11th dark half of Baisâkh (*badi*) is *Barûthinî*, *Barothinî* [Skt. *varûthinî* = wearing defensive armour]. It is commonly observed by widows like the *Kâmadâ* and gives eternal happiness in heaven. The 11th bright half of Baisâkh (*sudi*) is *Mohinî* [Skt. *moha* = infatuation]. Its observance frees a man from the love of this world. It is seldom observed except by those who having suffered much in this life are desirous of obtaining a better position at their next birth. The 11th dark half of Jêṭh (*badi*) is *Aparâ* or super-excellent. Its observance gives the best results in this world and the next. The 11th of the light half of Jêṭh (*sudi*) is *Nirjalâ* [*nir* = privative; *jala* = water]. Even water should not be drunk by the pious on this day. The observance of this gives the benefits of all the other *Êkâdashis* put together. The 11th dark half of Âsâṛh (*badi*) is *Yoginî* [Skt. *yoga* = conjunction]. Its observance takes away sin. The 11th of the light half of Âsâṛh (*sudi*) is *Hari Shayanî* [*Hari* = a title of Vishnu; *shayana* = sleeping]. This is the day on which Vishnu retires to rest for his four months' sleep during the rainy season. The 11th dark half of Sâvan (*badi*) is *Kâmikâ* [desired or wished for]. It confers general prosperity. It is a day of rest and one of the days on which cattle are not worked (*ajotâ*). The 11th light half of Sâvan is *Putradâ* [*putra* = son *dâ* = giving]. Its observance gives sons. The 11th dark half of Bhâdon (*badi*) is *Ajâ* or *Ajâmbikâ* [*a* privative; *jan* = to produce]. Its observance takes away sin. The 11th light half of Bhâdon (*sudi*) is *Parivartinî* = moving round, *padmâ* = lotus or *vâmanâ* = dwarfish. Its observance gives final emancipation, *i.e.*, frees a man from the troubles of transmigration. The 11th dark half of Kuâr is *Indirâ*. Its observance takes away sins. The 11th light half of Kuâr (*sudi*) is *Pashânkushâ* or *Pâpâṅkushâ* = the elephant goad of sin. Its observance drives away sin. The 11th dark half of Kârtik is *Râmâ* sacred to Râma and Lakshmi. The 11th light half of Kârtik is *Prabodhinî* or *Haribodhinî* [*bodhinî* = awaking] when Vishnu wakes after his four months' sleep. The 11th dark half of Aghan is *Utpattî* or *Utpannâ* [Skt. *utpad* = to arise]. This is considered the most sacred of the *Êkâdashis*, and is said to have been produced from Krishna's body. The *Êkâdashî* fast generally begins and ends with it. The 11th light half of Aghan (*sudi*) is *Mokshadâ* or giver of emancipation. It relieves the soul from transmigration. The 11th dark half of Pûs is *Saphalâ* [*sa* = with; *phala* = fruit]. It grants a man's desires. The 11th of the light half of Pûs (*sudi*) is *Putrdâ* [*putra* = son; *dâ* = giving] or *Bhojinî* = eating. Its observance gives sons. The 11th dark half of Mâgh (*badi*) is *Shattilâ* [*shata* = 100; *tila* = sesamum]. Its observance gives prosperity. Sesamum should be distributed to Brahmans on this day. The 11th light half of Mâgh (*sudi*) is *Jayâ* = victory. By the observance of this day a man does not turn into an evil spirit after his death. The 11th dark half of Phâgun (*badi*) is *Vijayâ* [*vi* = intensitive; *jaya* = victory]. It was by the observance of this day that Râma Chandra conquered Râvana. The 11th light half of Phâgun (*sudi*) is *Amalakî* or *Âṅvlâ Êkâdashi* when the *Âṅvlâ* tree—*emblic myrobolan* is worshipped.

Êkahrâ—[*êk* = one] (*êkêhrâ*)—(1) of cattle—lean, that will not fatten; (2) of cloth—without a lining, not double.

Êkauṅj—[*êka-ja* = born alone] (*êkautî*, *êkraṅj*, *ikauṅj*)—a woman who has only one child.

Êkbaddhî—[*êk-bâdh* = *mûṅj* rope]—of the net of a bed, woven of only one string (**chârpâî**).

Êkbâh— } [*êk-bâhnâ* = to plough] (*bânâ*, *êk-*
Êkbâhâ— } *châs karnâ*, *eksirî jot lênâ*, *khurêl karnâ*, *sîno*)—the first or a single ploughing of a field. West districts.

Êkbârâ—[*êk-bârâ*, Skt. *râra* = time]—liquor once distilled, contrasted with *dobârâ* = double distilled.

Êk châs karnâ—see **êk bâh**.

Êkêhrâ—see **êkahrâ**.

Êkfardâ— } [*êk-fard* = a single thing, a unit;
Êkfaṣlî — } *faṣl* = crop] (*fard*, *fardai*)—lands cropped only once in the year; opposed to *dofaṣlî* (qv)—see **fard**.

Êkjaddî—[*êk*, Arabic *jadd* = an ancestor]—a person descended from a common ancestor;

rarely includes any but males descended from males, who alone are usually entitled to inherit. It is thus equivalent to agnate, except that it does not include females.

Ekkâ—[*êk*, Skt. *êka* = one] (*ikkâ*)—a two-wheeled trap driven with a single pony. Many of the terms used to designate its parts are the same as those in the two-wheeled ox carriage (bahlî qv.) Among the special terms are—the wide spokes of the wheel, *arâî;* the smaller spokes, *sarâî;* the small wheel pegs, *chorkillî* in Rohilkhand; the twine net at the bottom, *bunârâ;* the ropes supporting the awning, *hatthâ, hathvâṅsâ;* the hind posts—when of iron, *tân, chhabîsâ*—of wood, *ṭaṭṭî, mañjhâ;* the hemp washer of the wheel, *khâṅdan;* the iron bands connecting the pieces outside the wheel with the body, *og, akurî*—in Rohilkhand, *kâṅṭâ;* the leather dashboard over the wheel, *paṭrâ, paṭrî;* the cushion at the top to keep off the sun, *gaddâ, gadailâ;* the brass ring on the axle *sâm, sâma;* the pointed ends of the lower shafts, *pichhauṅdiyâ;* the straps which support the net, *sâṅgî kî nârî, sâṅvgî kî nârî;* the curved bamboo shafts, *ṭâṅgâ;* the strap fastening the body to the axle, *chhâtî kî nârî, kach kî nârî, chaukî nârî;* the net, *jâlâ:* the driver's seat, *âsan;* the piece of wood which joins the upper and lower shafts, *guriyâ, nasairî;* similar leather straps, *pankhî;* the stuffed part of the saddle *khoṇir;* the saddle pad, *gaddî;* the rein rings, *raskaṛî;* the leather surcingle going over the saddle, *pushttang, pushtang;* the belly band, *tang;* the reins, *râs:* the traces, *jot;* the straps which fasten the shafts to the saddle, *nâgal, nâglâ;* the wooden side supports of the saddle, *qaiṅchî.*

Êklâ—[*êk* = one]—small round beams (ballî).

Êkmuṭh— } [*êk* = one; *muṭṭhî*, Skt. *mushṭi*]—
Êkmuṭṭh— } (1) wholesale dealings as contrasted with phuṭkar; (2) a technical phrase in gambling for a handful of cowries (kauṛî).

Êkpaliyâ— } [*êk* = one; *pallâ* = space] (*palâ-*
Êkpallâ— } *nî, parchhâ, parchhatî, parchhî*) —a thatch which rests on only one wall (chhat).

Êkpaṭṭâ—[*êk* = one; *paṭṭâ* = a breadth of cloth]—a sheet made of one breadth of cloth—cf. dêṛhpaṭṭâ, dopaṭṭâ.

Êkṛî—[*êk* = one]—of the netting of a bed—when woven of one string (châṛpâî).

Êksirî Jot lenâ—[*êk* = one? Skt. *sîra* = a plough]—to plough a field once, or the first time. Rohilkhand (êkbâh).

Êkṭâ—[*êk* = one; *sthâ* = to stand]—a boat intended to carry only one person (nâo).

Êktanâb—[*êk* = one; *tânnâ* = to extend]—the fields furthest from the village site. East Oudh (barhâ).

Êkvâî—[*êk* = one; *bahnâ* = to flow]—the irrigation channel along the sides of a field from which strips of only half the breadth of those watered from the central channel are irrigated. East districts.

Êkvaṅj—see êkauṅj.

Êlak—a fine flour sieve. Upper Duâb (ailak).

Êṅch—see ṅch.

Êṅchâ—[*aiṅchnâ* = to gripe]—gripes in cattle (aiṅchâ).

Êṇḍuâ— } [acc. to Platts Skt. *piṇḍa* = a lump]
Êṇḍuî— } —a pad to support water-pots, etc.,
Êṇḍvâ— } on a woman's head (ṅḍhuâ).
Êṇḍvî— }

Êrâ—[*êrâphêr* = exchange, interchange] (*vêrâ*)—mixed gram and barley. Agra.

Êṛî—[Skt. *anhri* = the foot]—the heel; the pad under the heel in a shoe (jûtâ).

F

Fajar—[Arabic *fajar* = to cleave] (*angut, angutâh, angutê, anguthân, anmunâh, anmuṅdâh, bêhnê, bhiṅsâr, bhor, bhorahrê, bhumrâ, bhurârî rât, bihân, dohatâ, dohatahî, dothain, gajardam, jhunjharkâ, jiṅgar, parbhât, pîlî phaṭê, prabhât, prat, râkhasî bêlâ, ratgarâh, rât̤garahê, sakârâ, sauṅkêrê, savêrê, sûraj nikâsî, sûraj niksi, sûraj ugac, taṛkâ, udae, uday, ujâlâ, ujiyâlâ*)—morning.

Fâlîz—a melon field.

Farâkhî—[Pers. *farâkh* = open]—a horse girth.

Farash—[Arabic *farsh* = spreading]—a floor cloth.

Farashî—[*farash*]—a kind of tobacco pipe (*huqqah*) with a broad stand.

Fard— } [Arabic *fard* = a unit]—(1) lands
Fardâ— } bearing only one crop in the year—
Fardai— } Oudh (êkfaslî); (2) fields furthest from the village site—East Oudh (barhâ); (3) a double sheet (dopaṭṭâ).

Farghul— }
Farghûl— } [Pers. *farghul* = a mantle]—(1) a
Fargol— } stuffed coat worn by infants in
Fargolâ— } winter; (2) a large cap (ṭopî).
Fargul— }
Fargulâ— }

Farîdî—(*bharṭhâ, jalâvan, jharṭhâ, sinnî*)—the ceremony at the first boiling of the sugarcane juice in the Upper Duâb. A drink of juice is distributed to the friends present. The name is taken from *Shaikh Farîd*, the famous saint of Pâkpatan, in the present district of Montgomery, Panjâb. He flourished from 1173 to 1264 A.D. He is also known as *Shakkargañj* or *Gañj Shakkar*, from his reputed power of turning stone into sugar. *Man mên Shaikh Farîd baghal mên îṅṭên* = meditating on Shaikh Farîd and carrying about bricks under his arm—conduct not consistent with professions. Ibbetson (*Punjab Ethnography*, 115) says—"he was a thrifty saint, and for the last 30 years of his life nourished himself by holding to his stomach wooden cakes and fruits when he felt hungry."

Fârigh khaṭânâ—[see fârigh khaṭî] (*chhikâî*)—the fee payable for writing a receipt in full for rent, etc.

Fârigh khaṭî—[Arabic *fârigh* = fixed; *khaṭṭ* = a letter] (*bêbâqî, bharautî, bharpâî, chhor chhiṭṭhî, fârkhatî*)—a release in full for a debt, demand for rent, etc.

Fârigh khaṭṭî—see fârigh khaṭî.

Farmâ— } [corr. of English *form* or? *frame*]
Farmah— } —(1) a shoemaker's last (mochî); (2) the cake cutting machine in an indigo factory (nîl kî koṭhî); (3) a proofsheet,—half a sheet in a lithographic press.

Farsh—see farash.

Farshî—see farashî.

Faṣl—[Arabic *faṣl* = to divide]—(1) one of the two annual crops *faṣl rabi, faṣl ḵharîf* (qqv.); (2) a certain crop on the ground; (3) rice when it has reached its full height. Basti.

Faṣlânâ—[*faṣl*]—dues at harvest; wages in kind paid to labourers at harvest time.

Fatîlâ— } [Arabic *fatîl* = twisted]—a wick,
Fatîlah— } —match, fuze.

Fatîlî—[*fatîlâ*]—a small platter used by Muhammadans.

Fatîlsoz—[*fatîlâ, soz* = burning]—a metal lamp

Fatoî— } [Arabic *fatûh* = pickings]—a coat
Fatûhî— } with half sleeves like the *nîmâstîn* (qv.)

Faulâd—[Pers. *paulâd, polâd*] (*ispât, pakkâ lohâ*)—steel: country steel is *khêṛî*. *Bêjhaṛ kî roṭî ko pêṭ faulâdî chahiyê* = you want a stomach of steel to digest barley bread—*o dura messorum ilia*. Horace Epod. III, 4.

Fîlpâya—[corr. into *pîlpâya*]—*lit.* elephant's foot: a stand or support for anything; a pillar; elephantiasis in men and animals.

Firanî— } [*phirnî*]—milk and ground rice boil-
Firnî— } ed together, *firnî fâlûdah êk bhâo nahîṅ hotê* = rice milk and crisp pastry do not sell at the same rate.

Fîrozâ— } [Pers. *fîroz, pîroz* = victorious]—a
Fîrozah— } turquoise (nag).

Firqah—a sect: used specially for a subdivision of the Faqîr caste—cf. âl, giroh, got, pâl, thâmbâ.

G

Gabaujhâ— } [*gâbhâ* = a leaf in the bud]—the
Gabhaujhâ— } stage at which the ears form in rice. Rohilkhand.

Gabaunâ— } rinderpest in cattle. Lucknow
Gabhaunâ— } (chêchak).

Gabbhâ—see gâbh.

Gabdû—[Skt. *garbha-rûpa*]—a little child.

Gâbh— } [Skt. *garbha, garbhiṇî* = pregnant]
Gâbhâ— } (*gabbhâ*)—(1) (*gyâbh*) pregnancy; (2) the soft shoots in cereals or in trees like plantains, etc.; (3) old stuffed cotton in a quilt (nâmâ).

Gabhâ—[*gâbh*]—unripe crops.

Gâbhâ ânâ—[*gâbh*]—a phrase used of young cereals appearing above ground. Upper Duâb (sûî nazar ânâ).

Gabhân—[? corr. of *gauhân*]—the outer belt of fields in a village. Kumaon (barhâ).

Gâbhin—[Skt. *garbhiṇî*] (*gyâbhan*)—pregnant, of animals.

Gabhuâr—[see gabdu]—a boy (chhokrâ).

Gabod— } see gabdû.
Gabûd— }

Gabûdâ—[*gabdû*]—the unripe cob of maize. Rohilkhand (gûl).

Gâchh—[Skt. *gachcha*]—a tree; *gâchh pê kaṭhal, mûchh pê têl* = the jack fruit is on the tree and he has his moustache oiled already! (natives oil their moustaches when eating jack fruit to prevent the gum sticking). "Counting your chickens before they are hatched."

Gâchhî—[*gâchh*]—a grove of trees. East districts (bâgh).

Gâchhî—[Platts ? Skt. *kaksha* = side, flank] (*bakhrâ, gaddî, okhrâ, urtak*)—pads used with draught animals—cf. chhai, gûṅṛâ.

Gâd—(1) mud; anything that settles in a fluid; (2) native made unboiled indigo (nîl).

Gadâ—[Skt. *gadâ*] (*gadka*)—a club.

Gâdâ—[*gâdnâ* = to press down]—(1) half ripe—of crops. East districts; (2) (*gadgadê, koṛê*) the ear of maize roasted. Lower Duâb and Bundelkhand.

Gadâharâ—[? *gaṇḍâ* qv.]—the receptacle for sugarcane before it is cut up for the milk. West districts (kolhû).

Gadahbêlâ— }
Gadahbêr— } evening (shâm).
Gadahbêriyâ— }

Gadahilâ—an insect which attacks young pulse, etc. (gindar).

Gadailâ—[*gaddâ*]—a cushion or pad, such as that on the top of the pony cart to keep off the sun (ekkâ)

Gadam—flour, meal—Sunâr's slang (âṭâ).

Gâdar—[? Skt. *gal*; Hind. *girnâ* = to fall]—an ox that sits down at work (galiyâ).

Gâdar— } [Skt. *gaḍḍârikâ* or acc. to others from
Gâḍar— } Skt. *gândhâra*—Kandahâr]—a sheep (bhêṛ).

Gadârâ—[Skt. *gadâ* = a mace]—a small pick-axe with a straight handle.

Gaḍariyâ—[*gâḍariyâ* denoting possession] (*gaṛaṛiyâ*)—a shepherd, a blanket weaver. He uses a simple loom less elaborate than the weaver's *kargah* (qv.). As the blanket is woven it is wound off on a stick *lapêṭan*: *ḍhêrâ, ḍhiriyâ* is an instrument consisting of cross sticks with an upright axle from the point of juncture on which the wool is twisted into thread. The *ahârî* or in parts of Oudh *okhar* is the beam to which the web is fastened at the side opposite to the weaver. The *bêṅv, bêun, kûṅch, biyâî* is a wooden implement passed between the threads of the web to drive tight each thread of the woof. The *bai* are moveable sticks placed at intervals to keep the threads of the woof separate. The *chapnî* is the heddles or the part of the machine for alternately raising and depressing the threads of the web.

Gaḍâsî—see gaṅḍâs.

Gadaurâ—a small leaf basket with high sides for holding cooked provisions (daunâ).

Gaddâ—[Skt. *gâdh* = to string or heap together]—(1) a cushion; a mattress; (2) a clod (ḍhêlâ).

Gaddar—[*gâdnâ* = to heap together]—crops about to ripen; half ripe crops. Duâb (arvan).

Gaddî—[*gaddâ*]—(1) a cushion; an elephant's pad; (2) the seat of office or dignity; (3) a liquor shop.

Gaḍḍî—[cf. *gaṭhrî*]—(1) a sheaf, a bundle of grass; (2) ten quires of paper.

Gadêlâ—[*gaddî*]—(1) a cushion, an elephant's pad; (2) a large spade.

Gadêlî—[*gadârâ*]—a small spade. Oudh.

Gadêlo—[Skt. *gadâ*]—the beam to which the yoke is tied in the Persian wheel (arhaṭ).

Gadgadâ— } [*gâdnâ* = to press together]—the
Gadgadê— } ear of maize roasted. Lower Duâb and Bundelkhand (gadâ).

Gadhâ—[*lit.* "the roarer." Skt. *gardabha*; rt. *gard* = to roar]—a male ass or donkey. The female is *gadhî*: the foal *rêṅṭâ, rêṅṭâ*; a mule

khachchar. The ass is Sîtala's animal (*Sîtalâ kî savârî*); hence the bridegroom is made to mount on an ass just as the marriage procession starts.

Pûrab sê gadhâ uṛâ : ṭhâṭh pê kâ siṅgh ;
Tarâjû lêkê taul diyâ to maṭṭhâ nau gaj.

[A donkey flew from the East; his horn on his hump: he took a scales and weighed, and lo! nine yards of butter-milk—from the native Book of Nonsense].

Jo gadhâ jîtê saṅgrâm,
Tâzî ko kyûṅ khârchêṅ dâm.

[If the ass could conquer in the fight, why would any one spend money on an Arab?]

Kyâ Kâbul mêṅ gadhê nahîṅ hotê haiṅ ? = are there no asses in Kâbul?—taking coals to New-Castle. *'Irâqî par zor na chalâ, gadhê kê kân aiṅṭhê* = He could not master the Arab, but he is brave enough to pull the ass by the ears! *gadhê ko za'afrân dî, ûs nê kahâ—mêrî âṅkh phoṛî* = some one gave an ass saffron, and he said my eyes are bursting! = throwing pearls before swine. *Gadhoṅ sê hal chalê to bail kâhê ko bisâhêṅ ?* = If asses would pull the plough who would buy oxen? *gadhê ko pûrî aur ḥalvâ* = cakes and sweets for an ass! pearls before swine.

Gaḍhalo—[Skt. *gâdh* = to heap together]—a large bundle of sugarcane. Kumaun (phâṅḍî).

Gaḍhar—[Skt. *gadâ*]—the driving pole and driver's seat of the Persian wheel. Upper Duâb (arhaṭ).

Gadhêlâ—an insect which attacks young pulse, etc. (gindar).

Gadhî—[*gadhâ*]—a female ass. *Jî laṛê gadhî sê to parî kyâ chîz* = what is a fairy to a man in love with a she-ass?

Gadhî kâ chhappar—a thatch for a she-ass: a thatch resting on two walls with a ridge pole (dopallâ).

Gaḍhlo—[Skt. *gâdh* = to pile together]—a full bundle of cut crops—Kumaun.

Gâḍî—a cart—see gâṛî.

Gadih—a grub which attacks young wheat and barley. North Rohilkhand.

Gadkâ—[Skt. *gadâ*]—a small club or stick.

Gad kî lakṛî—a piece of wood out of a crow's nest; said to have magical power.

Gadrâ—[*gaddar*]—crops about to ripen, half ripe. Duâb (arvan).

Gâê—[Skt. *go*] (*gau, gaiyâ*)—a cow. For various technical terms applied to cows see bahlâ, bâkhṛâ, barsain, dhên, lain, purêbhâ.

Kaho Râê gâê kî bâtêṅ,—
Than pakṛat phaṭkârat lâtêṅ :
Daliyâ châr êk bhus kê khâê ;
Gobar karan hâr mêṅ jâê ;
Baṛê dhâr na khaṭkâ rai.
Mâṅg khâtê so bhî gai.

["Tell us, friend genealogist, about the cow you were presented with." "Well," replies he, "when you touch her teats to milk her, she lets fly kicks all round. She eats four baskets or so of chaff in the day. When she wants to dung she won't do it at home (where it would be of some value), but off she goes to the very outskirts of the village. You never hear the patter of the stream of her milk, nor the rattle of the churn stick while butter is being made: and to end up, my chance of begging a drop of milk is gone too (because of course every one says "you have a cow of your own"). Useless cows are constantly given to Brahmans and such like, *e.g.*, *Bûṛhî gâê paṇḍit kê sir* = it is the old cow that falls to the Pandit.]

Êk to dûṅg ujâṛ ;
Dûsrâ dûdh mêṅ khwâr ;
Tîsrâ jîṅgaṛ mêṅ hîn—
Êk khuṅs mêṅ khuṅsê tîn.

[These are the three bad faults in a cow—(1) a long flank; (2) deficiency in milk; (3) her calves die—and one of these faults implies the other two.]

Mathurâ kî bêtî, Gokul kî gâê.
Karm phûṭê to antê jâê.

[Mathura girls and Gokul cows, will never move while fate allows.]

Gâê dûsrâ ḍhor : bhaiṅs tîsrâ thoṛ.

[A cow after her second calf is old; a buffalo after her third calf is young—a play on *thoṛâ* = a little and *thoṛâ* = a buffalo between the time she has her first and third calves.]

Nitê khêtî, dûsrê gâê ;
Jê nâhîṅ dêkhê têkar jâê.

[If a man does not see his field daily and his cow every second day, he will lose them both.]

Khîr bhojan, gâê dhan, ghar kulvaṅtî nâr,
Chauthê pîṭh turaṅg kî svarg nishânî châr.

[Rice milk to eat, wealth in cows, a virtuous woman in the house and a horse to ride, are the four signs of Paradise.]

Gâê na bâchhî.
Nîṅd âvê âchhî.

[You sleep well when you are without cow or calf—free from the cares of the world.]

Gâê kâ aur bêṭî kâ—baṛâ nimânâ dhan [a cow and a daughter are very simple creatures—you may dispose of them as you please.]

"A piece of tortoise shell or the wood from the socket of the flour-mill is hung round the neck of a milch cow to avert the evil eye: great too is the fear of an enemy bewitching a cow, and charms and incantations known only to men of the Ahîr and Gadariya castes are resorted to; while at an eclipse the cow in calf is rubbed on the horns and belly with red ochre to ensure an unblemished offspring."

(Wright—Cawnpur Memo., p. 105.)

Gâêcharâî—fees for herding cows.

Gâê ghâṭ—(*gaughâṭ*)—a drinking place for cows at a tank.

Gâglî—the esculent arum—(*arum colocasia*) (ghuiyâṅ).

Gagrâ— } [corr. of *gagarâ, gagarî*, Skt. *gargarî*]
Gagrî — } —a narrow-mouthed water-vessel made of brass, copper, or earthen ware (kalsâ).

Gâhlagnâ—[*gâhna*]—to be pressed—of sugar-cane in a sugar mill. East districts (kolhû).

Gahâî—[*gâhnâ*]—the treading out of grain by cattle. Rohilkhand (dâêṅ.)

Gahan— } [*gâhnâ*]—(1) a toothed grass harrow;
Gâhan— } (2) (*danaliono, kaṅdhâr, pandahnî*) a light ploughing of rice after flooding the ground. Upper Duâb: cf. gâhnâ.

Gahîṅṛ—[cf. *ghêr*]—a herd of buffaloes; a large flock of sheep (lahṅḍâ).

Gahnâ—[Skt. *grahaṇa* = seizing]—(1) jewellery (zêvâr); (2) a usufructuary mortgage. Duâb (rahn).

Gahnâ— } [Skt. *gâh* = to move]—(1) (*bidahnî, dohrânâ, uṭhâvan*) a light ploughing to cover in the rice seed—Upper Duâb—(see gahan, gâhan); (2) to tread out grain—Upper Duâb and Rohilkhand.
Gâhnâ— }

Pair gahâ jo râkhê pâs.
Bin barsâê na pâvê râs.

[If you keep your threshed corn unwinnowed, it will rain on it before you get the cleaned grain.]

Gahnai rakhnâ—[*gahnâ*]—to give anything in security for a loan. Bundelkhand (rahn).

Gahrâ—[Skt. *gṛih* = holding]—a sheaf of corn; a bundle of fodder or thatching grass. Duâb, Rohilkhand (pûlâ).

Gahvâ— } [Skt. *grahaṇa* = seizing]—a jeweller's pincers (sunâr).
Gahvî— }

Gâî—cesses levied by the landlord on the tenant's share of the produce in division of crops—Central Duâb (sêrahi).

Gail—[Skt. *gama* = going]—(1) a road or path. Central Duâb (lîk, pagḍaṅḍî).

Têlî kâ bail, kyâ jânê gail;
Khal khâê, lagê rahê ghânî sê.

[What does the oilman's ox know of the road? He eats oilcake and is kept stuck at the hollow of the mill]; (2) a bunch of fruit like plantains.

Gailahû—[*gail*]—a traveller, passer-by. Central Duâb.

Gailar—[*gail* (qv.) = in company with]—a child by a marriage in the *karâo* (qv.) form: a stepson: see kaḍhêlar.

Gainâ—see gênâ.

Gainchanî—[*gêhûṅ* = wheat, *chanâ* = gram]—wheat and gram sown together (gochanî).

Gainṭâ—[*gaitâ*]—a pick-axe.

Gair—(1) the pot in which mortar is mixed (râj); (2) cultivation along the sides of a valley. Kumaun.

Gairâ— } [Skt. *gṛih* = holding—cf. *gahra*]—(1) a sheaf or bundle of thatching grass. West districts (pûlâ); (2) a stack of cut grain left to dry before threshing. Upper Duâb (pahî).
Gairî—
Gairiyâ—
Gairyâ—

Gâj—[Skt. *garj* = to roar]—lightning or thunder. In the West districts women when they hear thunder tie a string known as *gâj kâ tâgâ* on their left wrists (bijulî).

Gâj—muddy scum such as that in which rice is planted.

Gaj—[corr. of *gaz*]—(1) a yard; (2) the thin spokes in a wheel as contrasted with *ârâ* = the thick spokes (bahlî, gâṛî).

Gajâ } [*gâj* = muddy scum]—the early rice in Rohilkhand. In the hills this sowing begins in April or May, when the finer varieties only are sown, and the reaping takes place in September.
Gâjâ }

Gâjar—[Skt. *garjara*]—the carrot (*Daucus carota*).

Gajar—[acc. to Platts *gêhûṅ-jai*]—wheat with a sprinkling of barley sown with it.

Gajarbhat—[*gajar, bhât* = boiled rice]—carrots boiled into a sort of pudding with rice and sugar.

Gajardam—very early in the morning (fajar).

Gajarrâ—[*gâjar*] (*gajrâ*)—carrot leaves used for cattle fodder (gajraut).

Gajaurâ—grain winnowed only once. Duâb (khajûrâ).

Gajbâk—[*gaj* = elephant; *bâṅk* = a crooked implement] (*gajbâṅk*)—a stick for driving an elephant.

Gajbaṅdhan— } [*gaj* = elephant; *bâṅdhnâ* = to fasten]—a chain for tying up an elephant.
Gajbaṅdhanâ—
Gajbaṅdhanî—

Gajbâṅk—see gajbâk.

Gajjar—[*gâj*] muddy, swampy, ground.

Gajrâ—[*gâjar*]—(1) carrot leaves (gajarrâ); (2) a woman's ornament for the wrist. One variety consists of clusters of gold knots like blackberries strung on silk cord.

Gajraut— } [*gâjar*] (*gajarrâ, gajrâ*)—carrot leaves used as cattle fodder.
Gajrautâ—

Gâkar—[Skt. *angâraka* = hot charcoal]—cakes made of the arhar pulse mixed with other grain and cooked in hot ashes (angâkar).

Gâl— } [*lit.* the cheek, a mouthful]—the handful of grain put into the flour mill at one time. West districts—see chakkî.
Gâlâ—

Gâlâ—carded cotton, the flock of cotton; a cotton pod (ghêṅṭî).

Galaichâ—[corr. of Arabic *qâlîchah*]—(1) (*dulîchâ, galîchâ*)—a mat made of cotton thread (qâlîn); (2) a grassy piece of ground; Kahârs' slang.

Galêf— } [Arabic *ghilâf*]—an outer sheet—see ghilâf.
Galêp—

Galêfnâ— } [Arabic *ghilâf* = a cover]—a cook's word—to cover up something in a fold of paste and make it into balls.
Galêpnâ—

Galâvaṭ—[*galnâ* = to melt]—the coarsest kind of smoking tobacco (tambâkû).

Galgâḍâ—[*galâ* = neck; *gâṛnâ* = to unite]—a rope tying the leg of a vicious or runaway animal to its neck—cf. dhagnâ.

Gâlh— } [*gâlâ*]—a ball of carded cotton. West districts—see dhuniyâ.
Gâlhâ—

Galhî—[corr. of *galahî*]—the forepart of a boat: sometimes used to the East for the stern post (nâo).

Galî—[prob. Skt. *gala* = throat]—(1) (*galiyârâ*) a lane or narrow street. *Apnî galî mêṅ kuttâ bhî shêr hotâ hai* = the dog even is a tiger in his own lane: Scotticé—"a cock is crouse on his own midden."

Kavvâ kî dum mêṅ anâr kî kalî
Kavvâ phirê galî galî.

[Said of a fop—when the crow gets a pomegranate bud stuck on his tail he struts through the lanes].

(2) a narrow path or mountain pass. Hill districts.

Galiyâ—[Skt. *gal*, Hind. *girnâ* = to fall] (*gâdar, gariyâr, giriyâ, girrâ, kûṅchar, paruâ*)—a lazy ox, one that lies down at its work.

Galiyâ—[? *galnâ* = to melt]—of weather—rainless, with little rain.

Sâvan galiyâ kyâ karê, jo Bhâdoṅ baliyâ hoê;
Bhûlâ kisân Kârtik mâṅgê mêṅh.

[What harm does a rainless Sâvan do if there be good rain in Bhâdon. He is a foolish husbandman who asks for rain in Kârtik]—also see bâdar.

Galiyânâ—[*galâ* = the throat]—to force food or medicine down an animal's throat.

Galiyârâ—see galî.

Galjânâ—[*galnâ* = to melt]—(*ḍûbjânâ*) to become irrecoverable—of a debt.

Galkhor—[*galâ* = neck]—a head rope for a horse (agâṛî).

Gallâ—[corr. of Pers. *gholak*]—a money box (golak).

Galla—[Pers. *galah, gallah*]—a flock of sheep—see bhêṛ.

Galnâ—[Skt. *gal* = to fall] (*piglânâ, pighlânâ*)—to be melted: when jewellery is mortgaged for a certain period at much less than its value, and if not redeemed with interest at the end of that time, becomes the property of the lender, the phrase *galjânâ* is used.

Galsuâ—[*galâ* = the neck or throat]—throat inflammation with cough in cattle (paliyâ).

Galuâ— } [*galâ* = the neck]—(1) the feeding
Galvâ— } channel or piece of wood in the upper stone of the flour mill through which the axle passes (chakkî); (2) a large coarsely made circular basket in which bullocks are fed. Oudh (khâńchâ).

Galyon—[*galâ* = the neck]—a rope for tying cattle. Kumaun (paghâ).

Gambhîr—[Skt. *gambhîra*]—rich—of soil (moṭî).

Gânâ—[cf. *gâhnâ*]—a heavy wooden rake for collecting weeds and softening the surface of a field baked hard by the sun after rain or irrigation. Bundelkhand (kilvâî).

Ganârâ—the millet (*panicum miliaceum*). Hill districts (sâṅvâṅ).

Gańḍâ— } [acc. to Platts Skt. *gaṇḍaka* = having
Gâńḍâ— } knots: others connect it with Skt. *khaṇḍa* = broken or *guḍa* = treacle]—sugarcane ripe for cutting (îkh).

Bhûkhê ko bêr, aghâyê ko gâńḍâ;
Tis par khâê mûlî ka khâńḍâ.

[For a hungry man the wild jujubes, for a full man sugarcane: and on the top of that eat pieces of radish.]

Ganḍâ—[see ganḍâ]—a set of four: of pice, cowries, etc.

Gandailâ—[Skt. *gandha* = smell, *âla* = place]—a foul-smelling insect which attacks young pulse, etc. (gindar).

Gâńḍal— } [Skt. *gaṇḍa* = joint]—(1) the tall
Gâńḍar— } grass (*andropogon muricatum*) used for thatching, etc.: the roots are *khaskhas* used for making wind screens (ṭaṭṭî); (2) the stalk of the radish or mustard: young mustard.

Gańḍaro—[Skt. *gaṇḍa* = joint] (*gańḍêr*)—the axle of the well pulley. Duâb.

Gańḍâs— } [Skt. *gańḍa* = a joint, *âsi* = sword]
Gańḍâsâ— } (*gaḍâsî, gańḍsâ, gańḍsî, gańṛâs,*
Gańḍâsî— } *gańṛâsâ, gańṛâsi, gańṛsâ, gańṛsî, gaṛâo, gaṛâsâ, gaṛâsî*)—an instrument for cutting up fodder. In the Benares division, when fastened to the staff (*lâṭhî*) carried by the village watchman (*goṛait*), it makes a formidable weapon. In Kumaun the sickle (*daṭulâ*) is used for the same purpose. The *aiṅṛhâ* of Bundelkhand is used to cut sugarcane fodder, etc.; and the *suryâ* to cut brushwood. The blade is *gańṛâs, gańḍâs*; the broad wooden back to the blade to give it weight is to the west *jâṛâ*; in Farrukhabad *jaurâ*; to the East *jâlî*. The handle is usually *bêṅṭ, bêṅṭâ, biṅṭâ, biṭâ, bêṭâ*; Kumaun *bîn*; to the East *mûṭh, mûṭhî, muṭhiyâ, dastâ*. The knob at the end of the handle is *gâṅṭh, gaṅṭhâ, muṭṭhiyâ*. The end of the handle is in Rohilkhand *chûrî, chûrâ*. The spike which goes into the handle is to the East *khur, khurâ, khurî, nâr*: in other places *ḍâńḍî, ḍâńṛî*.

Gańḍâvan—[Skt. *gaṇḍa*]—the rope used for tying oxen when treading out grain. Bundelkhand (dâêń).

Gańḍêlî—[*gańḍâ*] (*gańḍêrî*)—(1) a small piece of sugarcane for chewing. West districts (gullâ); (2) (*aṅgârî, aṅgariyâ, gaḍîlî, gaṛêrî, gêṅṛ, gêṅṛî, ginnî, iṅgariyâ*) pieces of sugarcane cut up for the mill.

Gańḍêr—see gańḍaro.

Gańḍêrî—see gańḍêlî.

Gâńdhî— } [Skt. *gandha* = smell]—the offen-
Gańdhiyâ— } sive flying bug of the rains: a
Gańdhukî— } green fly destructive to rice, millets, and young pulse—cf. gindar.

Gańḍîl— } [*gańḍâ*]—(1) sugarcane cut up in
Gańḍîlî— } pieces for the mill (gaḍêlî); (2) the wedge fixing the beam of the plough into the body. Bundelkhand (hal).

Gańḍkaṭ— } [*gańḍâ* = sugarcane; *kâṭnâ* = to
Gańḍkaṭâ— } cut] (*gankaṭâ, gêṅṛvâh, khańḍiyâ, muṭṭhâ, muṭṭhiyâ*)—the man who cuts the sugarcane into lengths for the mill (kolhû).

Gańḍlâ— }
Gańdla— } [Skt. *gaṇḍa* = a joint]—the axle of
Gańḍrâ— } the well pulley. West districts
Gańdrâ— } (akhauṭâ).

Gańḍṛâ— } [*gańḍâ* = sugarcane; *âla* = place]
Gańḍṛâlâ— } (*gaḍâharâ, gańḍarvâlâ, gańḍvâlâ, gâńṛâ, gańṛâlâ, gańṛiyâl, gaṛêṛâ, gaṛinnâ, gêṅṛiyâr, gêṅṛiyârî, kuńḍvârâ*)
Gańḍrârâ— } —the receptacle for the sugarcane before it is chopped up for the mill (kolhû).

Gańḍsâ— } see gańḍâs.
Gańḍsî— }

Gâńḍû—[? *gâńṛ* = the anus]—the hollow cavity in the bed of the sugarcane mill. Central Duâb (kolhû).

Gańḍvâlâ—see gańḍṛâ.

Gańgâ—known as *Gańgâ mâ, Gańgâ mâî, Gangâ Mâtâ, Gańgâjî*—great mother Ganges: the object of veneration to all Hindûs.

Gańgâ jâl— } [*jal* = water]—the water of the
Gańgâ jalî— } river Ganges taken home by pilgrims and used in various religious ceremonies as a medicine, a drink to the dying. Solemn oaths are taken on it. The phrase is *gańgâ jalî uṭhânâ* (halaf).

Gańgânâth—one of the local gods: the favourite deity of the Hill Doms. A full account of him is given by Atkinson—*Himalayan Gazetteer, Vol. II, 819f.*

Gańgâsâgar—[*sâgar* = a ocean]—(1) the spoon used for throwing water on the idol during worship (âchmanî); (2) a pot shaped like a kettle made of brass usually inlaid with copper used for carrying holy water to the idol; (3) a pinkish cloth with a black border all round.

Gańgâ saptamî—the 7th light half of Baisakh (*Baisâkh sudi saptamî*); the feast in honour of the Ganges.

Gańgaur—[*gańgâ*]—a local festival held at Brindaban on the 3rd light half of Chait (*Chait Sudi tîj*) in honour of Ganpati and Gauri.

Gańgbarâr—[*gańgâ*, Pers. *bar* = up; *âvardan* = to bring]—land thrown up by fluvial action.

Gaṅgshikast—[*gaṅga*, Pers. *shikastan* = to break]—land carried away by fluvial action.

Gaṅj—[Skt. *gaṅja*]—(1) a heap of anything; (2) a market where grain is heaped up for sale; (3) crops piled up to dry before threshing (**pahî**).

Gâṅjâ—[*gaṅj*]—(1) a net for holding grass, chaff, etc. East districts (**pâṅsî**); (2) a basket used for catching fish. East districts (**khâṅchâ**).

Gâṅjâ—[prob. *gajâshana : gaja* = elephant; *ashana* (rt. *ash*) = eating, food] (*gâṅjhâ*)—the dried flower heads and smaller leaves of the hemp plant (*cannabis sativa*) from which the resin (*charas*) has not been removed. There are two varieties sold in these Provinces, *pattar* which is chiefly imported from Holkar's territories and is of inferior quality to the Bengal variety known as *bilûchar, balûchar*. For a complete history of the drug and the method of preparing it, see Atkinson—*Himalayan Gazetteer, II, 760 ff, Baden-Powell—Panjâb Products, Vol. I, 292 ff.* Also see *bhaṅg, bijayâ, bûṅṭî, bûṭî, chapṭâ, charas, chûr, gol, gulbhaṅg, pattî, phûl bhaṅg, ma'ajûm, ma'ajûn, mâdî, mardâ, pattî, sabjî, sabzî, siddhî.*

Jis nê na pî gâṅjâ kî kalî,
Ûs larkê sê larkî bhalî.

[If a boy has not smoked the gânjâ pipe he is no better than a girl.]

Ûpar chhâêṅ mânjâ
Bhîtar pilâêṅ gâṅjâ.

[He has only a thatch to cover him, and he treats his friends to gânjâ under it.]

Gaṅjar—[*gaṅj*]—subordinate crops, like arhar, etc. Central Duâb.

Gaṅjaut—[*gâṅjâ*]—drugs given to cows when calving. Rohilkhand (**chanêth**).

Gaṅjêṛâ—[*gâṅjâ*] (*gâṅjû*)—a smoker of narcotic hemp.

Gaṅjêrî—[*gâṅjâ*] —bags made of hemp fibre (**bhaṅgêlâ**).

Gâṅjhâ—see **gâṅjâ**.

Gâṅjhî—[*gâṅjâ*]—a net for grass or chaff. West districts (**pâṅsî**).

Gaṅjiyâ—[*gâṅjâ*] (*gaṅjyâ*)— bags made of hemp fibre (**bhaṅgêlâ**).

Gâṅjo—[*gâj* = muddy slime]—swampy land not requiring irrigation. Kumaon (**panmâr**).

Gâṅjû—see **gaṅjêrâ**.

Gaṅjyâ—see **gaṅjiyâ**.

Gâṅkar—[Skt. *angâraka* = hot charcoal]—cakes made of coarse grains like *arhar*, etc., and cooked in ashes (**angâkar**).

Gannâ—[prob. Skt. *gaṇḍaka* = knotty]—sugarcane (**îkh**) *hâthi kî sâth gannâ chûrnâ* = said of a greedy man; able to gobble sugarcane like an elephant. In the Central Duâb the word is used of the stage in sugarcane at which the knots become developed.

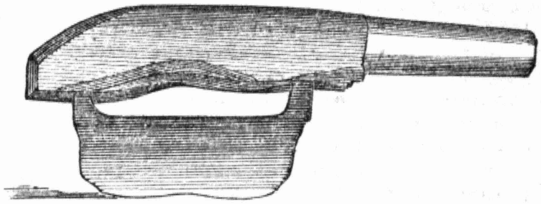
Gâṅṛ— **Gâṅṛâ**— **Gaṅṛâ**— } [*gâṅdâ*]—slips of sugar-cane cut for sowing. Azamgarh (**gêṅṛ**).

Gâṅṛ— **Gâṅṛâ**— **Gaṅṛâ**— } [? *gâṅṛ* = the anus]—(1) (*bhîr, gaṛâo*) the space fenced in to retain the flour as it falls from the grindstone (**chakkî**); (2) (*koṭhî*) earthenware hoops used to support the sides of a well (**kûâṅ**).

Gâṅṛ— **Gâṅṛâ**— } a piece of thread twisted by a sorcerer, used as an amulet to keep off disease.

Gaṅṛâlâ—[*gâṅḍâ* ? Skt. *âlaya* = house]—the receptacle for sugarcane before it is cut up (**gaṅḍṛâ**).

Gaṅṛâs— **Gaṅṛâsâ**— **Gaṅṛâsî**— } see **gaṅdâs**.



Gaṅṛâsî.

Gaṅṛîtarâ—[*gâṅṛ* = the anus; *talê* = beneath] (*potrâ, phuluriyâ*)—a cloth put under infants. East districts (**nihâlchâ**).

Gaṅṛiyâl— **Gaṅṛiyâlâ**— **Gaṅṛiyâr**— **Gaṅṛiyârâ**— } see **gaṅṛâlâ**.

Gaṅṛsâ— **Gaṅṛsi**— } see **gaṅḍâs**.

Gâṅsâ—[*gâṅsnâ* = to pierce]—a sprout or twig (**ḍâl**).

Gâṅsab— **Gâṅsnâ**— } [Skt. *gras*]—to stop a leak in a boat. East districts (**nâo**).

Gâṅṭh— **Gaṅṭh**— **Gâṅṭhâ**— **Gaṅṭhâ**— **Gâṅṭhî**— **Gaṅṭhî**— } [Skt. *granthi*]—(1) a knot—*âṅkh kâ andhâ, gâṅṭh kâ pûrâ* = a blind man and a pastmaster at knots; (2) (*bharârî, bhulârî, bhuṛârî, bisvâ, châṅchṛî, châṅchrî, ḍaṅṭâ, ḍaṅṭhâ, ḍoṅḍlî, ḍûṅḍlî, ḍûṅḍṛî, gaṅṭhiyâ, gaṭhurî, gêṭharâ, gûṭhrî, jangrâ, kaṭhrî, khobṛâ, khoṅḍar, khûṅṭî, sathurî, sûthrî*) the refuse stuff on the threshing floor consisting of the knotty and useless parts of the straw, etc.; (3) of the roots of plants like the onion, etc.; (4) a silver pendant attached to a thread on the arm or on the corners of the shawl of a newly married woman. East districts; (5 a pledge or deposit (**giro**); (6) a purse, ready cash—

Ja'hâṅ gâṅṭh vahâṅ sab kachhû
Bigar gâṅṭh kuchh nâo;
Jahâṅ paṛêṅ pardês mêṅ,
Gâṅṭh hoê to khâo.

[If you have money in your purse you have everything; without money nothing: if you are left in a foreign land, you can eat only if you have money.]

Gâṅṭh baṅdhan—[*gâṅṭh, bâṅdhnâ* = to fasten] (*gâṅṭh chitnâ, gâṅṭh joṛâ*)—the ceremony of knotting together the clothes of the bride and bridegroom at marriage, emblematical of union (**aṅchal granth**).

Gâṅṭh chitnâ—[*chitnâ* = to gaze at]—see **gâṅṭh baṅdhan**.

Gaṅṭhiyâ [*gâṅṭh*]—(1) a package, a bundle; (2) pig-iron. East districts (**lohâ**); (3) see **gâṅṭh**.

Gâṅṭh joṛâ—[*joṛnâ* = to join]—see **gâṅṭh baṅdhan**.

Gâṅṭhnâ—[*gâṅṭh*]—to cobble old shoes.

Gâṅṭh pakaṛâî—[*gâṅṭh, pakaṛnâ* = to seize hold of]—part of the marriage ceremony when the

bridegroom before leaving with the bride seizes the hem of the garments of the old women of her family and demands money (ańchar dharuâ).

Gaṅṭhulâ—[*gâṅṭh*]—a tree with knots.

Gâńv—[Skt. *grâma*] (*nath*)—a village. *Nâm mérâ gâńv têrâ* = the village is yours, but I have the name of it.

Gańvadh—[*gâńv*] (*gavaṅḍâḍârî*)—a peculiar tenure in the east of Ghazipur of which the normal form is the grant at a fixed rent of a whole village or a definite tract in a village to a colony of Brahmans. Where this state of things can be inferred to have existed at the permanent settlement, the tenure is proprietary. In other cases its precise definition and legal quality are rather doubtful.

Gańvâń dêotâ— } the local village god, wor-
Gańvâh dêbî— } shipped at a shrine known as *asthân, sthân, thân* (dihvâr, pathvârî).

Gańvâr—[*gâńv*]—a rustic: *gańvâr goń kâ yâr* = the boor is a friend only to serve his own purpose.

Gańvârî—[*gâńv*]—rustic: the rural dialect.

Gâńv dêotâ— }
Gâńv dêbî— } gańvâń dêotâ.

Gâńvhai—[*gâńv*] (*dêohârî, dêohariyâ*)—properly harvest offerings to the village gods; sometimes applied to presents at weddings, etc., and other perquisites claimed by the village menials.

Gâńvkâmâ—[*kâm* = work]—the village menial or drudge (bêgâr). Central Duâb.

Gâńvkharch— } [*kharch* = expenses] (*dhâlâ,*
Gâńvkharchâ— } *malbâ*) = the general village expenses which are paid by the sharers in a co-parcenary village in proportion to their shares: they usually include expenses for entertaining guests or beggars, the repairs of the general village meeting place (*chaupâl*), and so on.

Gapsâ—[Skt. *kapisha* = ape-coloured, brown]—a variety of brown coloured clay soil (kapsâ).

Gâr—[*gâdar*]—a sheep. Rohilkhand (bhêr).

Gâr— } [Skt. *garta*]—(1) a pit or hole; (2) the
Gâṛâ— } excavation for sinking a masonry well (dhalâ); (3) low lands from which the water escapes rapidly. Upper Duâb—Rohilkhand; (4) the outer belt of field in a village. Kumaun (barhâ).

Gâṛâ—Thick coarse cotton cloth (gâṛhâ).

Gârâ—(*goṅdâ*)—moist clay worked up to serve for mortar, brick making, etc.

Gâṛâ—[cf. *gahrâ, gairâ*]—a sheaf or bundle of thatching grass. Duâb and Rohilkhand (pûlâ).

Garâi—[*guâl*]—the occupation of a grazier.—Mathura.

Gaṛai—[Skt. *gaḍḍuka* = a water jar]—a metal vessel like a *loṭâ*, with a spout (gêruâ).

Gaṛai—[*gâṛnâ* = to bury]—fees for burying the dead.

Garaṅḍ—the mud stand for the lower grindstone.

Garaṅḍû—the axle of the well pulley. West districts (akhauṭâ).

Garânî—[Pers. *garân*] (*girânî*)—dearth, scarcity (akâl).

Garâo—[cf. *gairâ, gahrâ*]—a sheaf, a bundle of thatching grass. Rohilkhand (pûlâ).

Gaṛâo—[*gâṅṛ*]—the space fenced in to retain the flour as it falls from the grindstone. (chakkî).

Gaṛâo—[*gaṅḍâs*]—the instrument for cutting fodder.

Gararâ— } [cf. *gaṛgaṛâ*] (*gurkhâ, gurkhai,*
Gaṛaṛâ— } *suṅkâ*)—pleuro-pneumonia in cattle. Bundelkhand.

Gaṛârâ—[*gâṛî*] (*gaṛiyârâ*)—a cart track. Central Duâb (lîk).

Gârârî—the well pulley, or axle (charkh).

Gaṛariyâ—see gaḍariyâ.

Gaṛâsî—see gaṅḍâs.

Garauṅkhâ—[*galâ* = neck]—a neck-ring—Sunârs' slang.

Garautî— } a light easily pulverized soil found in
Garâvâ— } the uplands. Bundelkhand.

Gaṛâvârî—[? *gâṛṅâ* = to bury] (*gaṛiâvarî, gaṛvâi*)—a wooden cylinder sunk in the ground to keep up the sides of a clay well. Central Duâb (koṭhî).

Gard— } (1) dust; (2) presents made to the bride
Gardâ— } by the elder brother of the bride-groom. Rohilkhand (gurêthab).

Gardanî—[Pers. *gardan* = the neck]—body clothes for a horse.

Gardânnâ—[Pers. *gardân* = turning]—to finish the top of a wall, a mason's phrase.

Gardêvî—[*gâr* = a river]—water sprites. "The most malignant are those which represent persons who have met their death from suicide, violence, or accident. These, wherever they die, haunt the scene of their death, and terrify the passers-by, sometimes even following them and taking possession of their houses." (Atkinson—*Himalayan Gazetteer*, Vol. II. 832.)

Gardkhorâ—[*gard* = dust, Pers. *khordan* = to eat]—the screen at the back of the ox cart (bahlî).

Gardûâ—Rheumatic fever in cattle. Unao-Oudh; see ghaṭêrêvâń.

Gaṛêrî—[*gâṅḍâ*]—pieces of sugarcane cut up for the mill (gaṅḍêrî).

Gaṛgaṛâ—[*gaṛgaṛ* = onomatopœic; the gurgling sound made in smoking the water-pipe]—the stem of the water-pipe (huqqâ).

Gaṛgaṛâsâz—[*gaṛgaṛâ, sâz*; Pers. *sâkhtan* = to make]—a pipestem maker. He uses a kind of lathe of which *aḍḍâ* is the bed; *baṭṭâ*, a spike fixed on this which holds the stem as it is being turned; *khûntâ*, the spike which holds the other end of the stem; on this is fixed an iron spike, *killî*; *aḍḍî*, the piece of iron which keeps the stem in its place when it is being turned; *bagli*, a piece of wood in which the stem is fixed while being bored.

Gargavâ—a kind of grass which chokes rice. Buffaloes eat it, but other cattle refuse it.

Gargoî—the sugar boiling house. Upper Duâb (kolhvâr).

Gâṛh—[? Skt. *gâḍha* = firm]—a weaver's loom (kargah).

Gaṛh— } [Skt. *garta*]—(1) a pit, a ravine (khâl);
Gaṛhâ— } (2) an under-ground pit for storing grain (khât): (3) low lands liable to flooding.

Gâṛhâ—[Skt. *gâḍhâ*]—thick coarse cotton cloth.

Gaṛhâî—[*gaṛnâ* = to penetrate]—fees or wages given to a carpenter or goldsmith. *Sonê sê gaṛhâi mahṅgî* = the making of the jewel was more than the price of the jewel.

Gaṛhaiyâ— } [*gaṛhâ*] (*gaṛhiyâ*)—a small tank or
Gaṛhî— } pond (tâl).

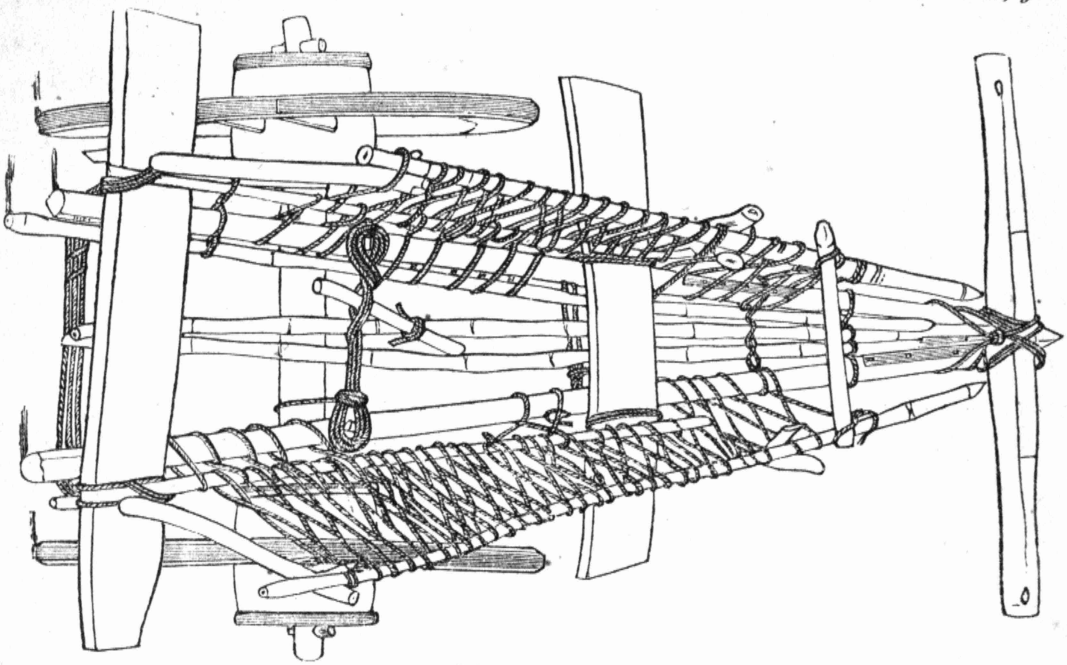
Gaṛhî—[Skt. *gaḍa* = a fence]—a small fort or fortified house.

Gâṛhî—[Skt. *gâdha*]—rich, deep—of soil. West districts (**moṭî**).

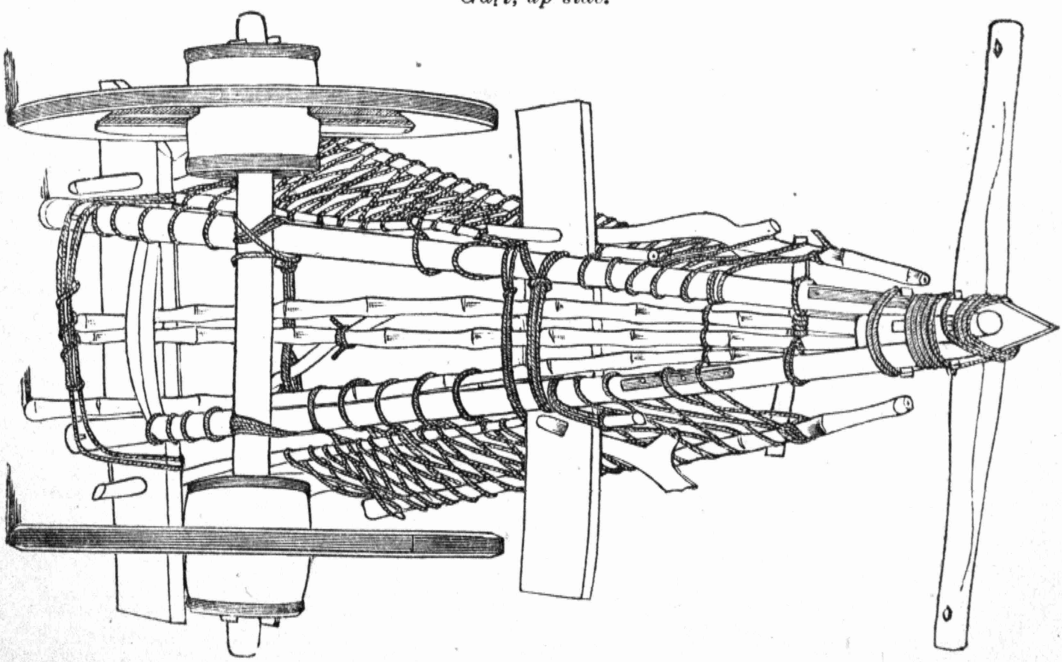
Gaṛhiyâ—see **gaṛhaiyâ**.

Gaṛî—a stack of grass or fodder. West districts (**bauṅgâ, garrî**).

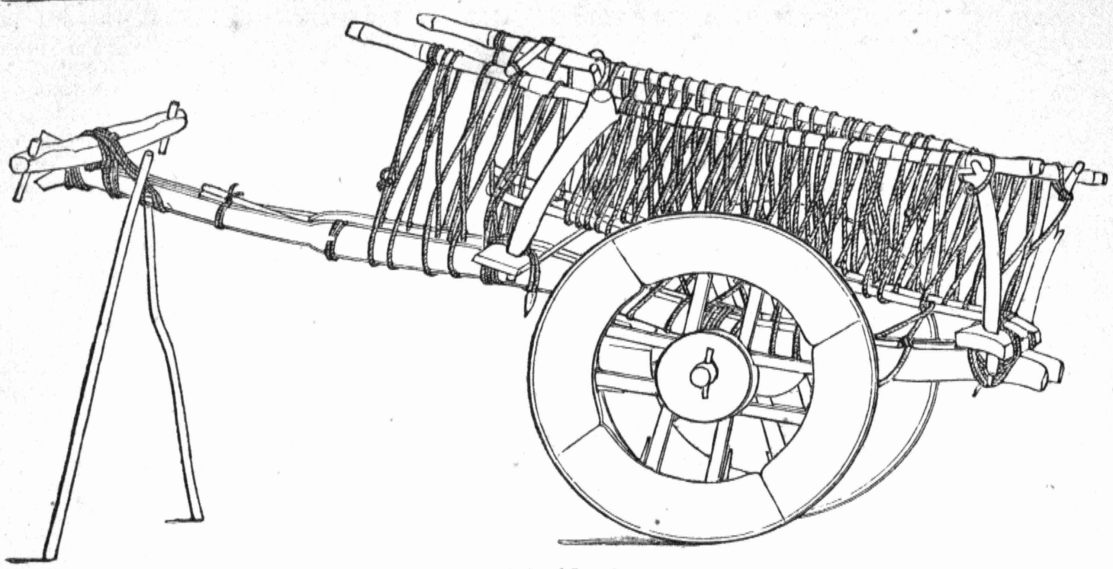
Gâṛî—[Skt. *gantṛi*, rt. gam = to go] (*chhakṛâ, gâḍî, gâḍḍî, laṛhâ, laṛhî, laṛhiyâ, rahlâ, rahṛâ, rakhat, ṭâṅgâ*)—a country cart. *Gâṛî dêkh pâon phûlâ* = when the traveller sees a cart his feet begin to swell. For other kinds of carts see **bahlî, chaubaldâ, chaubardâ, chaupahiyâ, chaupaiyâ, dahmardâ, dobaldâ, dobardâ lahaṛuâ, majholâ, majholî, phirak, rabbâ, rahaklâ, rath, ṭhêlâ**. In a team of three oxen the wheelers are *dhorî, dhuriyâ, jûriyâ*. In a team of four the leaders are *bêlâ, bêlhan, juar*.



Gâṛî, up side.



Gâṛî, down side.



Gâṛî, side view.

The following are the parts of the cart—

(*a*) The wheel, *pahiyâ;* in the Duâb *pair;* to the East *chakká.* The spokes are *ârâ, ârê, ârî, ârâgaz, ârâgaj :* in Rohilkhand *ârâ dâṅṛiyâ; ârâ* is properly the thickest spoke while the thinner is *gaj.* The quadrant of the wheel is *puṭṭhî.* The spikes which run from one of these quadrants or felloes to the other are to the East *johanî, jonhî, jonhiyâ ;* in Rohilkhand *jûlâhiyâ, sâl ;* in the Duâb *âran ;* in Bundelkhand *âran, dhurî ;* wheels with four spokes are *chauariyâ,* and with six *chhiariyâ ;* the nave is *nâh, nâhâ, nahâṅ, gûṅḍ.* It is strengthened by an iron hoop, which is to the East *ban* or *band ;* in the Duâb *aṅdî.* The iron axle box is *âvan* or *aṅvan.* When the edge of the wheel is bevilled to prevent wearing it is known in the Lower Duâb as *nâgar ;* in Rohilkhand *hâl ;* to the East *maṅgar* or *châtar.* In Rohilkhand *magar* or *mangar* is the outer edge of the wheel and *nâgar* the inner edge. To clip the worn edge of a wheel is to the East *ṭâl mârâb.* The linch pin is in the East districts *chakêl ;* in the Central Duâb *chakol ;* to the East and Rohilkhand *dhur killî.* The peg in the wheel is *pharkîlî, pharkillâ, pharkillî.* The inside washer is *khâṅdan.* The outside washer is in Rohilkhand *paul, sanî ;* in the Upper Duâb *ûṅgh* ; to the East *chêṅghî.*

(*b*) The axle—*dhur, dhûr, dhûrâ, dhûrî, dhurâ, dhurî, bhauṅrî.* In some carts which are particularly strong the axle passes outside through a curved piece of wood fastened to the body of the cart, and generally known as *paiṅjnî ;* in some of the West districts *bâṅk, baṅkorâ.* The bars which run transversely across the cart to which this piece is attached on both sides are *ṭikânî, ṭêkânî, ṭhikânî, gaz, gaj :* in North Rohilkhand *ák.* These pieces are in the Upper Duâb more usually employed in the *bahlî* or light ox cart. They are fastened to the pieces running outside the wheels by pegs, *sûjâ,* or with pieces of rope *jaṅt,* in the Upper Duâb *paghlâo.* In Rohilkhand these ropes are generally used only in the *bahlî.*

(*c*) The shafts which support the body of the cart generally *phar, phâr, pharî, haras, harsâ ;* in Rohilkhand *dasî ;* in parts of Bundelkhand *dhurâ.* They are sometimes strengthened with a bar of iron which is in the Duâb *patti,* or *kâmi pattî :* in the East districts *band, jor.* This is fastened by nails known in the Upper Duâb as *giloiya.* The inner poles which run along the bottom of the cart—in the Lower Duâb *mâjhiyâ ;* East districts and Oudh *phârî ;* parts of Bundelkhand *sîṅk :* Upper Duâb *chhâhan.* They are fastened to the body of the cart by pegs or iron nails, generally *khûṅṭî, kaṭhkilli ;* in Bundelkhand *katâro, thêlain.* The flooring of the cart—in the Upper Duâb *paṭâr, chharairâ.* The short transverse bars in front of the driver's seat which keep the shafts in their places—to the East *phârî ;* in the Duâb *paṭṛî, paṭṭî ;* in North Rohilkhand *sugan.*

(*d*) The flat board forming the driver's seat—in the Upper Duâb *panjâlâ ;* Central Duâb *paṭlî, paṭêlî :* in the East districts and Rohilkhand *mohrâ* (which in Rohilkhand means also the end of the yoke) ; in other parts of Rohilkhand *shagun, shagunî ;* in parts of Bundelkhand *paṭnor.* The cross bars behind the driver's seat (in which the posts forming the siding of the cart are fixed) are usually *paṭṛî, paṭṭî ;* in Central Duâb *paṭêlâ ;* in the

East districts *mâkharâ*; in Bundelkhand *majkpaṭṭî, pachhârî*. The bamboos which run along from end to end and form the bottom of the siding are usually in the Duâb *mûṅgî*; in the Lower Duâb and East districts *bâṅgar*; in Rohilkhand *chhaṭkâ*. They are fastened to the body of the cart by ties usually called *rasarâ*.

(*e*) The upright posts forming the siding—in the Upper Duâb, parts of Rohilkhand and Oudh *khalvâ, khaluâ, kharuâ, khalêvâ*; in South Oudh *jotnâ*; parts of Bundelkhand *kharêruâ*; to the East *khûṅṭarî*. The long poles or bamboos forming the top of the siding are usually *bâṅs, bâṅsâ, ballî*; in the Upper Duâb and Rohilkhand *chandoî, bâhî*. The ropes forming the siding are usually *hathvâṅsâ*; in Rohilkhand *pûr*. The posts to strengthen the siding fixed in the curved bars which run outside the wheels are in the Upper Duâb *dêgá*; in Rohilkhand *bêl, jhoṅk*; in the East districts *khûṅṭarî*. In some places extra cross bars are fixed above the bottom of the cart behind, and below it in front. These are in North Rohilkhand *chhâban*; in the Lower Duâb *sâî*.

(*f*) The block in which the axle pin is fixed—generally *nasaurî*; in Upper Duâb *laṭhṭhâ*; in Rohilkhand *jhâṅd*; in parts of Bundelkhand *bhauṅrâ*. The cross bar which supports this below is *âk, âṅk, bâṅkarâ, gaz*.

(*g*) The axle pin—*dhurî*, which is fastened to the last mentioned bar by the *ghinnî*; the fastening of the curved piece of wood outside the wheels to the transverse bar is usually *jaṅt, jaṅtrâ*.

(*h*) The yoke—*jûâ, juâr*; to the East *juâṭh, juâṭhî*; in parts of Rohilkhand *juâṅrî*. The pointed piece of wood in front is usually *shagunî, shagun, sagunî, sagun*; in Bundelkhand *harênâ*.

(*i*) The prop in front—*ûṅṭarâ, ûṅṭrâ, uṭarâ, uṭaharâ, uṭarpâ*; in parts of Bundelkhand *sipâo*.

(*j*) The pole forming the tail of the cart—to the West *pêṛâ*; to the East *pachhlakaṛâ*. The pole forming the front of the side is *ṭêk*, and the prop supporting it *khûṅṭarî*. The prop supporting the cart behind is to the West *ghorî, dahî, dahiyâ*; in parts of Rohilkhand *arêkh*. The *ṭêknâ* or *sidhvâî* in a prop to support a cart when a wheel is taken off.

(*k*) The hooks on the yoke to which the ropes which go round the necks of the oxen are fixed—*chiṛaiyâ, nâgal*; in parts of Oudh *sammal*.

(*l*) When three oxen are yoked the rope which goes round the leader's shoulders is *bîṅṛ* or *bîṅḍî*. The ropes which go round the necks of the oxen, *jot, biṅṛiyâ, gâtâ*. The rope which goes round the leader's body is in the Upper Duâb *pêṭî*. The rope by which the yoke is attached to the body of the cart is to the West *nâr, nârî*; to the East *jhaṭkâ*.

(*m*) The mat put in the bottom of the cart to prevent grain, etc., from falling out is to the West, *pâl, pâkhlî, pâkhrî*; in Rohilkhand *phaṭṭâ*; in the East districts *ḍhâlâ*; in parts of Oudh *kiṛhir*. In Bundelkhand the *phaṭ* is a piece of matting, and the *kharorî* a bamboo frame used for the same purpose.

Gariâvarî—see gaṛâvarî.

Gâṛîbân—see gâṛîvân.

Gaṛihâ—[*gâṛî*]—an ox that goes in a cart.

Gaṛinnâ—[*gâṅḍâ*]—the place in which the sugarcane is cut in slips for the mill. East districts (gaṅḍrâ).

Gâṛîvân—[*gâṛî*] (*gâṛîbân*)—a carter.

Gariyâr— } [Skt. *gal*, Hind. *girnâ* = to fall]—
Garyâr— } an ox that sits down or jibs at work. Lower Duâb - Bundelkhand (bail, galiyâ).

Garjû—[Skt. *garj* = to roar]—the cross breed between the yak cow of Thibet and the Indian bull (surah gâê).

Garkhol— } [*galâ* = throat; *kholnâ* = to loose]
Garkholâ— } —a rope for tethering cattle or
Garkhor— } horses by the neck (agâṛî,
Garkhorâ— } paghâ).

Garmî—[Pers. *garm* = hot]—(1) heat, the hot weather; (2) (*âlaṅg, aroṅd, ohâin*) heat in cattle, etc.

Gâṛnâ—[Skt. *garta* = a hole]—(1) to drive into, to bury; (2) to beat out jewelry in a mould.

Khêlî nahîn hai khêlnâ; gaṛai châhê ḍholnâ,
Junharî kâ chûn mârê, kâṛh baiṭhê bêlnâ.

[Farming is not mere play that you should be thinking of having a necklace made out of the profits. What is the use of bringing out your rolling pin when you have only millet flour to make cakes of, *i.e.*, such flour has little gluten and cannot be easily rolled into cakes.]

Garrâ—roan, bay coloured—of horses.

Garrî—(1) the cylindrical field roller. Duâb; (2) (*garî*) a stack of grass or fodder. Upper Duâb (bauṅgâ).

Gartanî—[*galâ* = the neck; *tânnâ* = to stretch]—a rope for tying cattle by the neck. Lower Duâb (paghâ).

Gaṛuâ— } [Skt. *gaḍḍuka* = a water ewer]—a
Gaṛuî— } brass vessel with a spout, used for
Gaṛuiyâ— } drinking (gêṛuâ).

Gaṛûṛâ— } [*gaṛuâ*]—a brass pot: specially ap-
Gaṛûrî— } plied to that used for taking about the dye at the Holî festival. Central Duâb.

Gaṛvâhî—[*? gâṛnâ* = to bury, insert]—a ring of iron fixed on the share of the plough to prevent it from going too deep into the earth. Oudh (hal).

Gaṛvâî—see gaṛâvarî.

Garvâṭ—[*galâ* = throat]—disease of the throat in cattle. Central Duâb (ghaṅṭiyâr).

Gât— } [Skt. *grantha* = binding]—(1) the in-
Gâṭ— } ner peg of the yoke; (2) (*ḍabrâ, da-*
Gâtâ— } *harî, dahrî, gêṅrâ, khuṅḍ, gul, kirai-*
Gâṭâ— } *yâ, kiriyâ, kolâ, koliyâ, kolvâî, kol-*
vârî, pâtâ, ṭapari, ṭapariyâ) a small field. Duâb.

Gâtâ—[*gât*]—(1) ropes which go round the necks of oxen when yoked (gâṛî, hal); (2) ropes for tying up bundles of cut crops. East dis-

tricts (jûn); (3) the yoking of oxen when treading out grain. Upper Duâb (dâêṅ).

Gatâr— } [*gât*]—(1) ropes which go round the
Gaṭâr— } necks of oxen when yoked (gârî,
Gataura— } hal); (2) ropes used for tying up
Gaṭaurâ— } bundles of cut crops. East districts (jûn).

Gaṭh—[*gât*]—a head load of grass. Bundelkhand (bojh).

Gaṭharuâ—[*gâṅṭh* = a knot]—the knotty pieces of the straw useless as fodder and left on the threshing floor. East districts (gharvâ).

Gaṭhauṅd—[*gâṅṭh* = a knot]—money in a bag; cash in deposit.

Gaṭhîlâ—[*gâṅṭh* = a knot]—knotted—of trees, etc.

Gaṭhiyâ—[*gâṅṭh* = a knot]—(1) bags or paniers for a pad animal (khurjî); (2) rheumatism; a sort of rheumatic fever in animals (ghaṭêrêvâṅ).

Gaṭhrî—[*gâṅṭh* = a knot, Skt. *grantha* = a binding]—a bag or bundle. *Bazzâz kî gaṭhrî par jhîngar mâlik* = the cricket as he sits on the peddler's bundle thinks he owns it; the fly on the wheel.

Gaṭhuâ—[*gâṅṭh* = a knot]—(1) the refuse knotted pieces of straw left on the threshing floor. Bundelkhand (gharvâ); (2) a small piece of cloth left in the loom by weavers, to which they attach a new web. East districts.

Gaṭhurî—[*gâṅṭh* = a knot]—see gaṭhuâ (1).

Gattâ—[Skt. *gâtraka* = the body]—pasteboard; a cover for books.

Gaṭṭâ—[*gâṅṭh* = a knot]—(1) small lumps of molasses covered with poppy seeds, comfits, etc., a cheap kind of sweatmeat; (2) burnt gravel used in making a plaster flooring.

Gaṭṭhâ—[*gâṅṭh* = a knot]—(1) (*kaṭṭhâ*) one-twentieth of a *jarîb* (qv.) or *bighâ*. West districts; (2) a large bundle of straw, etc.; (3) the large knotted variety of the edible arum (ghuiyâṅ).

Gaṭṭhvâṅsî—[*gaṭṭhâ*]—one-twentieth part of a *gaṭṭhâ* (qv.); a measure of area.

Gaṭṭî—[*gâṅṭh* = a knot]—(1) cakes of indigo, opium, etc.; (2) the *singhâṛâ* nut peeled and boiled; (3) a kind of glass bangle worn by women and considered lucky.

Gau—[Skt. *go*]—a cow (gâê).

Gauchanâ— } [*gêhûṅ-chanâ*]—a mixed crop;
Gauchanî— } wheat sown with barley, gram, pease, etc. (bêghar).

Gaucharâî—[*gau* = cow; *charna* = to graze]—grazing; a tax or cess on pasture lands.

Gaudân—[*gau* = cow; *dân* = gift] (*godân*)—a gift of a cow to a Brahman; a present of a cow made to the officiating priest by the bride's father at a marriage, or other ceremony.

Gaudum—[*gau* = cow; *dum* = tail]—anything sloping; a dove-tail in carpentry; the peg on which the potter's wheel revolves.

Gaughât—[*gau* = cow; *ghât* = slaughter]—(*gobadh*)—the slaughter of cows.

Gaughâṭ—[*gau* = cow; *ghâṭ* = drinking place]—a drinking place for cattle in a tank, stream, etc. (gâêghâṭ).

Gauhân— } [*gâṅv* = village, Skt. *grâma*]
Gauhânî— } —(1) (*baṅjin, bârâ, baṛairî, ḍhaiyâ, goêṅḍ, goêṅṛ, goêṛâ, goṛâ, gorhâ, gorvâ, guhânî, jamai, khiṛvâ, pêr, sagvârâ*) the circle of land near the village site which is the best manured and commands the highest rent. Duâb—Rohilkhand and West Oudh; (2) persons of the Chamâr caste resident in a village. East districts (parjâ).

Gauhêrâ—[*gau* = cow; *hêrnâ* = to catch, stop]—a cattle fence (bâṛ).

Gaukh—[Skt. *gavâkha* = a bull's eye]—(1) the vestibule or threshold of a house. East districts (dâlân, dâsâ); (2) a window on an upper balcony. Central Duâb.

Gaukos—[*gau* = cow; *kos* = a measure of distance] (*golî, golî kâ ṭappâ, tîrvâ*)—a vague measure of distance; a short *kos*; as far as a cow's bellow can be heard.

Gaukriyâ—[*gau* = cow; *kriyâ* = oath]—(*dhankriyâ*)—an oath on a cow (halaf).

Gaulâ—[*âgê* = in front]—the upper part of the sugar-cane. West districts (âg).

Gaumukh— } [*gau* = cow; *mukh* = face]—(1) a
Gaumukhâ— } bag used for holding the beads
Gaumukhî— } employed in Hindû worship; (2) a curl of hair (*bhauṅrî*) on the upper lip of a horse; considered a good sign.

Gaun—[Skt. *goni*]—a pannier or pack for an animal (khurjî).

Gaun—[Skt. *gamana* = going]—the sloping pathway for the oxen at a well. West districts (naichî).

Gaunâ—[Skt. *gamana* = going]—(*chauk, durgauno, muklâvâ, gonâ*)—the bringing home of the bride for the first time. *Raunâ* is sometimes used in this sense, but usually means the second visit, which is to the West *challâ, châlâ, dûsrâ*, or *phêrpaṭâ*; to the East, *doṅgâ*; in Bundelkhand, *dusartâ*. The third visit is to the East *têṅgâ, thavan*; in the Duab, *tîsrâ*; in Bundelkhand, *tisarto*. The subsequent visits are *anaunî-pathaunî* or *anai-pathaî*. The *gaunâ* always takes place in the odd years after the marriage, such as third, fifth, etc. There is some confusion as to the use of these terms in the west of the province. Both *raunâ* and *gaunâ* are used in Rohilkhand, but their meaning is often inverted. In some places they call the *gaunâ raunâ*, and *vice versâ*. They often say *gaunâ raunâ donoṅ ho gayê*. Properly *raunâ* is the dismissal after the fourth day (*chauthî*), and *gaunâ* is the first bringing home of the bride to her husband's house. The *chauthî* should be on the fourth, but is more usually on the eighth day after the marriage. When the lucky time (*mahûrat*) for the ceremony is fixed, the family priest comes and makes a quadrangular space on the ground (*chauk*) which he plasters with mud and cowdung. In this he marks out nine spaces with lines of flour, and puts some boiled rice into each. Then he takes a lump of mud and binds it up with a string (*kalâvâ*). Then he makes the bride and bridegroom sit on their respective stools (*patrâ*). The lump of mud represents Ganesha, and the nine spaces the nine planets (*naugraha*) to whom worship (*pûjâ*) is done. Then the priest offers up some *rolî* (which is rice mixed with turmeric, alum, and acid), some boiled rice, flowers, betel, light

sweetmeats (*batâshâ*), and pice. Then he knots together the shawl (*oṛhnî*) of the bride and the sheet (*dopaṭṭâ*) of the bridegroom, and puts in the fold betel-nut (*chhâliyâ*), boiled rice, and a rupee. Then the bride and bridegroom change from one stool to the other, a ceremony known as *paṭṭâphêr*. If the stools knock together during this ceremony, it is believed that the marriage will not be happy. When Shukr or Venus is in declension, brides do not go to their husbands' homes, nor return thence to visit their parents. In the hills the ceremony is as follows: "The boy's parent shall cook certain cakes called *phênikâ* (*phên* = froth). These the boy takes to his father-in-law's house, where he salutes all the family and presents the food. Early in the morning he worships Ganesha and at a favourable time places his wife near him. The *tilak* (qv.) is then interchanged between him and the relatives of his wife, and formal salutations take place. He then takes his wife and whatever portion of the dowry is now given to his own house, and on arriving at the threshold the garments of both are again knotted together, and the husband rinses his mouth, consecrates the *arghâ* (qv.), and performs the dedication. Ganesha and the Matris are then worshipped, and the fixing of the favourable time is again gone through, that the whole rite may be undertaken at the auspicious moment and be free from defects. Gifts are then made to the family priest and astrologer, and the couple go to the inner apartments, where they worship the *Jîvâ matris* whose figures are drawn on the walls. The *kalasâ* (qv.) is then consecrated, the couple circumambulate the vessel and the usual offerings and dedications are made, winding up with the aspersion, after which the knots on the garments are untied, and the couple feast and retire to rest."—(Atkinson—*Himalayan Gazetteer*, II, 911 f.)

Sâin jag mêṅ jog karê, jagat na jânê koê;
Jab nârî gaunê chalî, chaṛhî pâlkî roê;
Chaṛhî pâlkî roê, jânê nahîṅ koî, jiyâ kî,
Rahî sûrat tan chhûê hiyê bîch apnê piyâ kî.
Kahi Girdhar kavirâê, arê jôni hohu anârî,
Muṅh sê kahê banâê, pêṭ mêṅ binvai nârî.

[Let the ascetic perform his penance in a way that the world may not know what he is doing,—just as a woman when going to her husband's house tries to suppress her feelings and gets into the litter weeping, but in reality she is picturing to herself the happiness of her husband's home. Says Girdhar, the prince of poets, "Do not be ignorant: what the woman says is not what she feels." (The subject-matter of these lines is *yoga* or mental abstraction. What follows is brought in by way of metaphor.)

Gaunahrî—[*gaunâ*]—the newly arrived bride at her husband's house. East districts.

Gauṅḍâ—[? *gâṅv*, Skt. *grâma* = a village] (*gauṅḍî*)—a cattle yard. Rohilkhand (*nohrâ*), especially for wild cattle in the jungle.

Gauṅḍâ sêjnâ—[*gâṅv*, Skt. *grâma* ? Skt. *suyajna* = an excellent sacrifice]—presents to village servants and alms given to beggars at a marriage—cf. bakhêr, hathâî. West districts.

Gauṅḍî—see gauṅḍâ.

Gauṅkh— } [*gaukh*]—(1) a truss for a thatched
Gauṅkhâ— } roof. East districts (*qainchî*); (2) a cupboard in a wall. East districts (tâq).

Gauṅri—see gauṅḍâ.

Gaur—a woman's fast held on 4th dark half of Kârtik: also known as *kaṛvâ chauth* or *kaṛvâ gaur*. On this day married women give a spouted jar (*kaṛvâ*), sweets and money to Brahmans. East districts.

Gaurâ— } see gauṅḍâ.
Gaurî— }

Gauraiyâ— } a hen sparrow; an earthenware
Gauriyâ— } smoking pipe. East districts.

Gausâl— }
Gausâlâ— }
Gausâr — } [*gau* = cow; *shâla* = house] (*bâkhal*, *bâkhar*, *bardaur*, *gavâr*, *gavârî*, *gohâr*, *gohrâ*, *guâṛh*, *sâl*, *sariyâ*, *sâr*)—a shed for cattle.
Gausârâ— }

Sheds for breeding cattle are in Oudh *ghurat*, *ghaurâ*, *laṅghar*. A place where buffaloes are collected is *ghoṭṭhâ*, *ghoṭil*. For cattle enclosures, see nohrâ. To fold cattle in a pen is to the East *oliâib*, *thariâib*.

Gaut—[Skt. *gotra* = a cattle shed]—(1) a place where cowdung is made into cakes for fuel. Central Duâb; (2) fodder for cattle.

Gauthan—[*gau* = cow; *than* = udder]—a cow's udder; *gauthan sîtalâ* is rinderpest in animals or small-pox in human beings.

Gâvâ—(1) as much hemp as can be twisted at one time. East districts; (2) tendrils of the pumpkin and similar plants. East districts.

Gavaṅḍâdârî—see gaṅvadh.

Gavâṛ—see guâr.

Gavâr— } [? *gausthâ*]—a cowshed. Upper Duâb.
Gavârî— }

Gayâl—[*gayâ*; past of *jânâ* = to go]—(1) a person who dies without an heir to perform his funeral ceremonies—see aûd; (2) land of deceased sharers (*bisvâdâr*) lying unclaimed; land coming under the management of the landlord when a tenant abandons his holding. West districts and Rohilkhand; (3) (*gaitâl*) a bad debt; *gayâl khâtâ* = the list of bad debts kept up by a trader.

Gaz—[*gaj*]—(1) a yard. The *ilâhî gaz* = 33 inches; (2) the spokes of a wheel.

Gêbâ—the thread of the woof. East districts (kargah).

Gêglâ—a weed injurious to wheat: see akrâ.

Gêhûṅ—[Skt. *godhûma* = the smoke of the earth] (*gohûṅ*, *kanak*, *khajûrâ*, *nâphal*)—wheat; the varieties are very numerous. Among the best known are *dâudî*, *daudî*, *daudiyâ*, the best white wheat; *muṅṛiyâ*, *muṅṛiliyâ*, *muṅṛilvâ*, *muṛlî*—beardless wheat, usually white but not so markedly so as the *dâudî*; *badhâ*, hard white wheat; *pissî*, *pisiyâ*, soft red wheat; *kaṭhiyâ*, *laliyâ*, hard red wheat; *gaṅgâjalî*, mixed white and red wheats; *paighambarî*, a curious round gained variety somewhat resembling pearl barley apparently introduced from Arabia.

Âgê gohûṅ pîchhê dhân—
Usko kahiyê baṛâ kisân.

[Call him a fine cultivator who looks after his wheat ploughing before his rice sowing; wheat land requires constant ploughing during the rains.]

Gêhûń kâ sat—wheat starch (nashâstâ).

Gêlhâ— } (1) a leather vessel for holding oil
Gêlhî— } (jhâbâ); (2) (*bilahrâ, gilahrâ, machlâ*)—a little chip box in two parts used for holding betel, etc. East districts.

Gênâ—(*gainâ*)—various excrescences and malformations in cattle such as an extra leg, etc. This renders them unfit for agriculture and they are carried about to fairs, etc., by religious mendicants—cf. anandî. Duâb.

Gayo khaṛak tab jâniyê,
Jab gâê mêṅ niklê gênâ.

[Consider that cattle enclosure ruined where an excrescence comes out on a cow.]

Gêṅḍâ—[Skt. *gêṇḍu* = a ball]—the cylindrical field roller. Duâb.

Gêṅḍlî—[*gêṅḍâ*]—a pad to support water-pots, etc., on a woman's head (ĩṅḍhuâ).

Gêṅḍuâ—[*gêṅḍâ*]—(1) a round worm or caterpillar which attacks millets. Upper Duâb; (2) a pad used to support water-pots, etc., on a woman's head (ĩṅḍhuâ).

Gêṅḍvâ—[*gêṅḍâ*]—a pillow (takyah).

Gêṅr— } [? cf. *gâṅḍâ*]—(1) the upper part of
Gêṅṛâ— } the sugarcane cut up for fodder.
Gêṅṛî— } East districts (âg); (2) pieces of sugarcane cut up for the mill. East districts (gaṅḍêrî).

Gêṅrab—[? Skt. *gêṇḍu* = anything round]—to mark off a field or surround it with a small boundary. East districts.

Gêṅṛî—[*gêṅṛâb*]—(1) a small field. East districts (gâṭâ); (2) the boundary of a field. East districts (mêṅḍ); (3) logs of wood. East districts.

Gêṅriyâr— } [*gêṅṛ* Skt. *âlaya* = a house]—the
Gêṅriyârâ— } receptacle for the sugarcane be-
Gêṅriyârî— } fore it is cut up for the mill. East districts (gaṅḍrâ).

Gêṅrulî— } [*gêṅḍâ*]—(1) a coil of rope; (2) a pad
Gêṅrurî— } to support water pots, etc., on a woman's head. East districts (ĩṅdhuâ).

Gêṅṭâ— } [Skt. *khan* = to dig]—a pick-axe used
Gêṅṭî— } for digging road-metal, etc. (gaitâ).

Gêrâûn—[*gêrnâ* = to throw down]—a rope for tethering cattle to a peg. West districts (khurâńv).

Gêrû—[Skt. *gairika: gaira* = a mountain] (*piarî maṭṭi*)—red ochreous clay.

Gêṛuâ— } [Skt. *gaḍḍuka* = a water ewer] (*gaṛai,*
Gêṛuî— } *gaṛuâ*)—a vessel like a *loṭâ* (qv.) with a spout, made of white alloy (*phûl*). The spout is *bikkû, ḍoṅṭi, ṭoṅṭi;* a smaller vessel of the same kind is *gaṛuiyâ, karorâ, karorî, tutuhî.*

Gêṛuî—[*gêrû*]—red rust in cereals (girvâ).

Gêṭharâ—[*gâṅṭh* = a knot]—the knotty useless parts of the stalks of cereals left on the threshing floor (gâṅṭh).

Ghâghî—[Skt. *gharghara*]—a large fishing net. East districts (jâl).

Ghâghrâ— } [Skt. *gharghara* = a girdle of bells]
Ghâghrî— } —a woman's petticoat (lahṅgâ).
Ghagrâ— } The Highland regiments are popu-
Ghâgrâ— } larly known as the *ghâghrâ pal-*
Ghagrî— } *ṭan.*
Ghâgrî— }

Ghagrâ— } [*ghâghrâ*]—(1) the hollow cavity in
Ghagrî— } the bed of the sugarcane mill. Benares (kolhû); (2) the groove in the block of the sugarcane mill in which the driving gear works. East districts (kolhû).

Ghaî— } [? Skt. *grah* = to hold]—a platform for
Ghai— } a corn stack. With this no supports (*chullî*) are used. Upper Duâb.

Ghâî—[Skt. *grah* = to hold]—the place where cakes are kept warm near the cooking fire. *Ghâî kî mêrî tavvê kî têrî* = what's on the hob is mine, what's on the griddle thine.

Ghailâ— } [Skt. *ghaṭa* = a jar]—an earthen
Ghailî— } vessel for holding water: the same
Ghailiyâ— } as the ordinary *ghaṛâ* (qv.) East districts.

Ghair maurûṣî asâmî—(*sirtân*)—a tenant-at-will.

Ghair mumkin—land incapable of being cultivated (bańjar).

Ghalêf— } an outer sheet: see ghilâf.
Ghalêf— }

Ghaliyâ—a small water pot: see ghailâ.

Ghallâ— } [Arabic *ghallah*]—grain: *ghallâ fa-*
Ghallah— } *rosh, ghallah farosh*—[Pers. *fa-rokhtan* = to sell]—a grain seller. A grain broker is *ârṭyâ, arhaṭiyâ;* a dealer who sells in a market (*gańj*) *phaṛiyâ;* a man who stores grain *bhańḍsâlî, bhańḍsârî.*

Ghâlû— } [*ghâlnâ* = to throw]—a handsel:
Ghaluâ— } something given in when a purchase
Ghalvâ— } is made. East districts (ghêlaunî).

Ghâm—[Skt. *gharma*]—sunshine.

Ghâmî—[*ghâm*]—drought, scarcity. East districts (girânî).

Ghan—[Skt. *ghana* = full solid] (*ghanâ, ghan-kâ*)—thick—of sowing crops: the opposite of *chhîdâ*: see under bonâ.

Ghan—[Skt. *ghana* = solid]—a blacksmith's sledge hammer (lohâr).

Ghanâ—see ghan.

Ghân— } [*ghan*] (*ghânî*)—(1) the hollow in
Ghânâ— } the block of the sugarcane or oil-mill. West Oudh and Rohilkhand (kolhû); (2) as much chopped sugarcane or oil-seeds as can go into the mill at one time. West Oudh and Rohilkhand (kolhû); (3) the drain in the block of the sugar-cane or oil-mill through which the juice flows out. Benares (kolhû); (4) a mass of sweatmeats, such as *kachaurî*, etc., while being cooked; a cook's word.

Ghanḍâ jamnâ—a phrase used of the first sprouting of cereals or pulses. Upper Duâb (akhuâ).

Ghanḍyâl—another name for *Ghanṭâkarn* (qv.), one of the Kumaun local deities.

Ghańgro—the wedge fixing the beam of the plough into the body. Duâb and Rohilkhand (hal).

Ghânî—see ghân.

Ghanîvâh—[*ghân*]—the man who feeds the sugarcane or oil-mill. East districts (kolhû).

Ghankâ—[*ghan*]—thick sowing of seed.

Ghâno—[Skt. *ghanta*]—a cattle bell. Kumaon (ghanṭ).

Ghâṅs—see ghâs.

Ghańṭ—[Skt. *ghaṭa* = a jar]—an earthen jar with a hole in the bottom (in which is placed a stalk of *kusa* grass) which is hung up on a fig tree (*pîpal*) after a death. It is kept filled with water for 10 days after the death by the nearest male relative of the deceased.

Ghanṭ—
Ghânṭ—
Ghanṭâ—
Ghânṭâ—
Ghanṭî—
Ghânṭî— [Skt. *ghanṭa*] (*ghâno*)—the metal bell used in worship, etc., and fastened to the neck of the leader of a herd of cattle grazing in the jungle.

Ghanṭâkarn—[Skt. *ghanṭa* = bell or *ghaṭa* = a jar; *karṇa* = the ear] (*ghanḍyâl*)—one of the Kumaun local gods: represented with ears as large as a bell or with bells in his ears. "He is supposed to be of great personal attractions and is worshipped under the form of a water jar as the healer of cutaneous diseases." (Atkinson—*Himalayan Gazetteer*, Vol. II, 816).

Ghaṅṭî—[Skt. *ghaṭa*]—a small metal water vessel broad at the brim and base and sloped in the centre.

Ghanṭî—[Skt. *ghanṭa*]—a small bell.

Ghaṅṭiyâr—[*ghêṅṭ* = the throat] (*allâi, biliyâ, garvâṭ*)—disease of the throat in cattle.

Ghar—[Skt. *graha*] (*bagar, bâkhar, bâkhlî, bâkhrî, bârî, kuro, makan, nâdh, thaiṅkî*)—a house.

Apnâ ghar hag bhar,
Parâyâ ghar thûk kâ ḍar.

[You may fill your own house with filth, but you dare not spit in another's house; that is, you may do as you like with your own, but you must respect other people's property.]

Ghar na bâr
Miyâṅ muḥalledâr.

[A gentleman without house or home and appointed manager of his ward.]

Bâbâ soê jâ ghar mêṅ
Pâêṅ pasârê vâ ghar mêṅ.

[The old man sleeps in one house and puts out his legs into another (a riddle for a lamp which spreads its light from one room to another).]

Apnâ ghar dûr sê sûjhtâ = a man's own house is recognised from afar off.

For other terms connected with houses, see **chhâonî, digammar, havêlî, jâlîdâr, jhoṅpṛâ, khaṅḍar, maro, pachduvâr, râoṭî, sainghar, sêdarâ.**

Ghâr—[Skt. *gratta* = a cavity or *ghrishṭa* = worn, frayed]—low lands where water lies: a tract of cultivated land unbroken by *ûsar*: land cut away near ravines.

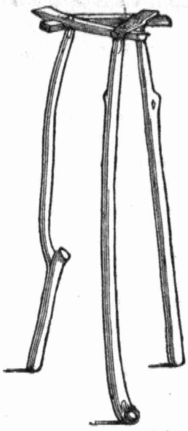
Ghâr—[Arabic *ghâr*]—a cave; a pit; low lands in river valleys (**kachhâr**).

Ghaṛâ—[Skt. *ghaṭa*] (*gagrâ, ghailâ*)—a round earthenware pot used for drawing and storing water, etc.

Gharâmî—[*ghar* = house; *kâmî*, rt. *kâm* = work] (*chhappar-band*)—a thatcher.

Gharaṛ—the stalks of pulses like *moṭh*, etc., used as cattle fodder.

Ghaṛauṅchî.



Gharaunchi.

Ghaṛauṅchî—[*ghaṛâ*=*ûṅchâ* = high]—(1) a stand for water vessels (**paiṅḍâ**); (2) (*ghirauṅchî, kharkâuṭâ, ṭikhṭî*) a hole in the wall or stand for holding small articles.

Gharduârî—
Gharginnâ— [*ghar*; *duâr* = door; *ginnâ* = to count]—a house tax. The first is the Eastern, the second the Western term.

Ghârî—a clump of bamboos. East districts (**koṭhbâṅs**).

Gharî—
Ghaṛî— [Skt. *ghaṭa*]—buckets used with the Persian wheel. Bundelkhand (**arhaṭ**).

Ghaṛî—[Skt. *ghaṭî* = a time-piece]—(1) (*bijâê ghaṅṭ, ghaṅṭ, ghaṅṭî*) a bell; (2) a measure of time. To the East 4 *ghaṛî* = 1 *pahar*; 8 *pahar* = 24 hours. To the West and more generally 8 *ghaṛî* = 1 *pahar*. *Ghaṛî mêṅ tolâ, ghaṛî mêṅ mâshâ* = of an unsteady or fickle man. He is sometimes an ounce and sometimes a drachm.

Ghariyâ lagâb—
Ghariyâ lagânâ— to exhibit samples of goods. Eastern districts.

Ghaṛiyâ—
Ghariyâ— [Skt. *ghaṭa*]—a crucible used for melting metals. (**kuṭhâlî**).

Ghariyâlî—the piece of wood on which bricks are crushed for making mortar. Oudh (**râj**).

Gharkailî—[*ghar* = house; *karnâ* = to make]—a concubine. East districts (**dharî**).

Ghar kê log—
Ghar kê âdmî— a wife: the women of the family.

Ghar kar, ghar kar,
Sattar balâ sir dhar.

[Marry a wife, marry a wife, and bring seventy evils on your head. Wife and children are hostages given to fortune.]

Ghaṛnai—[*ghaṛâ* = a water vessel; *nâo* = a boat]—a raft supported by earthen vessels.

Gharohî—[*ghar*]—a hut. East districts (**jhoṅpṛâ**).

Gharqî—(*ahlâ, ailâ. dahârî, sailâbî*)—inundation.

Ghaṛtalî—
Ghaṛtarî— [*ghaṛâ* = *talê* = below]—a support for earthen vessels (**paiṅḍâ**).

Ghaṛuâ—
Ghaṛvâ— (*agêlâ, agvâr, baṭoran, buhâran, gaṭharuâ, gaṭhuâ, ghûṅḍar, jhâṛan*)—refuse grain and sweepings of the threshing floor—the perquisite of the village menials.

Gharvâlâ—
Gharvâlî—
Gharvârâ—
Gharvârî— [*ghar*]—the husband and wife as called by each other (**khâvind, jorû**).

Ghaṛvâṛâ—[*ghar*]—a subscription levied at so much per house.

Ghâs—[Skt. *ghâsa* = food] (*ghâṅs*)—grass.

Garv Kabîr na kijiyê, ûpar dêkh nivâs,
Ajkal bhûiṅ lêṭnâ, upar jâmê ghâs.

[Kabir be not proud as you look up at your dwelling. Some day soon you will have to lie in the earth, and the grass will grow over your head.]

Kuttâ ghâs khâê, to dês na pâl lê? [If dogs

could be fed on grass, would not the whole world keep them?]

Ghasahâ—[*ghâs*]—a grass fed animal.

Pêṭahâ châkar, ghasahâ ghoṛ,
Khâêṅ bahut kâm karêṅ thoṛ.

[A pot-bellied servant and a grass fed horse, eat a lot and do little work.]

Ghâṭ—[Skt. *ghaṭṭa*]—(1) a crossing or ford over a river; (2) bathing steps on the banks of a river or tank; (3) the place where the obsequial ceremonies of a dead person are performed. It should be if possible near running water, and not to the west of the residence of the deceased; (4) a pass in the Hills.

Ghâṭâ—[*ghâṭ*] (*ghaṭṭâ*)—a gap in a broken wall. West districts.

Ghaṭahâ—[*ghâṭ*] (*ghaṭvâr*)—(1) a man who collects dues at a ferry; (2) a ferry boat.

Ghaṭêrêvan—[*ghâṭ, ghêṅṭ* = the throat] (*gardûâ, gardûhâ, qaṭhiyâ, ghaṭorvâ, ghêrvân, ghûrkâ, gorparâ, ghorvâ, pâliyâ*)—a disease in cattle; probably a sort of rheumatic fever brought on by the sudden change at the beginning of the rains to rich pasture and exposure to extremes of temperature.

Ghâṭî— } [*ghâṭ*]—(1) a mountain pass in the
Ghaṭiyâ— } hills; (2) elevated land; (3) a sloping pathway, Agra, Mathura; (4) (*ghaṭvâl, ghaṭvâlî*) Brahmans who officiate at bathing places and receive dues.

Ghâṭlâ—[*ghâṭ* = throat]—a piece of wood tied round the neck of vicious or runaway cattle. Rohilkhand (ḍaiṅgnâ).

Ghaṭorvâ—see **ghaṭêrêvan**.

Ghaṭṭâ—see **ghâṭâ**.

Ghaṭvâl—
Ghaṭvâlâ— } see **ghaṭiyâ**.
Ghaṭvâlî—

Ghaukâ—
Ghaukî— } a small wicker basket (**khâṅchî**).

Ghaurâ—[? corr. of *gaurâ*]—breeding-sheds for cattle. Oudh (gausâlâ).

Ghêgarâ—
Ghêgharâ— } the pod of gram, cotton, etc.: *ghêgharâ ho rahâ hai* is the phrase in the Duâb for the grain forming in the pod of gram.
Ghêghrâ—
Ghêgrâ—

Ghêlaunî—
Ghêluâ— } [*ghâlnâ* = to throw]—(*ghâlû, ghalvâ, ghilaunî, jug, lubhâo, lubhâv; phâo, rûk, rûṅgâ*]—a handsel, something additional given to the purchaser to close a bargain. *Paṛiyâ lîṅî, bhaiṅs ghêlaunî* = he has bought the buffalo calf and wants her mother as a handsel.
Ghêlvâ—

Ghêṅch—(*ghîuch*)—the neck: in Kahârs' slang the long-necked beast, the camel (ûṅṭ): a camel in Fatehpur is *lamghiṅchâ* = long-necked.

Ghêṅghariyâ—[*ghâghra*]—a girl's petticoat (lahṅgâ).

Ghêṅsuâ—[cf. *ghoṅslâ*]—a bird's nest.

Ghêṅṭâ—[either *ghêṅt* = the throat, hence = "the screamer:" or according to Platts, Skt. *ghṛishṭi* = a young hog]—(*ghêṅṭî, (ghêṅṭiya)*—a lamb. East districts (**bhêṛ**); in other places a young pig.

Ghêṅṭarâ—
Ghêṅṭî— } a pod of cotton, gram, etc.

Ghêṅṭî —
Ghêṅṭiyâ— } see **ghêṅṭâ**.

Ghêr—
Ghêrâ— } [Hind. *ghêrnâ* = to surround; Skt. *grâhaka* = receiving]—(1) (*goṭ, loṅṛâ, rauṅdî*) an enclosure for cattle, carts, etc.; a farmyard; (2) a cattle fence (**bâṛ**); (3) the border of a petticoat, etc.; (4) a frame on which cloth is hung when being dyed (**raṅgrêz**); (5) the hard substratum of soil met with in well-sinking, etc. (**moṭâ**).

Ghêrnî—[Skt. *ghûrn* = to turn round]—the handle with a round top of the spinning-wheel (**charkhâ**).

Ghêrvân—[see **ghaṭêrêvâṅ**]—a sort of rheumatic fever in animals. Rae Bareli.

Ghêtlâ—[Skt. *grah* = to seize]—shoes turned up in front (**gurgâbî**).

Ghî—[Skt. *ghṛita;* rt. *ghṛî*=to sprinkle]—(*ghyau, ghyo, khirlâ, soṅḍkahâ*)—clarified butter. Fresh *ghî* is *ahirânâ, ṭâṭak.* To the East two kinds are recognised—*khaṭṭâ* or sour, when the milk is coagulated with stale curds (*jâman*), and *mîṭhâ* or sweet when it is made of sweet milk: stale *ghî* is *kuppî ka ghî. Pâṅchoṅ uṅgliyâṅ ghî mêṅ* = a lucky fellow! all five fingers in the butter at once. The phrase for boiling *ghî* is *ghî kaṛkaṛâ ḍâlnâ* = to make it sputter.

Ghihâṅṛâ—
Ghihâṅṛî— } [*ghî: hâṅṛâ* = an earthen pot]—(*ghilahrî, ghiyâṅṛâ, gholuâ*)—a pot in which clarified butter is kept.
Ghihêṅḍî—

Ghikar—fees for grazing cattle. Hill districts (**charâî**).

Ghilâf—(*ghalêf, galêf, gilêf*)—a covering; an outer sheet, the same as the *khol* (qv.): it is usually not hemmed all round like the *dohar* (qv.).

Ghilaunî—see **ghêlaunî**.

Ghiṅch—see **ghêṅch**.

Ghinni—[Skt. *ghûrn* = to turn round]—a peg on which a wheel revolves; the peg fastening the axle-pin of cart (**gârî**).

Ghinoṅchî—[*ghinnî*]—(1) the cross-beam of a well—Bundelkhand (**miyâr**); (2) a stand for earthen vessels (**paiṅḍâ**): *ghinoṅchî kê nîchê kîch* = it is natural to find mud under the place where the water is kept.

Ghirâî—(*ghêrnâ* = to surround]—fees to a cowherd for herding cattle (**charvâhî**).

Ghirauṅchî—see **ghaṛauṅhî**.

Ghîrî—
Ghirnî— } [Skt. *ghûrn* = to revolve]—(1) a pulley; (2) the leather body of the ox-cart inside the wheels (**bakli**).

Ghiṭṭrî—[*ghêṅṭarâ*]—the pod of gram. Rohilkhand (**chanâ**).

Ghiyâ—
Ghîyâ— } [*ghî; lit.* soft as butter]—(*ghîâ, galkâ, nêṅuâṅ, torî*)—the bottle-gourd or pumpkin (*Cucurbita lageneraria*).

Ghiyâṅṛâ—see **ghihâṅṛâ**.

Ghoâ—the transverse ridges in a potato field: contrasted with *bâzû* (qv.) (**âlû**).

Ghogh —
Ghoghâ— } [Skt. *ghûrn* = to surround]—(1) a net for catching quail—East districts; (2) the shed erected over the field watchman's platform—Rohilkhand (**machân**); (3) a method in use among shepherds, etc., of tying the blanket over the head in order to keep off rain (**kammal**).
Ghoghî—

Ghoghar—
Ghogho— } [? *ghugghû* = the hooting of an owl]—(*dodo, hâû, hauâ, havvâ*)—a ghost called to frighten children (**bhût**).

Ghogî— **Ghokhî—** **Ghokî—** } see **ghogh.**

Ghol— **Gholâ—** [*gholnâ* = to melt]—(1) a drain (nâlâ); (2) the drain for the juice in a sugar-cane mill. Rohilkhand (kolhû).

Gholak—(1) a money-box (golak); (2) a chisel for cutting grooves (baṛhai).

Gholuâ— **Gholvâ—** [*ghol* = to mix] — a vessel in which clarified butter is made or kept (ghihâṅṛâ).

Ghoṅchâ— **Ghoṅchâh—** [Skt. *ghûrn* = to whirl]—an ox whose horns project in front. East districts (jhuṅgâ).

Ghoṅghâ—[Skt. *ghûrn* = to twist, revolve]—a snail. *Bharê samuṅdar ghoṅghâ hâth* = he traversed the ocean and came back with only a snail shell!

Ghoṅghâ sivâr—[*ghoṅghâ: sivâr* = water-grass]—produce from rivers or tanks. East districts (jalkar).

Ghoṅghaṭ—[Skt. *guṇṭhana* = concealing, or *ghûrn* = to surround]—a woman's veil; the action of a woman who draws the corner of her sheet before her face when a strange man passes.

Ghoṅsâr— **Ghoṅsârî—** [?*gêhûṅ-shâla*]—a house in which grain is parched (bhaṛbhûṅjâ).

Ghoṅslâ—[*ghusnâ* = to enter in]—(*ghênsuâ, ghusuâ, khoṅtâ*)—a bird's nest; a place when an animal lies. *Chîl kî ghusuâ mêṅ mâṅs kî dharohar* = putting meat in pledge in a kite's nest! *Chîl ké ghoṅslê mêṅ mâṅs ḍhûṅḍhtê haiṅ* = they are looking for meat in a kite's nest! *Laṅgṛi gilahrî âsmân mêṅ ghoṅslâ* = a lame squirrel with its nest in heaven!

Ghopâ—a mode of wearing the blanket over the head to keep off rain. West districts (ghogh).

Ghorâ—[Skt. *ghoṭaka*]—(1) (*bagîlâ, jaṅgî, turaṅg*)—a horse. A mare is *ghoṛî, ghuṛiyâ*; a pony, *ṭaṭṭû, ṭaṭṭua*: to the East *ghuṅghunâ, phirihrî*, is a small, fast, ambling pony: *ligdî*, a weak pony-mare: a male foal is *bachhêra*; a filly, *bachhêrî*; a horse kept in a stall, *baṅdhuâ*; when let out hobbled to graze, *chhaṅduâ*: a pack pony, *laduâ, partal kâ ṭaṭṭû*: a hill pony, *ṭâṅgan*. Among the diseases of horses may be noted: bone spavin, *motharâ*; splints, *bêl, haḍḍî*; paralysis, *lagvâh*; gone in the loins, *kamarî*; ringbone, *chakrâval*; thrush, *rassâ*; lampas, *tâlû*; strangles, *kuppak*; strain, *moch*; colic *kurkurî*; sand-crack, *sumphaṭâ*; contraction of the hoof, *sumsukhrâ*; glanders, *rêjas, rêjas chhimâ*; swollen legs, *pâê*.

Among colours are, *lâl*—brown; *kummaid, kummait*, bay; *têliyâ kummaid, kummait*, dark bay; *châroṅ gâṅth kummaid, kummait*, bay with full black points; *suraṅg*, chestnut; *sabzah*, grey; *nîlâ sabzah*, iron grey, *guldâr sabzah*, dapple grey; *makkhsî*, flea-bitten; *mushkî*, black; *garrâ*, roan; *badâmî*, a sort of roan; *chînî*, roan with dark patches.

Among the paces are—*poîyâ*, gallop; *halkâ poîyâ*, the canter; *dulkî*, the trot; *qadam*, the short amble; *laṅgûrî*, the plunging pace.

Among the marks on horses the chief are the various kinds of *bhauṅṛî* or curls in the hair. The *dêoban, dêoman*, a feather on the chest, is very rare, and is considered an antidote (*rok*) to other bad marks. As to the *bhauṅṛî* or curls—if those under the mane at each side turn towards the ears of the horse, it is a very good sign. If there be only one such curl it is tolerably good. If the feather turn downwards towards the rider it is called the "snake mark" or *sâṅpan*. A *bhauṅṛî* on one side and the *sâṅpan* on the other neutralise each other. The *pach kalyân*—four white stockings, a white muzzle with a white blaze up to the forehead—is very lucky. A *sâṅpan* on each side is very bad. So is a horse with a black palate, known as *siyâh tâlû* or *shatâlû*. The *hirdâval*, a curl or feather on the breast, is very unlucky.

Mâ par pût, pitâ par ghoṛâ;
Jo bahut nahîṅ to thoṛa thoṛâ.

[A child is like his mother, a horse like his father; if not altogether, still to some extent.]

Damṛî kâ ghoṛâ chhah pasêrî dânah = a horse worth a farthing and getting 60 lb. gram a day! *Ghorê kî dum baṛhêgî apnî hi makkhî hilâvêgâ* = when a horse's tail grows he can whisk off his own flies.

(2) small strings for the irrigation basket. East districts (daur).

Ghoṛei—[*ghoṛâ*]—strings attached to the well bucket or irrigation basket. East districts (baṅdhanî, daur).

Ghoṛî— **Ghoṛîyâ—** [*ghoṛâ*]—(1) a mare. *Bhaiyâ jî kî ghoṛî* = an elder brother's mare—common property. *Bûṛhî ghoṛî lâl lagâm* = an old mare with a scarlet bridle.

Jo ghoṛî din mêṅ jané kahiyê bahut alîn;
Dîjiyo kâû sattarû, phir na bâṅdho jîn.

[If your mare foal in the day-time, consider it very unlucky. Give her to some enemy and never saddle her again.]

(2) the prop supporting a cart behind—West districts (gâṛî); (3) beams from trees two thirds grown—East districts; (4) pieces of wood to support the eaves of a house. East districts (chhajjâ).

Ghornâ—[*gholnâ* = to melt]—a beverage made of sugar and water.

Ghoṛrâî—horse mustard; the common black mustard. Ghazipur.

Ghoṛsâr—[Skt. *ghoṭaka shâla*]—(*ghuṛsâr*)—a stable. East districts.

Ghorvâ—rheumatic fever in animals. Agra (ghaṭêrêvâṅ).

Ghoṛvâh—[*ghoṛâ*]—(*ghuṛvâh*)—a groom. East districts.

Ghosî— **Ghosiyâ—** [Skt. *ghush* = to shout]—a Muhammadan cowherd (gaddî, guâl). *Ghosiyâ ghosat rahê Kamariyâ byâh lê gayo* = the Ghosi was so busy shouting that the Kamariya (another class of cowherd) walked off with the bride.

Ghoṭâ—[*ghuṭnâ* = to be pounded; Skt. *ghṛish*]—a polishing stone used by jewellers, etc. (hakkâk, sunâr).

Ghoṭah—a gulp, a dive; *ghoṭah khor*, a diver, a well-sinker.

Ghoṭaunâ—[Skt. *ghuṭa ghuṭi* = the ankle]—short drawers worn by wrestlers (pâêjâmâ).

Ghoṭî—[*ghoṭnâ* = to dissolve; Skt. *ghṛish*]—(*ghuṭî*)—land which has been under rice and is

in a moist state. Bundelkhand, Lower Duâb and Benares (dhankar).

Ghoṭil— } [*ghoṭî*]—muddy wet ground where
Ghoṭṭhâ— } buffaloes are collected. East districts (gausâlâ).

Ghoṭnâ—[Skt. *ghṛish*]—to polish stones, etc.

Ghuchchî—a little earthen dish with a narrow neck.

Ghuggî—[*ghogh*]—a mode of tying the blanket over the head to keep off rain. East districts (kammal).

Ghughnî— }
Ghughrî— } [Skt. *ghûṛna* = to twist about]—
Ghughurî— } moist gram fried in butter or oil.

Ghughrû—[Skt. *ghurghura*, from the rattle they make]—an ornament made of bells worn on the ankles.

Ghugutiyâ—a name in the hills for the constellation *Makar* or Capricornus, so called from the small images of flour baked in sesamum oil or butter, and made to resemble birds, which are strung as necklaces on the necks of children on that day. On the next day (2nd Mâgh) the children call crows and other birds, give some of the images to them, and eat the rest themselves (makara saṅkrânt).

Ghuiyâṅ—[acc. to Platts, from Skt. *ghûrṇa* = twisting, but possibly from Portuguese *iyaó* = English yam]--(*arai, aruî, arvî, gâglî, kachâlû, kachchû*)—the edible arum or yam (*Arum colocaria*).

Ghuliyâ—[*ghulâ* = melted]—(*barkâ*)—a little earthen dish.

Ghulêl— } [cf. *gullâ*]—the pellet bow used in
Ghulêl— } scaring birds.

Ghull— } [*gholnâ* = to melt]—the drain for the
Ghullâ— } juice in the sugar-cane mill. Rohilkhand (kolhû).

Ghumâo—[*ghûmnâ* = to turn round]—the turning of the plough; as much land as a pair of oxen can plough in a day. Upper Duâb.

Ghûmnî—[*ghûmnâ* = to turn round]—stomach staggers in cattle.

Ghun— } [Skt. *ghuṇa*]—the grain weevil: a
Ghûn— } worm which eats wood. *Jau kê sâth*
Ghunâ— } *ghun pis gayâ* = the weevil is
Ghûnâ— } ground up with the barley (companions in misfortune).

Jaisê ko taiso milo sunrê Râjâ Bhîl!
Lohê ko ghun khâ gayo, lauṅḍê lê gayo chîl.

[A man left some iron with a Baniya, and when he claimed it was told that weevils had eaten it. In revenge he stole the Baniya's child, and when charged said—"Listen, Râjâ Bhîl; he got as good as he gave. The weevils ate the iron, and now a kite has carried off his child."]

Ghunchâ— } a small earthen vessel for milk.
Ghunchî— }

Ghûṅḍar—[cf. *khûṅḍar*]—refuse grain and sweepings on the threshing floor—the perquisite of the lower castes (gharvâ).

Ghuṅḍî—[Skt. *ghûrṇa* = twisting]—(1) the neck string of a jacket (aṅgâ); (2) little ball pendants attached to the *bâzû* (qv.) or *anant* (qv.); a breast ornament worn by Jât women in the Upper Duâb.

Ghûṅgchî— } [Skt. *kuṅchikâ*]—(*chhontilî, chirmiṭhî, gumchî, guṅjâ, kûṅch,*
Ghuṅgchî— } *rattî, surkh*)—the seed of the *Abrus precatorius*, used in weighing precious metals, etc.: they weigh each about 1·933 grains.

Ghûṅghâ—see ghoṅghâ.

Ghûṅghaṭ—see ghoṅghaṭ.

Ghuṅgnî— } [Skt. *ghûrṇa* = twisted]—a mess
Ghûṅgnî— } made of various grains boiled together. *Dâṅt ghuṅgnî*, or *dâṅt nikalnâ*, is a sweetmeat made of poppy seed, wheat, and sugar distributed by Muhammadans when a child gets its first tooth. In Cawnpur *ghuṅgnî vâlâ* is a dealer in old lumber (kabârî).

Ghuṅghunâ—[*lit.* a rattle]—a little, fast, ambling pony. East districts (ghoṛâ).

Ghuṅgrû— } [Skt. *ghurghura*, from the sound]—
Ghûṅgrû— } a woman's ornament made of bells worn on the feet; bells hung on the necks of oxen. *Na bailoṅ kê galê mêṅ ghûṅgrû na pahiyoṅ mêṅ jhâṅjh* = of a shabby equipage—no bells on the necks of the oxen, no cymbals on the wheels.

Ghuṅsâl— } see ghoṅsâr.
Ghuṅsâr— }

Ghûṅṭ—(*ghûṭ*)—a hill pony (ṭaṭṭû).

Ghûr— } [Skt. *karkuṭa* = sweepings]—
Ghûrâ— } (*goḍhar, jhauṅrî*) — (1) weeds
Ghûran— } picked up in a field—East districts—see nirâî; (2) a manure pit or pile of filth (kûṛî); *jo koû na khâê, voh ghûran khâê* = what no one eats is consumed on the dunghill; (3) a fire of refuse or cow-dung; (4) sand-hills. Upper Duâb (dhus).

Ghurat—[? *ghûr*]—sheds for breeding cattle. Oudh (gausâlâ).

Ghur charhî--[*ghoṛâ* = horse; *charhnâ* = to mount]—part of the marriage ceremony: the bridegroom goes on horseback to a temple to worship, and thence returns to the bride's home to fetch her.

Ghûrî— } see ghûr.
Ghurî— }

Ghurilî—see ghurlî.

Ghuriyâ—[*ghûr*]—(1) a manure heap; (2) semicircular tiles (khaprail).

Ghuriyâ—see ghoṛî.

Ghurkâ—a disease in cattle: apparently rheumatic fever. Oudh (ghaṭêrêvâṅ).

Ghûr katvâr— }
Ghûr katvârâ— } [*ghûr*]—a manure pit. East
Ghur katvârî— } districts (kûṛî).

Ghurlî—(*ghurilî*)—a little earthen vessel with a narrow neck. East districts.

Ghurvâh—see ghorvâh.

Ghûṭ—[see ghoṭî]—rice husks. Rohilkhand.

Ghuṭannâ—see ghoṭannâ.

Ghuṭî— } see ghoṭî.
Ghûṭî— }

Ghyau— } [*ghî*]—clarified butter: a Panjâbi
Ghyo— } form. Upper and Central Duâb.

Ghyûshgyâṅ—a name in the hills for the constellation of Leo—see Siṅha Saṅkrânt.

Gidahrû— } [Skt. *gṛidhra* = greedy]—a jackal;
Gîdar— } a little boy. East districts. (chhokrâ).

Gilahrâ— } [cf. *gilqurâ*]—a little chip box for
Gilahrî— } holding betel (gêlhâ).

Gilâs—[Eng. *glass*]—a drinking-vessel, like the *âbkhorâ* (qv.).

Gilauṅdâ—the flower or pod of the *mahuâ* (*Bassia latifolia*).

Gidh gidh gilauṅdê khâê,
Daur daur mahuâ tar jâê.

[He who is greedy to eat the mahuâ fruit runs under the mahuâ tree.]

Gilaurâ— } [Skt. *gilita* = eaten, swallowed]—the
Gilaurâ— } beistings, beistyn, or milk given by a cow for about the first four days after calving. Rohilkhand (pêusî).

Gilaurî— } [*gilaurâ*]—a leaf of betel rolled up for
Gilaurî— } chewing (bîṛâ).

Gilaurîdân—a betel box.

Gilêf—an outer sheet—see **ghilâf**.

Gillâ—[*gîlâ* = moist]—moisture in land. Upper Duâb (hâl).

Gillî— } [*gillâ*]—the preparation of a field
Gillî lagâib— } for sowing rice. It gets three to five ploughings under water, and, unless infected with noxious salts (*ûsar*), is harrowed.

Giloiyâ—nails for strengthening the shafts of a cart—Upper Duâb (gâṛî).

Gindar—[Skt. *gandha*=stench]—(*gadahilâ, gadhêlâ, gandailâ, gandhiyâ, ghoṅghî*)—an insect which attacks growing pulses, etc.: in some places the name is applied to the stinking flying bug of the rains.

Giṅdauṛâ—[Skt. *gênḍu, ginduka* = a ball]—(1) round flat cakes of sugar distributed at weddings—cf. sarrâfah nânuah; (2) manure (khât, pâṅs).

Giṅdurî—[*giṅdauṛâ*]—a round pad used for supporting water-pots, etc., on a woman's head (ṅḍhuâ).

Giṅjâ—(*bar*)—an insect like a centipede, fatal to cattle if eaten.

Ginnî—[*gâṅḍâ, gêṅṛâ*]—pieces of sugar-cane ready for the mill. North Oudh (gaṅḍêrî).

Ginnî—[corr. of Eng. *guinea*]—a sovereign; guinea.

Girah—(1) (*gâṅṭh*)—a knot; (2) (*gâṅṭh, khoiṅchhâ, lâṅg*) the knot or side pocket in a woman's sheet—West districts (sârî); (3) a measure of length—one sixteenth part of a yard; (4) a sum of money tied up in a knot in the sheet: hence cash, money ready to be paid. *Zâmin na hojiyê, girah kâ dîjiyê* = lend cash if you like to a friend, but don't back a bill for him. *Scotticé*, Aft times the cautioner pays the debt.

Girâin— } [P *galâ* = neck]—a rope by which
Girâṅv— } cattle are tied to a peg. West districts (khurâṅv).

Girânî—[Pers. *girân* = dear]—(*garânî, ghâmî, ṭhohar*)—dearth, scarcity—see **âkâl**.

Girâon—see **girâin**.

Girarî—[*giṅdurî*]—a pad to support water-pots, etc., on a woman's head (ṅḍhuâ).

Giraurâ—[P Skt. *grah, kârika* = the grasper]—the axle of the well wheel. Farrukhâbâd (charkh).

Girdâ—[Pers. *gird* = around]—(1) a chisel with a rounded edge used for making lines on wood (baṛhai); (2) a confectioner's round wooden platter for sweetmeats; (3) the round pivot on which the door-leaves (*kivâṛ*) swing. Rohilkhand.

Girdî—[*girdâ*]—flat round cakes made of pulse flour—see **angâkar**.

Girgaz—[*gird* = around; *gaz* = a yard]—the masonry cylinder of a well (golâ).

Girhast— } [Skt. *grihastha* = a householder]—
Girhasth— } (1) a housekeeper, householder, cultivator (grihast); (2) a weaver who has several looms. East districts.

Girî—[Skt. *girita* = swallowed]—the cocoa-nut kernel (nâriyal).

Giriâṅv—see **girâin**.

Girîbân—[*girî* = throat; *bân* = protecting]—the collar, or part of a coat round the neck (aṅgâ).

Girirî—[P *giraurâ*]—the well pulley (charkh).

Giriyâ—[*girnâ* = to fall]—an ox that sits down at his work. Central Duâb (galiyâ).

Girmiṭ—[P Eng. *gimlet*]—a wire used for cleaning the stem of the opium pipe.

Giro—[Pers. *girau*]—(*baṅdhak, gâṅṭh, girvî*)—a pledge or deposit.

Giroh—[Pers. *guroh*]—a subdivision of a sect or tribe: used especially of the Faqîr and wandering tribes like the Sâṅsiyâ or Hâbûrâ, etc.

Girrâ—[*girnâ* = to fall]—an ox that lies down or stumbles at work. West districts (galiyâ).

Marê karakshâ nâr, marê voh aṛyal ṭaṭṭû,
Marê gariyârâ bail, marê voh khasam nikhaṭṭû.

[Bad luck to the shrewish wife, the jibbing pony, the stumbling ox, and the earn-nothing husband.]

Girrâ— } [see *giraurâ*]—the pulley of the well
Girrî— } (charkh).

Girvâ— } [*gêrû* (qv.) = yellow earth]—(*gêruî,*
Girvî— } *ratuâ, ratvâî*)—the red rust in cereals. In this disease the plant turns red and the ear black: in *hardâ* (qv.) the plant is yellow and the ear black. For a full description of the disease see under ratuâ.

Girvî—[*giro*]—a pledge or deposit.

Giṭṭî—[P Skt. *grantha*]—(1) a reel; (2) a pellet put in the bowl of a tobacco pipe to prevent the stem from being choked with ashes or juice (âṭan).

Giyâṅrâ—a herdsman of semi-wild cattle in the Tarâî (bardiyâ, ṭhaṭhiyâr, guâl).

Gobadh—(Skt. *go* = cow; *vadh* = to kill]—slaughter of cows (gaughât).

Gobar—[Skt. *govish, govishṭha*]—(1) cow-dung. When collected in grazing grounds and dried for fuel it is known as *bankuṇḍâ, bangoṅṭhâ, bangoiṅṭha, anḍê kanḍâ, arnâ kanḍâ, golmaṅṭh, binvâṅ kanḍâ, gohrâ.* When mixed with chaff or other rubbish and made into cakes for fuel, it is to the east *goîṅṭhâ, goîṭhâ, harrâ;* and to the west, *ahar, chipṛî, chipṛi, châpṛê, gobar, uprâ, uplâ, uplî, gosâ, dojâ, thêpṛî, chot, choth.* The larger cakes are *gohâ, kanḍâ, gorhâ, gorhî.* In the East districts *dohathî* are large cakes, and *kankaṭiyâ* or *madhûkarî* smaller cakes. *Jagrâ* is a small pile of cow-dung fuel on which pulse is cooked. To make the cakes is *pâthnâ, thâpnâ,* and the place where they are made *pathvârâ, pathaurâ, pathnaur,* and in the Central Duâb *gaut.* For the pile of cakes see **gohraur**, and the fuel-house **gohârî**; (2) fees for cattle-grazing. Hill districts (charâî).

Gobarchak—
Gobardhan—
Gobardhanâ—
Gobarî— } [*gobar-châk* = a round piece; Skt. *gobardhana* = the nurse of cattle]—a piece of cow-dung placed on the piled

grain to prevent theft and avoid the evil eye. In Rohilkhand it is cow-dung mixed with water and thrown on the grain in lines forming a symmetrical figure to prevent theft from the pile (châṅk).

Gobardhan paṛivâ— } [*gobardhan-pratipada* =
Gobardhan paṛvâ— } the first day of a lunar fortnight]—a ceremony observed on the day following the *Divâlî* or *Dîpmâlika amâvas* (qv.), the 1st of the bright half of Kârtik. An image of a man is made of cow-dung and pieces of reed (*sîṅk*) are fixed on it with a little raw cotton on each: a lamp is lit and worship is performed—see divâlî.

Gobh— } [see the next]—a disease in crops
Gobhî— } caused by wind which produces fresh shoots from the root and thus weakens the plant.

Gobhî—[usually der. from Skt. *go jihva* = cow's tongue, but possibly through the Portuguese *couve*]—the cabbage (*Brassica oleracea*). The common cabbage is *baṅdhî gobhî*; the cauliflower *phûl gobhî*; the kohlrabi *gâṅṭh gobhî*.

Gochanâ— } [*gêhûṅ, chanâ*]—wheat and gram
Gochanî— } sown together: cf. adhchanâ, bêjhaṛ, gaiṅchanî.

Godâ—[*godnâ* = to prick]—(*chhâp, chhâpâ, daghauṭâ*) an iron used for branding cattle. East districts.

Godahâ— } [*godâ*]—a rough stick broken off a
Godâhâ— } tree. East districts (lâṭhî).

Godân—see gaudân.

Godanî—[*godnâ* = to prick]—a grater used in cooking.

Godbharnâ—[*god*, Skt. *kroḍa* = the lap; *bharnâ* = to fill]—(*rahas badhavâ*)—an informal mode of marriage: the bride goes to the bridegroom's father, who presents her to his son with cocoa-nut kernels (*golâ*) and sweetmeats.

Godhan—[*go* = cow; *dhana* = wealth]—a woman's festival in the East districts held in the month of Kârtik two days after the *Divâlî*: women make clay figures of snakes, scorpions, etc., and beat them and abuse their friends in order to keep off ill-luck.

Goḍhar—[*goṛnâ* = to dig]—weeds picked up in a field. Upper Duâb (ghûr).

Godhaurî—see godhûl.

Godhî—[*godahâ*]—a thick club. Rohilkhand (laṭh).

Godhûl— } [*go* = a cow; *dhûl* = dust]—*go-*
Godhûlî— } *dhaurî*)—evening; the time when the cows raise dust on the roads as they are coming home. Sir M. Williams (Skt. Dict.) explains it—"the dust of the earth: a period of the day in the hot season when the sun is half risen; in the cold and dry seasons when the sun is full but mild; and in the three other seasons sunset (originally a time when mist seems to rise from the earth): but it generally means cow's dust raised in the evening (shâm).

God kâ anâj— } [*god* = the lap; *anâj* = grain]
God kâ nâj— } —grain given to workmen at the time of ploughing. Upper Duâb (mêṅṛ kâ anâj).

God lênâ—[*god* = the lap; *lênâ* = to take]—(*mutabannâ karnâ, râs baiṭhânâ, râs lênâ*)—to adopt a child. Usually the only ceremony at adoption is the handing over of the adopted son by his father or guardian to the person adopting him before the assembled kindred, with some words implying that henceforth the adopter and adopted are to consider each other as father (or mother) and son. The kindred are generally feasted, and offerings are made as when a son is born. If the son is a small child, he is placed in the lap of the person adopting him.

Godnâ—[cf. *goṛnâ, khodnâ*]—(1) to dig (khodnâ); (2) to tattoo the skin.

Goêṅḍ— }
Goêṅḍâ— }
Goêṅṛ— }
Goêṅṛâ— } [*gâṅv*, Skt. *grâma* = a village]—
Goêṛâ— } the circle of land next the village
Goêṛâ— } site, and commanding a high value as being well manured and fertile. The objection to it is that it is exposed to trespass: hence the proverb *goêrê kî khêtî chhâtî kâ Jam* = to cultivate near a village is as bad as having Death himself on your breast (gauhânî).

Gohâ—[Skt. *go-sâra* = matter from the cow: cf. *gosâ*] — large cow-dung cakes for fuel (gobar.)

Gohâî—[Skt. *go-ghâta* = treading out by cows] —treading out grain by means of cattle. Rohilkhand (dâêṅ).

Gohai—[*gohâ*]—the dung of calves dropped when they are ten or twelve days old. Rohilkhand.

Gohan—(1) sugar-cane at the stage when the shoots are two or three feet high—East districts (îkh); (2) the bullock-run in a well—West districts (naichî).

Gohar— } [? Skt. *go* = cow; *dhar* = to hold]—
Goharâ— } (*gohrâ*)—(1) a pathway for cattle (pagḍaṅḍî); (2) a cow-shed—Rohilkhand (gausâlâ); (3) a field fence—Rohilkhand (bâṛ).

Goharî—*juâr* millet mixed with sesamum (*til*) and boiled.

Gohârî—[Skt. *go-dhâra* = holding]—(*goiṭhaul, goiṭhaulâ, goiṭhaur, goiṭhaurâ, iṅdhaur, kanḍaur, kanṛaurâ*)—the house in which cow-dung fuel is kept. Upper Duâb.

Gohî—the *mahuâ* tree (*Bassia latifolia*) and its seed: *gohî kâ têl* = *mahuâ* oil.

Gohnâ sarson—an oil plant: the same as *lâhî* (qv.). Lucknow.

Gohṅjî—a mother-in-law. Mathura (sâs).

Gohṅjo—a father-in-law. Mathura (susar).

Gohraul— }
Gohraulâ— }
Gohraur— } [Skt. *gosâra vâṭa*]—(*baṭhiyâ, baṭṭaiyâ, biṭâ, biṭaurâ*)—a pile of
Gohraurâ— } cow-dung fuel.

Gohrî—[Skt. *gosâra*]—small cakes of cow-dung fuel (gobar).

Gohûṅ—[Skt. *godhûma* = the smoke of the earth]—wheat—see gêhûṅ.

Mîn, Shanichar, Kark, Gurû, jo Tul, Maṅgal hoê,
Gohûṅ goras goraṛî birlâ bilsê koî.

[If Saturday fall in the sign of Mîn, Thursday in Kark, and Tuesday in Tul, wheat, milk, and sugar will be got with difficulty.]

Goî— } [Skt. *go-yuga*]—(1) a pair of plough
Goîṅ— } oxen—Central Duâb (juârâ); (2) reciprocal assistance in cultivation—Central Duâb (aṅgvârâ).

Goiṅd—see goêṅd.
Goiṅjâ—a kind of bean (sêm).
Goiṅṭh— } [Skt. *govishṭa*] — (1) cow-dung
Goiṅṭhâ— } cakes for fuel. East districts (gobar); (2) a head-load of straw. East districts.
Goiṅṭhab—to plaster a place with cow-dung and water — a Chamâr's word. East districts (lîpnâ).
Goitâ—[*gau*]—raw cow-leather. East districts.
Goiṭh— } see goiṅṭh.
Goiṭhâ—
Goiṭhaul— } [Skt. *govishṭa shâla*]—a house for
Goiṭhaulâ— holding cow-dung fuel. East
Goiṭhaur— districts (gohârî.)
Goiṭhaurâ
Gojâ—young straight shoots of trees, etc.
Gojai— } [*gêhûṅ-jau*] (*adhgêhuṅvâṅ, gojî, jaugar*)—wheat and barley sown
Gojarâ— together.
Gojarî—
Gojhâ—[Skt. *gañja*]—(1) a man's pocket (jêb); (2) (*guṅjhâ, guṅjhiyâ*) a semi-circular sweetmeat made of wheat-flour filled with spices and sugar.
Gojhnaut— } [*gojhâ*]—the loose fold on the
Gojhnautâ— left side of a woman's sheet,
Gojhnâvaṭ— used as a pocket. East districts (sârî).
Gojî—see gojai.
Gokh— } [Skt. *gavâksha* = a bull's eye]—a
Gokhâ— } look out; a window on an upper floor with a balcony.
Gokhâ—[? *gau*]—a calf-skin (chamṛâ).
Gokhrû—see gûkhrû.
Gol—[*Gopâla* = protector of cows]—one of the Kumaun local gods; another name for *Goril* (qv.).
Gol—[Skt. *gola* = a ball]—(1) a round beam used as a prop inside mud walls; (2) a large round grain-vessel. Central Dûab (nâp).
Golâ—[*gol*]—(1) (*bîṅḍ, bîṅṛ, girgaz*)—the masonry cylinder of a well (kûâṅ); (2) roasted balls of meat (nânbâî); (3) the kernel of a cocoa-nut; (4) a round beam used as a prop inside mud walls (gol); (5) a grain-market; (6) a pill of opium or *bhaṅg*; (7) a bundle of fodder, especially used of the leaves of the *jhaṛbêrî* (qv.). Central Duâb.
Golak—[corr. of Pers. *gholak*]—(1)(*gallâ, gholak, gullak*)—a money-box; (2) a chisel with a curved point for cutting grooves (baṛhai).
Golî—[*gol*]—(1) the bullet used in a musket, sling, etc.; (2) a large round earthen jar used for holding grain, etc. (chhoṅṛ, nâp).

Khâlî Baniyâ kyâ karê?
Us golî kâ dhân is golî mêṅ bharê.

[How does the Baniya amuse himself when he has nothing else to do? Why of course he takes the rice out of one jar and puts it in another.]
(3) the disease quarter ill or rinderpest in cattle: apparently so called from the rapidity with which death ensues.
Golî kâ ṭappâ—the range of a bullet: a vague measure of distance: cf. gaukos.
Golmuṅhâ—[*gol* = round; *muṅh* = face]—the goldsmith's round-headed hammer (sunâr).
Gon—[Skt. *goṇi*]—(1) panniers for a pack-animal (khurjî).

Bail na kûdâ kûdi gon!
Yih tamâshâ dêkhâ kon?

[Who ever saw such sport as this? The ox stands quiet and the panniers jump!]
Baniyê kî gon mêṅ nau man kâ dhokâ = the Baniya's panniers hold nine maunds of roguery. *Gadhê kî gon mêṅ nau pasêrî kâ ḍhêlâ* = they put a clod weighing a maund or so into the miserable donkey's panniers.
(2) a measure for grain = 16 *mânî* (qv.). Gorakhpur.
Gonâ—see gaunâ.
Gonânâ—[Skt. *gamana* = going]—to escort pilgrims round a sacred place.
Gonâvâ—[*gonânâ*]—an escorter of pilgrims.
Gonchâ—[? *gon*]—a milk-pail. East districts (jhâkaṛî).
Goṅchhâ—a corruption of *aṅgochhâ* (qv.).
Goṅdâ—[*gûṅdnâ* = to knead]—clay worked up into mud to be used as mortar or for building mud walls.
Goṅḍâ—[? *go* = cow; *sthâ* = place] (*gonṛâ*)—(1) an enclosure for cattle: the phrase for making such an enclosure is *gonḍâ rûṅdhnâ*; (2) a fence round young trees—Central Duâb (thâṅvlâ); (3) a very small field: the next size above this is *ṭapariyâ*—Central Duâb; (4) the first reservoir into which water is thrown by the swing basket. Duâb (ḍol).
Goṅḍâ—[*gâṅv*, Skt. *grâma* and *sthâ*]—(1) land near the village site—Central Duâb (goêṅṛ, gauhânî); (2) a village pathway or road (pagḍaṅḍî).
Goṅdrî—a mat made of the *goṅd* reed.
Goṅjî—[*gêhûṅ-jau*]—wheat and barley sown together: in Bundelkhand barley (jau).
Goṅṛâ—see goṅḍâ.
Gonrakh— } [*gun* = the hauling-rope of a boat;
Gonrakhâ— } *rakhnâ* = to place]—the pole or mast of a boat to which the hauling rope is attached. East districts (mastûl).
Goṅṛsâr— } a house for parching grain (bhaṛ-
Gonṛsârî— } bhûṅja).
Goṅṭh— } [Skt. *govishṭa*]—(1) dried cow-dung
Goṅṭhâ— } —East districts; (2) the place where the *jiutiyâ* (qv.) festival is celebrated. It is cleared and plastered with cow-dung by the women of the village.
Goṅṭhab—see goiṅṭhab.
Gop— } [Skt. *gopa—go* = cow]—(1) a cowherd
Gopa— } (guâl); (2) a man's necklet made of twisted gold wire.
Gopashṭamî— } [*gopa, ashṭa* = eight]—a feast
Gopâsṅṭamî— } held on 8th light half of Kârtik (*Kârtik sudi ashṭamî*). The cattle are fed and decorated with garlands in honour of Krishna passing his youth in the cattle pastures of Brindaban.
Gopan— } [Skt. *gophana*]—(*ḍhêlvâṅs, ḍhêl-*
Gopanâ— *vâṅsâ, ḍhêlvâṅsi, ḍhilmâṅs,*
Gophan— *ḍhilmâṅsâ, ḍhilmâṅsî, ḍhil-*
Gophanâ— *mâsi, ḍhilvâṅsi, khwêṅtar*)—
Gophanî— the sling used in scaring birds.
Gophiyâ— The pellet is to the west *gullî,*
Gophnî— *golî*; to the east, *ḍhêl, ḍhêlâ,*
Gopiyâ— *ḍhêliyâ, gulṭâ.*
Gor—a grave. *Jahâṅ kâ murdah tahâṅ kî gor* = where the corpse is, there is the grave.

Goṛ— } (1) a leg of anything—of an animal
Goṛâ— } (especially of sheep and goats), a bed, vessel, etc.; (2) a scarecrow. Gorakhpur (dhokhâ).

Goṛâ—[see goṅṛâ]—a fence round young trees. East districts (thâṅvlâ).

Gorâ—[Skt. *gaura*]—white; a sort of light chestnut colour in cattle.

Gorâ—[? *golî*]—the cake-cutting machine in an indigo factory. West districts (nîl kî koṭhî).

Gorâ—[*gol* = round]—a large grain-vessel. Central Duâb (golî).

Goṛâ— } [*goêṅṛ*]—the belt of land near the
Gorâ— } village site. West districts. They are of course liable to trespass. Hence—

Râṅghaṛ yârî, Ḍom pahchân,
Goṛê kî khetî kushal na jân.

[He that is friends with a Râṅghaṛ, an acquaintance of a Ḍom, and has lands near the village, never knows prosperity.]

Goṛahrâ—[*goṛ* = leg, foot]—an anklet worn by men and women. East districts.

Goṛâî—[*goṛnâ* = to dig]—digging of land (khodâî).

Goṛait—[*goṛ* = foot: hence a footman = *piyâdah*]—a village watchman. East districts.

Goṛaitî—[*goṛait*]—the wages of a village watchman: offerings of grain, put aside at harvest time, to propitiate the local ghosts, and then given as a perquisite to the village watchman. East districts.

Gorakh— } [*gau* = cow; *rakhnâ* = to herd]—
Gorakhâ— } a cowherd. East districts (guâl).

Goṛâṅv—[*goṛ* = foot]—(1) (*goṛâvar*)—a rope for tethering cattle by the feet—East districts; (2) (*goṛḍalnâ*) trousers—slang.

Goras—[*gau* = cow; *ras* = juice]—milk, curds (dahî, dûdh).

Goṛâvar—see goṛâṅv.

Goṛḍalnâ—[*goṛ* = foot; *ḍâlnâ* = to throw]—see goṛâṅv.

Gorhâ—
Gorhâ—
Gorhî—
Gorhî— } [see goêṅṛ]—the circle of land near the village site (gauhânî).

Gorhâ— } [Skt. *govishṭa*]—a long flat cow-dung
Gorhî— } cake for fuel: cf. gosâ.

Gorî—[*gol* = round]—a round vessel for holding grain. Rohilkhand (golî, nâp).

Goril— } [? *Gopâla* = guardian of cows]—one
Goriyâ— } of the local gods or ghosts in the hills. He is also known as *Guêl*, *Guâl*, or *Gol*. He is one of the most popular divinities of the lower castes in Kumaun—see ḍihvâr.

Gorkhul—[Skt. *gokshura*, *gokshuraka* = a cow's hoof]—(1) the ornamental border of a woman's sheet (sâṛî); (2) an ornamental earring; (3) a weed destructive to rice (baṅsî).

Goṛnâ—to dig (khodnâ).

Gorparâ—rheumatic fever in animals. Jhansi (ghaṭêrêvâṅ).

Gorsî—[*gau* = cow; *ras* = juice]—a milk-pail. West districts (jhâkaṛî).

Goṛtanî—
Goṛtarî—
Goṛtharî—
Goṛthariyâ— } [*goṛ* = foot? *tânnâ* = to stretch; *talâ* = below]—the end pieces of a bed. East districts (chârpâî).

Gorû— } [Skt. *gorûpa* = in the form of a
Goruâ— } cow]—horned cattle. East districts (mavêshî).

Goruâ ḍhukân—[*gorû*, *ḍhuknâ* = to be concealed]—dusk in the evening: the time the cattle return home in a cloud of dust. East districts (shâm).

Gorvâ— } [*goêṅṛ*]—the circle of land round the
Goṛvâ— } village site (gauhânî).

Goṛvâṅs— } [*goṛ* = leg]—a rope used for
Goṛvâṅsâ— } tying cattle to a peg. East districts (khurâṅv).

Goṛvârî—[*goṛ* = leg]—the end pieces of a bed. East districts (chârpâî).

Gosâ—[Skt. *govishṭa*] (*gossâ*)—cakes of cow-dung fuel. East districts (gobar).

Goslî karnâ—[*gau* = cow]—to milk cattle. Bundelkhand (dohnâ).

Gossâ—see gosâ.

Got— } [Skt. *gotra* = a cow-pen]—(1) an en-
Gotâ— } closure for cattle, straw, etc.—Duâb (ghêr); (2) (*gotrâ*, *gotra*) a subdivision of a tribe founded on the tradition of common descent, and embracing all descendants through males of the common male ancestor—in a word, all the agnates.

Goṭ— } [Skt. *guṭika* = a small ball]—(1) the
Goṭâ— } hem of a garment; (2) narrow lace, of which the finest is *dhanuk*; if broad it is *paṭṭhâ*: other varieties of lace are *qaitûn*, *sinkiyâ*, *lês*, *kalâ batûn*, *kinârî*, *lachkâ*; *lachkâ* is about 1½ inches wide; *kinârî* 2 to 3 inches wide; beyond that up to 9 inches is *paṭṭhâ*—see Hoey's *Monograph on Lucknow Trade*, p. 113.

Goṭh—[Skt. *goshṭha*=a cow-pen]—(1) the underground storey of a house—Kumaun (tahkhânah); (2) a place for tying up cattle—Kumaun.

Goṭhailá—[*goîṅṭh* = cow-dung fuel; *âlaya* = a house]—a house for cow-dung fuel. East districts (gohârî).

Goṭhmal—[*goṭh*]—a verandah to the lower storey of a house. Kumaun.

Gotî— } [Skt. *guṭika*]—a cake of opium, indigo,
Goṭî— } etc.

Gotra— } [*got*]—a subdivision of a tribe includ-
Goṭrâ— } ing all the agnates.

Grahan—[Skt. *grahaṇa* = seizing]—an eclipse: *sûraj grahan* = an eclipse of the sun: *chând*, *chandra grahan* = an eclipse of the moon.

Grahast— } [Skt. *gṛihastha*; *gṛiha* = house;
Grahasth— } *sthâ* = to stand] (*girhast girhasth*)—a householder; cultivator.

Graibân—a corr. of *giribân* (qv.).

Granth— } [Skt. *granthi*]—a knot; the knots
Granthi— } in the Brahmanical cord (janêû).

Granth baṅdhan—the ceremony of tying together the clothes of the bride and bridegroom at a wedding (aṅchal granth).

Gû—[Skt. *gûtha*]—filth, excrement. *Syânâhi kavvâ gû khâtâ hai* = a crow, cute as he is, eats filth.

Guâl—
Guâlâ—
Guâliyâ—
Guâr— } [Skt. *gopâla*]—(1) (*baldiyâ*, *baldhiyâ*, *bardiyâ*, *charvâh*, *charvâhâ*, *charvâyâ*, *chaupiyâ*, *ghosî*, *giyâṅra*, *gop*, *gorakh*, *narhâ*, *pâṛî*, *ṭhaṭhiyâr*) a cowherd; (2) one of the local gods in Kumaun: see goril.

Guâlin—[*guâl*]—(1) a female cowherd; (2) a sort of bean (sêm).

Guâr— } [*guâl*] (*dararhî, kaitrî, kachhâr, kuârâ, kulthî, kurthî, phalîguâr, shyâmsundarî*)—a kind of pulse used as cattle fodder (*Cyamopsis psoraloides*) (gavâr).
Guârâ—
Guârphalî—

Guârâî—[*guâl*]—fees or remuneration to a cowherd. Duâb (charvâhî).

Guârh—[*guâl*]—a place for tying up cattle. Kumaun.

Guchchhâ—[Skt. *guchcha*]—a bundle of anything—of hemp fibre, flowers, plantains, etc.: *tâliyoṅ kâ guchchhâ* = a bunch of keys.

Guchchhî—[*guchchhâ*]—a string of beads, pearls, etc.

Gûdar— } [*gûdar* = soft; Skt. *goda* = the brain]—(1) (*gudrî*) old cotton, rags; (2) a quilt made of rags (razâî).
Gudarî—
Gudariyâ—

Guddâ—the branch of a tree (dâl).

Gudhâl— } a bunch of thorns used as a harrow—
Gudhâr— } Rohilkhand.

Guḍhî—the empty cob of maize when the grain is beaten out. East districts (gûlî).

Gudhurî— } [*godhûlî*]—the dust raised by
Gudhuruk— } cattle coming home: hence evening (shâm).

Gudrî—see gûdar.

Gudurî—an insect which eats peas and gram. Azamgarh.

Gûgâ— } [*Zâhir pîr, Zâhir dîvân*]—a cele-
Gûgâpîr— } brated saint or local god in Upper India. In the Upper Duâb the legend of Gûgâ is that he was a Chauhân Râjpût, and was going somewhere on horseback, when he sunk into a pile of mud and cow-dung. He appears to people in their dreams as a big snake (*sâṅp*) or a small snake (*sapoliyâ*), and bites them as they wake. Offerings of sweetmeats propitiate him. "His grave is near Dadrewa in Bikaner. He flourished about the middle of the 12th century. He is really a Hindû and his name is *Gûgâ Bîr* or 'Gûgâ the Hero.' But Musalmâns also flock to his shrine, and his name has been altered to *Gûgâ Pîr* or "Saint Gûgâ," while he has himself become a Muhammadan in the opinion of the people. His conversion is thus accounted for: He killed his two nephews and was condemned by their mother to follow them below. He attempted to do so, but the earth objected that he being a Hindû she was quite unable to receive him till he should be properly burnt. As he was anxious to revisit his wife nightly, this did not suit him, and so he became a Musalmân; and her scruples being thus removed, the earth opened and swallowed him and his horse alive. He is to the Hindûs of the west districts the greatest of the snake kings, having been found in the cradle sucking a live cobra's head, and his *chhaṛî*, or switch, consisting of a long bamboo surmounted by peacock's feathers, a cocoa-nut, some fans, and a blue flag, may be seen at some times of the year, as the Jogis or sweepers who have charge of it take it round and ask for alms. (Ibbetson—*Panjâb Ethnography*, pp. 115-116.)

Guhânî—see gauhânî.

Gujhârî—[*gojhâ*]—an armful of cut grain given to village servants at harvest. Oudh (kakhiyâlî).

Gujjâ—the filter of river-grass (*sivâr, sirvâl*) used in a sugar refinery. Rohilkhand (khaṅḍsâl).

Gûkhrû—[Skt. *gokshura* = a cow's hoof] (*gokhrû*)—a herb which springs in sandy land bearing a fruit covered with small prickles (*Tribulus lanuginosus*). A large kind called *gûkhrû dakhinî* bears a fruit of a triangular shape with prickles at the angles; and hence the same name is given to the iron crow's-feet thrown on the ground to check the advance of cavalry.

Gûkhrû utarnâ—to be attacked with rinderpest—of cattle. Rohilkhand (chêchak).

Gul—(1) a ball of prepared charcoal for lighting a pipe; (2) a very small field—Central Duâb (gâṭâ); (3) the confectioner's fire-place—Oudh (halvâî).

Gûl— } [Skt. *kulyâ*]—a drain for bringing water
Gûlâ— } to a field (barhâ).

Gûl— } (1) (*bûr, gabûdâ*)—the unripe ear of
Gûlâ— } maize; (2) the cotton pod (ghêṅṭî).

Gulâbî—[*gulâb* = a rose]—rose-coloured—of dyes.

Gulâl—the red powder thrown about at the Holî festival, generally made of the flour or meal of barley-rice or the singhârâ nut.

Miyâṅ phirę lâl gulâl
Bîbî kê haiṅ burê ahvâl.

[The master goes about amusing himself throwing powder at the Holi, while his wife is in a bad way at home.]

Gûlar—[? Skt. *guḍa* = a ball—Platts]—(1) the cotton pod (ghêṅṭî); (2) the wild fig (*Ficus glomerata*).

Gulariyâ—a grove of *gûlar* (qv.) trees.

Gulaur— } [*gul*]—(1) the sugar-boiling house or
Gulaurâ— } its fire-place—East districts (kolhvâr); (2) a mess of molasses and flour—East districts.

Guldâr sabzah—[*gul*]—dapple grey coloured—of horses (ghoṛâ).

Gulêl— } [? Skt. *guḍa* = a ball—Platts]—a
Gulêlî— } pellet bow used by bird-scarers.

Gulêṅdâ—[? cf. gulêl]—(*gulî*)—the pod or fruit of the mahuâ (qv.) tree.

Gulgulâ—[see gulêl] (*pûâ, pûrâ*)—cakes of flour and sugar with various condiments fried in butter. *Guṛ khâêṅ gulguloṅ sê parhêz* = he eats sugar, but abstains from sweet-cakes. This dish is sometimes known as *miyâṅ kî kaṛâhî* = the cauldron of the Lord.

Gulî—[? Skt. *guḍa* = a lump]—(1) the mahuâ tree (*Bassia latifolia*)—Duâb (mahuâ); (2) the pod of the mahuâ tree which yields an oil known as *guliyâ têl* (gulêṅdâ).

Gûlî— } [cf. gulî] (*chhochh, chhûnch, guḍhî, gullî, gulliyâ, khakhurî*)—the
Gûliyâ— } empty maize cob after the grain is beaten out (makkâ).

Gûliyâ—[*golî* = a jar]—a milk-pail. Rohilkhand (jhâkarî).

Guliyâ têl—see gulî.

Gullâ—[cf. gulî]—(1) (*burkâ, gaṅḍêrî*) a small piece of sugar-cane for chewing—East districts; (2) the cross-axle of the irrigation lever—East districts (ḍhêṅklî).

Gullak—[*gholak*]—a money-box.

Gullî— } [Skt. *gulikâ, gudikâ* = a little ball—
Gulliyâ— } Platts]—(1) a wooden tool for smoothing the binding of books (jildsâz); (2) sowing seed in the furrow left by the plough as (contrasted with broadcast—West districts bonâ); (3) the pedal axle of the grain-crusher or water lift—East districts (ḍhêṅkâ,ḍhêṅkli); (4) the pellet used with the sling—West districts (gophanâ); (5) the empty cob of maize —Duâb (gûlî).

Gulṭâ [*golî* = a ball; Skt. *gulikâ*]—the pellet used with the sling. East districts (gophanâ).

Gûlûâ—[dim. of *golî* = a jar; *gol* = round] (*gûlûî*)—a milk-pail. Rohilkhand (jhâkarî).

Guluband—[*gulû* = neck; *band* = fastening]—a general term for various kinds of gold and silver necklets.

Gûlûî—see gûlûâ.

Gumchî—[Skt. *kuṅchikâ*]—the seed of the wild liquorice (*Abrus precatorius*) used in weighing —see ghuṅgchî.

Gummâ— } a brick, usually of large size. West
Gummâṅ— } districts (ṅṭ).

Gumṭâ—[? Skt. *gulma* = a cluster] (*baniyâ*)—a caterpillar which attacks the buds of cotton, etc. Duâb.

Gûn— } [Skt. *guṇa*]—the hauling-rope of a boat
Gun— } (nâo).

Gûn—[Skt. *goṇi*]—panniers for a pack-animal (khurjî).

Gunârî—[*gûn, gun*] (*gurhan*)—the rope or string which fastens the stick at the mouth of the vessel used with the irrigation lever (ḍhêṅklî).

Gunarkhâ—[*gun* = the hauling-rope; *rakhnâ* = to fix]—the mast or pole in a boat to which the hauling-rope is attached. East districts (mastûl).

Guṅchhâ—[Skt. *guchcha* = a clump]—the spike of the blade of the weeding spud which goes into the handle. Upper Duâb (khurpâ).

Guṅḍ—[? Skt. *kuṇḍa* = a hole, a pit] (*khûḍ, khûṛ, mûṛh, mûṛhâ*)—a furrow. For other kinds of furrows see barhâ, harai, pâṅt: for the space between furrows, âṅtar.

Guṅḍ—the nave of a wheel (gâṛî).

Guṅḍâ—[Skt. *guṇa*]—the ropes which fasten the iron ring to the neck of the irrigation bucket. North Oudh (kas).

Gûṅdhnâ—[Skt. *guṇḍ* = to pound] (*gûṅḍnâ*) —(1) to work up clay in the hands with water for making pottery (kumhâr); (2) to mix flour and water and make it into lumps (*loâ*): to regularly knead the dough is *sânnâ*; (3) to beat out or thresh grain.

Guṅḍlî—[? Skt. *gêṇḍu* = a ball]—a pad to support water-pots, etc., on a woman's head (ṅḍhuâ).

Gûṅdnâ— } see gûṅdhnâ.
Guṅdnâ— }

Gunhâ—[*gûn* = the hauling-rope]—the man who hauls a boat.

Guniyâ— } [Skt. *guṇa* = a thread]—the square
Guniyâṅ— } used by masons, carpenters, etc.

Guṅj— } [Skt. *kuṅchikâ*]—(1) the seed of the
Guṅjâ— } wild liquorice (*Abrus precatorius*)—used for weighing; (2); (*guṅjmâl, guṅjhâr*)—properly a necklace made of liquorice seeds—then generally applied to a gold neck-chain worn by men.

Gûṅjhâ— } [see gojhâ]—a semi-circular sweet-
Guṅjhiyâ— } meat made of wheat filled with spices and sugar.

Guṅjiyâ—[*guṅj*]—a woman's earring.

Gûṅrâ—[*gon*, Skt. *goṇi* = a sack] (*suṅḍkâ, suṅrikâ*)—a roll of cloth put under the pad of a pack-animal to prevent galling.

Gûnṭh—[Skt. *grathita* = bound, connected; rt. *grath* = to fasten—Platts]—grants of land made for the support of temples. Kumaun.

Gunvâh—[*gun* = the hauling-rope]—the man who tows a boat. East districts (nâo).

Gupchup—[*onamat*—from the sound of eating] —an egg-shaped sweetmeat made of wheaten flour and filled with thickened milk (*mâvâ, khoâ*) sweetened.

Guphnâ—[*gophanâ*]—a field-watcher's sling. West districts.

Gupphâ— } [*lit.* a tassel; Skt. *gumphita* =
Gupphî— } tied]—the ear of the *juâr* millet. West districts (bhûṅṭâ).

Guṛ—[Skt. *guḍa* = a ball, a lump of sugar]—(*lodhî, lodhîkârû*)—molasses; coarse unrefined sugar made up and sold in balls, *bhêlî*. *Chorî kâ guṛ mîṭhâ* = stolen sugar is sweet. *Baniyâ apnâ bhî guṛ chhipâkar khâtâ hai* = the Baniya even when he is eating his own sugar lets no one see him.

Gurab— } [? Skt. rt. *kuṭ* = to divide; cf. *gornâ*,
Gûrab— } *goṛnâ*]—(1) (*bidahnâ, birâonî,*
Gurâî— } *chhâṅṭâ dênâ, dadahrnâ, dhur dahnî, gurrnâ, kavvâ lukâr, kurap, nikânâ, nârat, nirânâ*)—the ploughing up of the millets when they are a foot high. The value of the process is described in the following lines. The Field says—

Jo ḍhêlê moê toṛ maṛoṛ,
T'â ko kuṭhlâ dûṅgî bor:
Jo karêgâ mêrî kân
Tâ kê âvê kuṭhlê hân.

[I will fill the garners of him who twists and breaks my clods. The garners of him who shows me mercy will suffer.]

(2) the hoeing of sugar-cane—cf. baiṭhâvan.

Gurabnâ—[*gûrab*]—to dig; to plough up millets; hoe sugar-cane.

Guṛambâ—[*guṛ, âmb* = mango]—a dish made of sugar and unripe mangoes.

Guṛaun—[*gûṛnâ* = to thresh]—the heap of grain after threshing. Allahâbâd (râs).

Gurdâ— } [Platts, der. *guṛ*, but ?]—a scrape
Gurdam— } used to prevent the sugar from
Gurdamî— } burning as it is being boiled (khaṅḍsâl, kolhvâr).

Gurêthab—(*gard, pratishṭhâ*)—to present clothes to the bride on the part of the elder brother of the bridegroom. East districts (biyâh).

Gurgâbî—a kind of shoe turned up in front.

Guṛguṛâ— } [*onomat* — from the bubbling
Guṛgurâ— } sound]—the water tobacco-pipe or its stem (huqqah).

Guṛh—tobacco. Katthak's slang (tambâkû).

Gurhâ— } [cf. gunarkhâ]—the thwarts of a
Guṛhâ— } boat. East districts (nâo).

Guṛhâ bhât—[*guṛ* = molasses; *bhât* = boiled

rice]—rice cooked in sugar and water—a Rautâra word. East districts.

Gurhai—[*guṛ* = molasses] — a market where sugar is sold; in Rohilkhand a factory where molasses (*shîrah*) is boiled down.

Gûrhan—[P Skt. *guna*]—the rope used with the irrigation lever (gunârî). It fastens the cross-bar at the mouth of the pot.

Gurhî— } [see gûrhan]—a rough straw rope used
Gurhî— } for tying up sheaves or bundles of cut crop. East districts (jûn).

Guṛhiyâ } (1) the lower supports of the spinning
Gûṛhiyâ } wheel—Rohilkhand (charkhâ); (2) the small strings for twisting the churn—Rohilkhand (nêtâ).

Gûṛiyâ— } (1) the ropes used for pulling the
Guriyâ— } harrow. Upper Duâb (barahâ); (2) (*chiriyâṅ, ḍaṅḍâ, ḍaṅṛêlâ, dhurai, sûjâ*) spikes fixed in the cross-beam of a well to support the pulley axle—Duâb; (3) the pieces of wood joining the upper and lower shafts in the pony-cart (ekkâ).

Guriyâ—[Skt. *guṭika* = a pill, a small ball]—(1) the beads used in a rosary; (2) a bit of bats-bone tied round the ankle as a preservative against rheumatism.

Guṛiyâ—the name in the Duâb for the *Nâgpañchamî* (qv.) festival held on the 5th light half of Sâvan (*Sâvan sudi pañchamî*). No one ploughs or weeds on this day.

Gurkhâ— } pleuro-pneumonia in cattle. Duâb
Gurkhaî— } (gararâ).

Gurkhai—[Platts suggests *guru* = a venerable person; *kshaya* = loss]—a kind of mortgage in Bundelkhand by which the mortgagor is bound to pay three fourths of the revenue of the mortgaged land.

Gurmhâ— } a strong-smelling small cucumber.
Gurmhî— } East districts.

Gûṛnâ—[Skt. *guṇḍ* = to pound]—to tread out grain. Rohilkhand, Duâb (dâêṅ).

Gurrî—see gullî.

Gurrnâ—see gurabnâ.

Gursî—a fire-place (bursî).

Guṛurû—[P Skt. *gêṇḍu* = a ball; anything round] (*kuṅḍariyâ*)—a circle drawn on the ground in which a man taking an oath stands, or from which he takes anything claimed—East districts.

Guṛvâyî—[*guṛ* = molasses]—a sugar factory. Central Duâb (kolhvâr).

Guṛvâyî—[*goṛna* = to dig]—wages for weeding.

Gûṭharî—see guṭhrî.

Guṭhlî—[Skt. *granthi* = a knot]—the kernel or stone of a mango, etc.

Gûṭhrî—[see guṭhlî]—the refuse knotty pieces of straw left on the threshing-floor. Bundelkhand (gâṅṭhâ).

Gûṭuâ—[P cf. guṭhlî]—the sowing-basket. Bundelkhand (ḍaliyâ).

Gyâbh— } [Skt. *garbha*]—pregnant; pregnan-
Gyâbhan— } cy (gâbh).

Thâṛhî khêtî, gyâbhan gâê;
Tab jâno jab muṅh mêṅ âê;
or
Harî khêtî gyâbhan gâê,
Râm dayâ to muṅh mêṅ âê.

[Depend only on the standing field and the pregnant cow when (by the mercy of God) you get the produce in your mouth.]

Gyârahvâṅ— } [*gyârah* = 11] — the eleventh
Gyârahvîṅ— } day after a Hindû's death. The
Gyârvâṅ— } officiating priests (*Mahâbrahman*) receive presents, and
Gyârvîṅ— }

with all the family are present at a feast, at which an image of the deceased, seated on a bed (*chârpâî*), and, with the clothes on that he was accustomed to wear during life, occupies the principal place. The Mahâbrahman takes some water, a few grains of rice and a pice, and places them in the hands of the eldest son or nearest male relation of the deceased, while he himself reads over the portion of the ritual relating to death. When the reading of the service is over, the son allows the water to flow on the ground while the Mahâbrahman places a hand on his shoulder, and says, "Your father has gone to heaven" (*suarga*). This concludes the ceremony, and the Mahâbrahman takes the clothes placed on the bed as his perquisite.

H

Habarâ— } mud; swampy ground (bhâs).
Habsâ— }

Hâbus—unripe barley roasted (baurî).

Hadd—(*chhor, ḍâṅḍ, dhurâ, mêṅḍ, mêṅḍâ, or, orâṅt, orâṅtî, orhâ, sarhadd, sivânâ*)—the boundary of a field, village, etc. For field boundaries see mêṅḍ; for dykes used as boundaries, khâî; boundary marks, damchâ; places where these boundaries meet, sihaddâ; where four boundaries meet, chauhaddâ.

Haddâ— } [Skt. *haḍḍa* = a bone]—a white
Haḍḍâ— } shoot growing out of the root of the tobacco plant and throwing it out of the ground. Duâb.

Haftâ— } [Pers. *haft* = seven]—(*athvârâ*)—
Haftah— } a week.

Haftgânah— } [*lit.* seven-fold]—the seven
Haftgânâ— } papers prepared by the village accountant (*patvârî*),—usually including the field survey (*khasrah*), the ledger (*bahîkhâtâ*), the rent-roll (*jamâbandî*), the account of rent paid (*siyâhâ*), the accounts of income and expenditure of co-sharers (*bujhârat*), the daily diary (*roznâmchâ*), and the details of crops (*jinsvâr*).

Hai—[Skt. *kshaya* = loss]—(*hayâ*)—damage done to crops by cattle. East districts.

Haiṅgâ—see hêṅgâ.

Haîthî—[*hâth* = hand]— the handle of the spinning-wheel (charkhâ).

Hajjâm—[Arabic *hajm* = to scarify]—a barber —see nâî.

Hakkâk—(*almâs tarâsh, bêgrî, nagînâsâz*)—a lapidary. The *bidhiyâ* perforates pearls, coral, etc.; the *kaṭaiyâ* cuts large lumps of crystal into pieces: there are various kinds of discs used in cutting—*rasṛâî sân, mahîn sân, jilâ sân*. The stone is ground with a paste containing diamond dust (*mâvâ*). The stone (*nag*) is pressed against the wheel with a piece of bamboo (*kânid*) pressed against by a lever (*aṅkurâ*). The agate burnishers are *ghoṅṭâ, ghotâ*.

Hal—[Skt. *hala*, rt. *hal* = to plough] (*har*)—the country plough. For the various kinds of ploughs see âdhâhal, bâkhar, chaukaṭh, dabêhrî, dabihar, kachchâ hal, khuprâ, khuṭaharâ, loṭan, nagrâ, pakkâ hal.

Do hal râo : âṭh hal rânâ ;
Char hal kâ baṛâ kisânâ ;
Do hal khêtî ; ék hal bârî ;
Êk bail sê bhalî kudâri.

[Ten ploughs, a knight; eight ploughs, a squire; four ploughs, a thriving farmer; two ploughs are mere cultivation: one plough for a garden; but if you have only one ox, the spade is better.]

Êk har hatyâ ; do har kâj ;
Tîn har khêtî : châr hal râj.

[One plough is cruelty; two work; three husbandry; four a kingdom (*i.e.*, he who has only one pair of oxen will overwork them; two will give him plenty to do.]

Kîkar pâthâ ; sirsî hal ; Haryânê kâ bail ;
Jhojhâ hâlî lâêkê, baiṭhâ chausar khêl.

[Though the body of your plough be acacia wood, the beam of mimosa, and your oxen of the Haryana breed,—if you have a Jhojha for your ploughman, he will sit down and play pitch and toss. West districts.

Sab kâr har tar,
Jo khasam sir par.

[All work is under the plough if the master is over it.]

The parts of the plough are as follows:—

(*a*) the beam—to the west, *hal*, *haras* ; to the east, *har*, *haras*, *haris*, *harsâ*, *harsî*.

(*b*) the body—to the west, *hal*, *har*, *kûḍh*, *kûṛ*, *pâthâ*, *agvâsî*; in Farrukhâbâd, *kuṛhâ* ; in West Oudh and Rohilkhand, *nâsî*, *pâtho* ; in the east districts, *jâṅghâ*.

(*c*) the handle or stilt—usually *hathâ*, *hathîlî*, *hathelî*, *hatêlî*, *hatêri*, *muṭṭhiyâ*, *hathinâ*, *kîlî* ; to the east, *parihath* ; in the Duâb and Rohilkhand, *parêtâ*, *parêthâ*. The top of the handle is *chiṛaiyâ* in Farrukhâbâd.

(*d*) the notches on the beam by which the adjustment is altered—in the east districts, *âṛband*, *khûṛâ* ; in Kumaun, *kîlâ* ; in the west districts, *âg*, *nâhal*, *narhêl*, *narhêlî*, *barnêl*, *banêl*.

(*e*) the sole in which the share is fixed—in the Upper Duâb, *paṇhârî*, *panihârî*, *parhârî*, *parihârî* ; in the east districts, *khoṅpâ*, *khoṅpî*, *khopâ*, *khopî*, *khod* ; in the Lower Duâb, *chauhîṅ* ; in Bundelkhand and the adjoining Duâb districts, *aṅkurî*.

(*f*) the share—usually *phâl*, *phâr*, *phârâ*, *phâro*, *pâhlî*, *phârî* ; the front part is in some places *nâsî* ; the circular piece of iron on the share to prevent its going too deep is in Oudh *gaṛvâhî* ; and in other places *chau*, *chhallâ*, *phalpârî*, *karnâ*, *karbâ*, *kâṅtî*. For the sharpening of the share see chaṅḍvânâ.

(*g*) the pegs or wedges used to fasten the various parts together :—

(1) the wedge fastening the beam into the body—generally *og*, *pachâr*, *pachârî* ; in Oudh and Rohilkhand, *barail*, *birail*, *birailî* ; in the Duâb and adjoining parts of Bundelkhand, *ghaṅgro* ; in Kumaun, *kîlâ* ; in Bundelkhand, *gaḍîl*, *gaṅḍîl*, *gaṅḍîlî*. A second wedge is sometimes added, known as *killî*, *kilrî joṭ*, *mâṅchî* ; in Kumaun, *sailâ* ; in Oudh, *machhotar*.

(2) the wedge or peg connecting the beam and body—usually *dâṅt* ; in the east districts, *tarailî* ; in the Duâb and Rohilkhand, *pachhmâsî*, *pachhvâṅsâ*, *pachhvâṅsî*.

(3) the wedge which holds the share and sole in the body—to the east, *pâṭâ*, *phannâ* ; to the west, *agailî*, *agvâsî*, *agmâsî*, *pachhêl*, *pachhêlâ*, *pachhrâ*, *pachhvâṅsâ*.

(*h*) the single yoke—that with one bar—properly *jûâ* ; and the yoke with double bars, *jûr*, *juâr*. But the terms *jûâ*, *jûr*, to the west; *juâr*, *juâṭh*, *juâṭhî*, *kanâvar*, to the east; *mâṅchî* in Oudh;—are used indiscriminately for both kinds of yokes. Where the double yoke is used, the upper bar is to the west *jûâ* and to the east *ballâ* ; and the lower bar, *juâṭh*, *joṭhâ*, *pallâ*, *pâṭâ*. The lower bar is to the west *taroṅchâ*, *tarmâchî*, *tarvâṅsî*, *taroṅchî*, *tarvâṅchî* ; in the Central Duâb, *machêrî* ; to the east, *tarâyal* or *trâil*. The outer pin which joins the two bars is *sail*, *sailâ* ; to the east, *gullâ* ; but this is often used of the inner bar, which is properly *gâṭ*, *gât*, *gâṭâ*, *gâtâ*, *sambhal*, *samhal*, *simhal*, *pachâî*, *pachâr*. The strings connecting these pins are to the east *jodham* ; to the west, *jot*, *jotâ*, *jotî*. The rope fastened to the yoke in the centre is in the east districts *barhâ*, *nâr*.

(*i*) the leather thongs which attach the yoke to the beam of the plough—to the east, *divâlî*, *duâlî* : the *duâlî* are usually of leather, the others of rope; and elsewhere, *nâr*, *nârâ*, *nârî*, *nareilî*, *harnâdhâ*, *nâdhâ*, *nâdhî*, *nâṅdhî*, *nahnâ*, *jogrâ*, *barhâ*.

(*j*) the ropes which go round the necks of the oxen—to the east, *jêoṛâ*, *jêoṛî*, *jêvṛî*, *jêṅvar* ; to the west, *jot*, *jotâ*, *jotî*, *jotiyoṛâ*. The rein or rope by which the oxen are guided is *paghâ* ; and the notches at the end of it, *nurkâ*.

(*k*) the projecting knob in the middle part of the yoke is to the east *khaddî*, *mahâdêvâ* ; in East Oudh, *kauṛî* ; in the Central Duâb, *saul* ; in Rohilkhand, *kachhvâ*.

(*l*) when the plough is fitted with mould-boards, it is called in East Oudh *sîr* ; if made of one piece of wood, the mould-boards are *roh* ; and if of two, *pâkhlî* to the west and *kânî* to the east; in Allahâbâd, *kâû*. A bundle of grass fastened to the share for the purpose of widening the furrow for sugar-cane is to the east *lêdî*.

(*m*) the drill plough is *bâṅs*, *bâṅsâ* : the bamboo pipe usually *bâṅs*, *bâṅsâ*, *akrî*, *nal*, *nâlî*, *nârî*, *samai* ; to the west, *ornâ*, *wairâ*, *wairnâ*, *kûr*, *kûḍh*, *kuḍhiyâ* ; in parts of Bundelkhand, *por* ; in Allahâbâd, *mâlâ*, *bâṅsâ* ; in Farrukhâbâd, *nâlî*, *sêl*, *bâṅs*. The cup at the top into which the grain is poured is *najârâ*, *najâro*, *châṅṛî*, *châṅḍî*.

For deep ploughing see avâî; and light ploughing, sêo.

Hâl—[*hâlnâ* = to shake]—the iron tire round a wheel (bahlî, gârî).

Hâl—[Skt. *ola* = damp, or *ârdratâ* = moisture] (*gillâ, od, odâ*)—moisture in land—East districts. In Rohilkhand this is *âl* or *âd*, and the phrase *âl mêṅ âl mil gayâ*, or *âd mêṅ âd mil gayâ*, means that the field has been thoroughly moistened,—*i.e.*, the surface moisture has gone down to the usual water-level.

Halâêtâ—[*hal* = plough] (*halkhyo, halsot, harâêtâ, harai, harainî, harait, harauṭ, harauṭâ, haṛautî, harîtâ, harsot, harsotiyâ, haṛvaṭ, kudkhyo*)—the first ploughing of the season: the time at which agricultural operations commence. This is like our English Plough Monday. Brand (275) quotes the old rhyme:

Plough Monday, that next after twelfth tide is passed,
Bids out with the plough—the worst husband is last.

Mr. Atkinson thus describes the ceremonies in the hills: "On the day fixed for the commencement of ploughing, the ceremonies known as *kudkhyo* and *halkhyo* take place;—the *kudkhyo* takes place in the morning or evening, and begins by lighting a lamp before the household deity, and offering rice, flowers, and balls made of turmeric, borax, and lemon-juice, known as *pityâ*. The conch is then sounded, and the owner of the field or relative whose lucky day it is, takes 3 or 4 ℔ of seed from a basin, and carries it to the edge of the field prepared for its reception. He then scrapes a portion of the earth with a *kutalâ* (whence the name *kudkhyo*) and sows a portion. One to five lamps are then placed on the ground, and the surplus seed is given away. At the *halkhyo* ceremony the *pityâ* are placed on the ploughman, plough, and plough-cattle, and four or five furrows are ploughed and sown, and the farm servants are fed." (*Himalayan Gazetteer*, II, 856-7). For the ceremony as carried out in the plains, see Mr. S. Moens' Bareli Settlement Report, p. 69. For the ceremonies as carried out in the east of the province, see harvaṭ.

Halaitî—[*hal* = a plough]—(*haraitî, nibaunî*)—grain given to village artisans at the autumn harvest as a recompense for repairing agricultural implements, and to workmen at the commencement of ploughing—see halâêtâ.

Halâlî—[*ḥalâl* = lawful]—meat, hides, etc., of animals slaughtered in the proper Muhammadan form, as contrasted with those which perish from disease. "An animal that is killed for the food of man must be slaughtered in a particular manner: the person who is about to perform the operation must say, 'In the name of God! God is most great!' (*Bi'smi'llâh Allâho Akbar*), and then cut its throat at the part next the head, taking care to divide the windpipe, gullet, and carotid arteries, unless it be a camel, in which case he should *stab* the throat at the part next the breast. It is forbidden to utter in slaughtering an animal the phrase which is so often made use of on other occasions—'In the name of God, the compassionate, the merciful (*Bi'smi'llâhi'r raḥmâni'r raḥîm*)'—because the mention of the most benevolent epithets of the Deity on such an occasion would seem like mockery of the sufferings which it is about to endure." (Lane—*Modern Egyptians*, I, 119, and Hughes' *Notes on Muhammadanism*, 143.)

Hâlan—[*hilnâ, hâlnâ* = to shake]—a buffalo that swings its body about as an elephant does: considered a bad animal: see the proverb under bhaiṅs.

Halas—[*hal*]—the beam of a plough (hal).

Halaunî—[*hilnâ, hâlnâ* = to shake]—a scarecrow fixed in a tree and rattled by pulling a string. Lower Duâb (dhokhâ).

Halbâhâ—[*hal* = plough; Skt. *vâha* = drawing; Hind. *bahânâ*]—a ploughman (halvâhâ).

Halbandî— } [*hal* = plough; *band* = fastened;
Halbarâr— } *barâr* (*barâmad*) = recovered] (*halsârî*)—rents collected at a fixed rate per plough: in Rohilkhand *halbandî* means a rate in cash on certain portions of a tenant's holding. Sometimes the fields are selected each year by the tenant; sometimes they are fixed fields, but they always hold a certain proportion in area to the fields in which the crop is divided. In Gorakhpur, where the *halbandî* tenure prevails, "there is no separate rent rate for the various fields, but each plough in the village is taxed by the landlord at from R16 to R22 yearly. It generally happens that the cultivators form themselves into small joint-stock companies, with so many ploughs allotted to each,—every individual claiming the share of the profit according to the number of ploughs contributed by him to the common stock." (Sett. Rep., II, 10.)

Hal chalânâ—to plough (jotnâ).

Halchhuṭ—see harchhut.

Haldâ—[Skt. *haridrâ* = turmeric; *hari* = green]—(1) yellow rust in cereals (hardâ); (2) yellow—turmeric-coloured—of cattle (bail).

Haldî—[*haldâ*]—(*amâhardî, hardî*)—the turmeric plant (*Curcuma longa*). *Chûhê nê haldî kî girah pâî, pânsârî ko baiṭhâ* = the rat found a piece of turmeric root and forthwith set up as a grocer.

Halduvâ—[*haldî*]—a term in the hills for the constellation Pisces: so called because, on the day following, girls under nine years of age and boys who have not been invested with the sacred thread (*janêû*) visit their relations, to whom they offer flowers, and smear rice coloured with turmeric on their thresholds (Mîn saṅkrânt).

Haldî piṭhâ—[*haldî-piṭhâ* (qv.)]—a mixture of rice and turmeric used by women at the *Ikhrâj* (qv). ceremonies. Oudh (aipan).

Haldpîsnâ—[*haldî-pîsnâ* = to grind]—a stone for grinding turmeric (silbaṭṭî).

Halghasîṭ—[*hal* = plough; *ghasîṭnâ* = to drag]—cultivated land (âbâd).

Hâlî—[Skt. *hâlika*]—a ploughman. *Hâlî ka chintâ bail kê kândhê* = the thoughts of a ploughman are all on the shoulders of his oxen. Also see under hal.

Halkhyo—see halâêtâ.

Hal nâdhnâ— } to begin to plough; to put oxen
Hal nâṅdhnâ— } to the plough (jotnâ).

Halsârî—see halbandî.

Haltyû—[*hal* = a plough] (*anjanî, nakâ*)—the

rice crop sown in the hills in May and cut in September (dhân).

Ḥalvâ—[Arab. *ḥalû* = to be sweet]—a sweetmeat made of one third of fine flour (*maidâ*), one third sugar (*shakkar*), and one third clarified butter (*ghî*).

Ḥalvâhâ—[*hal* = plough; Skt. *vâha* = moving] (*halbâhâ, hâlî, haliyâ, haljotâ, hariyâ, harvâhâ*)—a ploughman. For various terms relating to the hire and employment of ploughmen, see **aṅgvârâ, aṭhvârâ, baninhâr, bhajîdâr, bhaṅtâ, bhuṇḍiyâ, chaumâsiyâ, darmâhâdâr, harauri, jitrâ, kamêrâ, paiṭh, tijhariyâ.**

Ḥalvâi—[*ḥalvâ*]—a confectioner. The man who sells sweetmeats in the streets is *khuaṅchâ farosh*. The fire-place is *bhaṭṭhî, chûlhâ*, or in parts of Oudh *gûl, gûlâ*; his cauldron, *kaṛâhî, châshnî*; a larger-sized cauldron, *pârchâ*; the handles of the cauldron, *kaṛâ*; *tâî*, a sort of frying-pan of earthenware or iron; the skimmer, *jharnâ, paunâ, paunî, chhannâ*; the large skimmer, *kauṅchâ*; the small skimmer *chalnî, chhalnî*; the wooden dough-roller, *bêlan, bêlnâ, bêlnî*; the dough-board, *chaukâ*, when round *chaklâ*, when oblong *pîṛhâ*; the pestle for mixing the dough, *dâbâ*; spoons, *kalchhul, karchhul, karchhal, karchhî*; a large spoon for collecting the sweetmeats in the pan, *pachhêlâ*; the brass ladle with a wooden handle used for removing sugar from one vessel to another, *ḍabbû, ḍohrâ, ḍorî*; a similar wooden ladle, *musad*; a wooden platter for sweetmeats, *gîrdâ*; a mould for sweetmeats, *musdî*; a brass salver, *thâlî, parâtî*; a deep brass pan, *parât* or in parts of Bundelkhand *kopar*; the pile of sweetmeats in the shop, *khêval*; the sweetmeat stands—to the east, *taraunâ, taraunî, tarnâ, tarnî, tannî*: in Rohilkhand, *kaṭhri, khûṅchî*; the wooden basin, *kaṭhrâ, kaṭhautâ.*

Ḥanḍâ—[Skt. *haṇḍikâ*]—(*taulâ taulî*)—a large vessel made of brass or alloy with handles, used for cooking rice, etc., and storing water. A large *haṇḍâ* is *ṭoknâ*, and a smaller size *ṭoknî*—words generally used by men of the Faqîr class.

Haṅḍâ—[*hâṅḍnâ* = to wander about]—a cattle-dealer who wanders over the country with droves of cattle for sale. Rohilkhand.

Hâṅḍî— } [*haṅḍâ*]—(*hâṅṛî, haṅṛiyâ, patkî*)—
Haṅḍiyâ— } a little earthen vessel used for cooking, etc. *Sâjhê ki hâṅḍî chaurâhê mêṅ phoṛlê* = break the joint-stock pot at the junction of the four ways.

Haṅḍkiyâ—[*haṅḍâ-kiyâ*, part of *karnâ* = to make]—hand-made vessels. Kumaun.

Hâṅgî—a fine flour-sieve—see **âṅgî, ailak.**

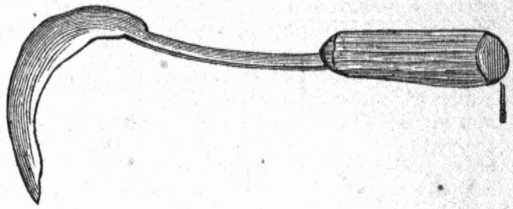
Haṅkvâ— }
Hâṅkvâ— } [*hâṅknâ* = to drive]—the man who drives the cattle at the well.
Haṅkvâh— } Lower Duâb (**pairhâ**).
Hâṅkvâh— }

Hâṅṛî— } see **hâṅḍî.**
Haṅṛiyâ— }

Haṅsiyâ—[Skt. *aṅsa* = the shoulder blade: so called from its shape]—a sickle or reaping-hook, usually with a smooth edge (**haṅsuâ**).

Haṅsli—[*haṅsiyâ*]—(1) (*haslî, khagauriyâ*) a nearly circular bar of gold or silver used as a necklet; (2) an implement used by thatchers for cutting the straw.

Haṅsuâ—[see **haṅsiyâ**]—(*dâṅsâ, dâṅtî, darantî, dâsâ, datulâ, haṅsiyâ, hasiyâ, hasliyâ, hasulî, hasuvâ*)—the curved sickle or reaping-hook. These terms are also applied to the curved blade. The straight spike of the blade is *nâr, ḍâṅḍî, ḍâṅṛî*; the handle, *dastâ, bêṅṭ, bêṅṭâ, bîṅṭâ bîṭâ, bêṭ, bêṭâ.* The *haṅsuâ* and its cognate terms usually means the smooth-edged sickle as contrasted with the *dâṅtî*, etc. (*dâṅt* = tooth), which has a saw edge; but this distinction does not seem to be invariably observed. The smaller kind is used for cutting greens (*sâg*).



Haṅsuâ.

Hanvat—[Skt. *hanu* = the jaw; *lit.* one having large jaws]—one of the local gods: another form of *Hanumân*, the monkey god. A favourite spell in which his name is invoked is—

Om namoṅ Hanumân!
Baras bârah kâ javân!
Hâth mêṅ laḍḍû mukh mêṅ pan,
Hûk mâr âo Bâbâ Hanumân!

[Glory to thee, O Hanumân! A youth twelve years old! A sweetmeat in your hand and betel in your mouth, come with a cry, Lord Hanumân! This spell is to be used fasting on the first Tuesday in the month. The worshipper should wear red clothes, pray with a coral rosary, offer incense and lamp before the shrine of Hanumân, and, sitting in a clean place, should offer some oil, vermilion, sugar, and 1¼ *sêr* of wheat flour, of which he should eat a little himself.]

Hâpar—a nursery for sugar-cane. Upper Duâb.

Haq—a right, allowance, perquisite: *haq sarkâr* = the Government revenue: for *haq padhânî* see **padhânchârî.**

Haqdâr—[*haq*]—the person who brings the emblems of betrothal from the girl's house to that of the boy. West districts (**nêgî**).

Har—a plough (**hal**).

Hâr—[Skt. *hâra* = taking: a necklace; rt. *hṛi* = to bring]—(1) a necklet: a necklace of flowers; (2) a field: grazing ground—Bundelkhand (**khêt**); (3) the outer planking of a boat (**nâo**); (4) the concentric circles of soil in a village—West districts (**sêvâr**); (5) the fields most distant from the village site (**barhâ**); (6) dry sandy soil.

Hârâ—[? Skt. *harita-kâra* = making green]—the south-west wind (**harorâ**).

Harâ—[Skt. *harita* = green]—a plant producing a yellow dye (*Terminalia bellerica*). Bundelkhand.

Harâêtâ—see **halâêtâ.**

Harahâ—[*hirânâ* = to lose, to be lost]—stray—of cattle. East districts (**avârâ**).

Harahâ—see **harhâ.**

Harai— } [*hal*]—(*haraiyâ*)—(1) the deep furrows
Harâi— } in a field 25 or 30 feet apart in which

extra crops are sown; (2) the portion of land cultivated by one plough; (3) the first ploughing of the season, and the ceremonies connected with it—see halâêtâ.

Harâî phâńdnâ— } [*harai-phâńdnâ* = to spring]
Harai phâńdnâ— } —to commence another circuit in ploughing a field. Duâb.

Harainí— } [*hal*]—the first ploughing of the
Haraît } season, and the ceremonies in connection with it (halâêtâ).

Haraitî—fees given to village artisans at the autumn harvest (halaitî).

Haraiyâ—see harai.

Haras—[*hal*]—the beam of the plough. Lower Duâb and east districts (hal).

Harâtar—[*hal*]—(*harauri*)—a place where ploughing is going on. Upper Duâb.

Haraurâ—[*hârâ*]—the south-west wind (harorâ).

Haraurî—[*hal*]—(1) advances made to ploughmen (pêshgî); (2) a place where ploughing is going on. West districts (harâtar): *haraurî par jana* = to commence ploughing.

Harautâ— } see halâêtâ.
Harautî— }

Harbańs— } [Skt. *harivaṇsha*]—a celebrated poem supplementary
Harbańspothî— } to the Mahâbhârata on the history and adventures of Krishna and his family. It is customary to swear solemn oaths on this book.

Harchhaṭ— } [*hal* = plough; *chhûṭnâ* = to be
Harchhaṭân— } released]—the bringing home of the plough with the share inverted when the ploughing work is over. This ceremony takes place on 6th dark half of Bhâdon (*Bhâdoń badi chhat*), which is devoted to the worship of Shiva.

Hardâ—[Skt. *haridra* = the colour of turmeric]—(1) (*haldâ*) the yellow rust in cereals: see girvâ; (2) yellow, turmeric-coloured—of cattle (bail).

Hardâ lâlâ— } one of the local gods: especially
Hardaul lâlâ— } the god of cholera. Some say
Hardaur lâlâ— } he is called after *Hardaul Lâlâ*, the son of Barsing Deo, from whom are descended the Rajas of Dattia. Ibbetson (*Panjâb Ethnography*, 116) says he was the brother of the King of Urchar in Bundelkhand. He was poisoned by his own brother, and is worshipped often under the name of Bandela all over Northern India, especially in epidemics. He and Teja are generally represented on horseback. The word *hardaur* is commonly applied to the oblong mounds raised in villages and studded with flags for the purpose of averting epidemic diseases, and especially cholera.

Hardî—see haldî.

Harêla—a name in the hills for the *Kark Sańkrânt* (qv.)

Harêna—[*hal*]—(1) the cross-bar in the heavy plough—Bundelkhand (bâkhar); (2) the pointed piece of wood in front of a cart—Bundelkand (gârî).

Harêna—[*harâ* = green]—special food given to cows when calving. Rohilkhand (pakhêo).

Harênî—[*hal*]—see harênâ.

Harghasîṭ—see halghasît.

Harhâ—(*hal*)—(1) (*harahâ*) plough cattle, horned cattle generally—Oudh and Lower Duâb; (2) an ox unbroken to work (adhârî).

Harî—[*hal*]—(1) (*bhaṭhuâ*) the last plough at work planting sugar-cane. Rohilkhand; (2) (*baubêgôr, sahêl*) help given by tenants in ploughing the landlord's home farm—Lower Duâb and east districts; (3) reciprocal assistance in cultivation—West districts (ańgvârâ).

Hârî—a calf with four teeth. Upper Duâb.

Hârî—[see hâlî]—a ploughman.

Jis kâ hoê Bâhman hârî,
Us kê til gayê aur unhârî.

[He that has a Brahman as a ploughman will lose his sesamum crop and his spring harvest—Duâb,—*i.e.*, the Brahman is lazy and will be busy at his prayers: the cattle will eat the sesamum, and there will be no ploughing done for the spring harvest.]

Haribodhinî êkâdashî—[*Hari* = Vishnu; *bodhini* = awaking]—the 11th light half of Kârtik when Vishnu wakes from his four months' sleep: cf. harishayanî êkâdashî.

Harihâ—[*harâ* = green]—unripe crops cut for food. Duâb (arvan).

Harîrâ—[*harâ* = green]—aromatic food given to a woman after delivery (achhvânî).

Harîrâm—properly Vishnu: one of the local gods (ḍihvâr).

Haris—[*hal*]—the beam of a plough. Lower Duâb (hal).

Harishayanî êkâdashî—[*Hari* = Vishnu; *shaya* = lying down]—the 11th light half of Âsârh when Vishnu goes to rest for his four months' sleep: cf. Haribodhini êkâdashi.

Harîtâ—see halâêtâ.

Hariyâ—(1)—[*hâlî*] a ploughman.

Hariyâ har sê hêt kar jyûń kisân kî rît;
Dâm ghanêrâ, rin ghanâ, tabhû khêt sê prît.

[The ploughman, as is the way with cultivators, loves his plough. Though rent be high, and debts increase, still he loves his field. *Hariyâ* also = a devotee of Vishnu (*Hari*), and the verse expresses the love of the devotee for his god].

(2) a strong cow.

Haritâlî tîj— } [*Hari* = Vishnu]—the third
Haritâlî tritiyâ— } of the bright half of Bhâdon (*Bhâdon sudi tîj*). Brahmans change their threads on that day.

Hariyâli tîj— } [Hari = Vishnu]—the 3rd of
Hariyâlî tritiyâ— } the bright half of Sâvan (*Sâvan sudi tîj*). Women put on their best clothes and fast all day.

Hariyâńv— } in division of produce, seven six-
Hariyâû— } teenths to the landlord and nine-sixteenths to the tenant (nauânâ).

Hariyârâ—a piece of betel for chewing. Sunâr's slang (bîṛâ).

Harjins— } [*har* = every; *jins* = crop]—the
Harjinsâ— } collective name for the grain and pulse crops which are grown upon land suitable for any crop but rice.

Harkaṭ—[*harâ* = green; *kâṭnâ* = to cut]—crops cut unripe for food. Duâb and Rohilkhand (arvan).

Hâṛ lênâ—(*hâṛnâ, jokh lênâ, sâdh lênâ, tâṛ lênâ*)—to test the accuracy of scales.

Harmânî—[*hal*]—(*iêorâ, nibaunî, phîrî, tihâî*)

—the carpenter's perquisite of grain at harvest: cf. kolhâvan, sâlî.

Hâṛnâ—see hâṛ lênâ.

Harnâdhâ—[*hal* = plough; *nâdhnâ* = to yoke]—the leather thongs fastening the yoke to the beam of the plough (hal).

Harohar— / **Haṛohar—** [? Skt. *haḍḍa* = a bone]—the cremation place. East districts (marghaṭ).

Harorâ—[*hârâ*]—the south-west wind.

Mâgh harorâ jhaṛ karê,
Sâvan karê ughâṛ.

[The south-west wind in Mâgh brings continuous showers: in Sâvan a clear sky.]

Âê harorâ hâṛ bakhêrê,
Yâ to ghoṅtan pânî phêrê.

[The south-west wind either covers the land with bones or brings water knee-deep.]

This is in Rohilkhand babûlâ.

Sâvan chalî purvaiyâ aur Bhâdoṅ chalê pachhiyâo,
Kanth ḍaṅgarvâ bêch lêî, ab chalî babûlâ bâo.

[The east wind blew in Sâvan, the west wind in Bhâdoṅ: husband, go and sell the cattle now the south-west wind is blowing.]

Harpiyâ—a vessel for holding clarified butter (*ghî*). Kumaun (kuppâ).

Harpûjâ— / **Harpûjî—** [*hal* = plough; *pujâ* = worship]—(*âkhartitiyâ, nâsîpûj, nibaunî*)—the worship of the plough at the end of the sowing season. It generally occurs in the month of Kârtik, but in some places after both harvests in Sâvan and Kârtik. The plough is washed and decorated with garlands: to use it or lend it after this day is considered unlucky.

Harrâ—cow-dung. Kahârs' slang (gobar).

Harsâ—[*hal*]—the beam of a plough; shaft of a cart, etc. (gâṛî, hal, kolhû).

Harsajjhâ—[*hal, sâjha* = partnership]—reciprocal assistance in cultivation. East districts (aṅgvârâ).

Harsaṅkalî— / **Harsaṅkarî—** [*Hari* = Vishnu; *saṅkal* = a chain]—a *baṛ* tree (*Ficus indica*), a *pîpal* (*Ficus religiosa*), and a *pâkar* tree (*Ficus venosa*) planted together in a clump which is considered sacred and used as a place for worship: cf. têṅtar.

Harsaudhâ—[*harsâ*]—the driver's seat on the sugar-cane mill. East districts (kolhû.)

Harsi—[*harsâ*]—the beam of a plough (hal).

Harsiṅghâ—[*hal* = plough; *sîṅgh* = horn]—a plough: so called because when carried home on the shoulders it looks like a pair of horns. Duâb.

Harsot— / **Harsotiyâ—** [*har* = plough; ? Skt. *srota* = stream]—(1) the bringing home of the plough when the work is done: the festival is held in honour of Shiva on 6th light half of Bhâdon (*Bhâdoṅ sudi chhat*)—see harchhuṭâṅ; (2) the first ploughing of the season—see halâêtâ; (3) reciprocal assistance in cultivation—West districts (aṅgvârâ).

Harû—[*Hari* = Vishnû]—one of the local gods in the hills: a beneficent spirit.

Annâ Harû harpat; jannâ Harû kharpat.

[With Harû comes prosperity; with his departure adversity]—see Atkinson—*Himalayan Gazetteer*, II, 830.

Harvâhâ—see halvâhâ.

Harvâhî—[*harvâhâ*]—(1) payment in kind to ploughmen—East districts; (2) advances to ploughmen when first employed—East districts (harauṛî, pêshgî).

Harval—[*hal*]—advances to ploughmen when first employed (harauṛî, pêshgî).

Harvâr— / **Harvârâ—** [*hal-vâlâ*]—a ploughman. East districts (halvâhâ).

Harvaṭ—[Skt. *hala-vârtta*]—the first ploughing of the season: the ceremonies preliminary to ploughing in the East districts.

The customs in other places have been given under halâêtâ (qv.). To the east the owner of the field, having found out from his Pandit the auspicious time, goes to the field with a vessel of water in which is a small branch of mango. The Pandit when he comes to the field ascertains in which direction the great world snake (*shêsha nâga*) is lying at that particular time. They then make a mark in the middle of the field, three fifths of the line being towards the snake's head and two fifths in the direction of his tail. Five lines are then drawn in that direction in the field with the mango twig dipped in the water. Water is poured over these lines, sweets and pice are given to the Pandit, and all present bow their heads reverently. The owner of the field then digs five clods with his spade. After this it is safe to begin ploughing.

Haryâ—[*hal*]—an ox that goes in the plough (bail).

Haryâî—[*harâ* = green]—green stuff cut in the fields and given to cattle.

Haryâo—another name for the *Kark saṅkrânt*. Kumaun.

Ḥasar karnâ—(*chhoṛnâ, rahhnâ, thâp dênâ*)—to challenge an adversary to an oath; to leave a dispute to an adversary's sense of honour.

Hasiyâ—a sickle—see haṅsuâ.

Haslî—a necklace—see haṅslî.

Hasliyâ—a sickle—see haṅsuâ.

Hast— / **Hasta—** [Skt. *hasta* = the hand]—the 13th *nakshatra* or lunar asterism: the last fall of rain at the close of the rainy season—see hathiyâ.

Uttara utâr dê gayâ; Hast gayâ mukh moṛ;
Âyâ bêchârâ Chittarâ, parjâ lê bahoṛ.

[If Uttara refuses rain and Hast turns away his face, still if it rain in the wretched Chittara it will save the people's crop.]

Hasulî— / **Hasuvâ—** a sickle—see haṅsuâ.

Hâṭ—[Skt. *haṭṭa*]—a market; mart; cattle fair.

Nikhaṭṭû gayê hâṭ,
Mâṅgê tarâjû lâyê bâṭ.

[Good-for-nothing went to the fair to buy scales and brought back weights.]

Hâtâ—[Arabic *eḥâtah*]—the enclosure or compound of a house (ḥavêlî).

Hatauṛâ—[*hâth* = hand]—(*hathauṛâ*)—a large hammer: sledge.

Hatauṛî—[*hatauṛâ*]—(*hathauṛî*)—a small hammer.

Hatêlî—[*hâth*]—(*hathêlî*)—the handle or stilt of a plough, etc. (hal).

Hatêṅḍa—[*hâth*]—(*hathêṅḍâ*)—the handle of a flour-mill, etc.

Hatêrâ—[*hâth*]—(*hathêrâ*)—(1) the handle of anything; (2) a wooden shovel used for distributing water in a field. Allahâbâd—see **hathâ**.

Hatêrî—see **hatêlî**.

Hâth—[Skt. *hasta*]—a hand; a measure of length; a cubit; about 18 or 20 inches.

Hâthâ—[*hâth*]—(1) a piece of cloth which the cotton-carder holds in his hands to prevent the bow from galling him (**dhuniyâ**); (2) a wooden irrigation-shovel—East districts: see **hathâ**; (3) the frame in the loom which drives the thread home (**kargah**).

Hatha—[*hâth*]—(1) the handle or stilt of a plough, etc. (**hal**); (2) the wooden frame of the loom used for driving the thread home (**kargah**); (3) (*hâthâ, hattâ, haṭṭâ, hatêrâ*) a wooden shovel used in the eastern districts for distributing water in the field. As the water comes down the channel, a man stands and pitches it about with the shovel. The advantage of this is that "less water is consumed in this way than in plot-irrigation, and the distribution by the shovel is more equal than it would be were the diminished quantity of water allowed to find its own way over the ground. The water soaks gradually into the soil, and the surface of the latter when it dries does not cake much. The people also believe that the shaking, which the young plant gets from the throwing of the water, is good for it." (J. R. Reid, Azamgarh Sett. Rep., p. 108.)

Hatha.

Hathâî—[*hâth*]—(1) (*bakhêr, bhûr, gauṅḍâ, lîk, nêg, nêgjog, sêjnâ*)—presents given to servants, dependants, etc., at a marriage; (2) a present given by the friends of the bridegroom to those of the bride, double in amount the present given by the girl's guardian to that of the boy. It is given on the day after the boy's feet have been washed by the girl's guardian—apparently a ceremony in vogue only among the lower castes. East districts.

Hatharkî—[*hâth*]—a leather gauntlet worn by the man who feeds the sugar-cane mill (**kolhû**).

Hâth dhulâî—[*hâth; dhulânâ* = to cause to wash]—a fee given to Chamârs for removing dead cattle (**chamṛâvat**).

Hathêlâ— **Hathêlî**— **Hathên**— **Hathêr**— **Hathêrâ**— **Hâthî**— [*hâth* = hand]—(*hathîlî, hathînâ, hathîno, hathiyâ, hathlî, hathrî*)—the handle of anything.

Hâthî—[Skt. *hastin, hastinî*]—(*pahâṛ, pahâṛâ*)—an elephant. Elephant drivers (*mahâvat, mahaut*) have a special language, of which the following are examples: *mail* = get up, go on; *baiṭh* = sit down; *dat* = stop, don't do something; *dabdat* = go back; *ḍag* = step over; *lambâ ḍag* = take a long step; *tuṛath* = break; *bêrî, birrî, birrîbirrî* = stop doing anything; *chai* = turn; *chaidat* = turn round; *qalamtarâsh* = take care of thorns or sharp stumps. An elephant with small tusks is *makhnâ, makunâ*; one with large tusks, *paṭṭhâ*.

Hâthî— **Hathiyâ**— **Hâthîvân**— [*hâthî*]—(*hast, hasta, hattâ, haṭṭâ*—the 13th *nakshatra* or lunar asterism: the last rainfall of the rainy season, when rain is necessary for the sowing of the spring crop.

Jo barsêgâ hâthî
Géhûṅ lâgê chhâtî.

[If it rain in the sign of the Elephant, you will have wheat as high as your breast.]

Hathiyâ pûṅchh ḍulavê,
Ghar baithê gêhûṅ âvê.

[If the elephant shakes his tail, you may sit at home and the wheat will thrive.]

Hathiyâ barsê tîn hot haiṅ—shakkar, shâlî, mâsh;
Hathiyâ barsê tîn jât haiṅ—tillî, kodo, kapâs.

[Rain in Hathiyâ is good for three things—sugar, rice, and pulse; and bad for three—sesamum, *kodo*, and cotton.]

Chaṛhtê barsê Ârdrâ, utrat barsê Hast—
Kitnau râjâ ḍâṅṛ lê, rahê anand grihast.

[If it rain in the beginning of Ârdrâ and in the end of Hast, the tenant prospers, no matter what tax the king levies.] Another version is—

Chaṛhat barsê Chittarâ, utrat barsê Hast;
Kitnau râjâ ḍâṅṛ lê, kabhi na hârê grihast.

[If it rain in the beginning of Chittara and the end of Hast, no matter how much the king levies, the tenant will never be ruined.]

Fallon gives a Bhojpuri proverb—

Hathiyâ barsê, Chittarâ maṅḍrâê,
Ghar baiṭhê kisân ririyâê.

[If it rain in Hathiyâ and be cloudy in Chittara, the tenant may sit at home and weep.]

Hathkal— **Hathkalâ**— [*hâth; kal* = machine]—(*hathkar, hath kara*)—a hand-vice such as that used by a blacksmith, etc. (**lohâr**).

Hathkaṛ— **Hathkaṛâ**— **Hathkaṛî**— [*hâth* = *hand; kaṛâ* = ring]—(1) handcuffs; (2) a piece of cloth which the cotton-carder holds in his hand to prevent the bowstring from galling him (**dhuniyâ**).

Hathkar— **Hathkarâ**— see **hathkal**.

Hâthphûl— **Hathphûl**— [*hâth* = hand; *phûl* = flower]—a large flat jewel worn on the back of the hand, fixed by chains to the finger rings and held by a chain round the wrist.

Hathsaṅkar— **Hathsâṅkar**— [*hâth* = hand; *saṅkal* = chain] — a chain worn by women on the hand or wrist.

Hathudhâr—[*hâth* = hand; *udhâr* = a loan]—a temporary loan (**dastgardân**).

Hathuṭhvâ—[*hâth* = hand; *uṭhvânâ* = to cause to raise]—dues given at harvest by cultivators for religious purposes. Oudh.

Hathvâṅsâ— **Hathvâṅsî**— *hâth* ? *bâṅs*, Skt. *vaṅsha* = a bamboo]—(1) the ropes forming the siding of a cart (**gâṛî**); (2) the central string in a pair of scales (**tarazû**).

Hatthâ— **Hattâ**— **Haṭṭâ**— see **hathâ, hâthâ**.

Hatyâ—[Skt. *hatya* = killing; rt. *han*]—killing; the consequences of a sinful act, particularly that of killing an animal. *Damṛî kî bachhiyâ bârah ṭakê kî hatyâ* = killing a calf worth half a pice and having to pay 6 annas to get out of the scrape!

Hâû— } [*havvâ* = the air]— ghost invoked to
Hauâ— } frighten children (ghoghar).

Haudah—[*hauz*]—a pot used by a dyer for holding dyes (raṅgrêz).

Haulâ—as much as can be held in the hands spread out so as to form a cup. East districts (aṅjul).

Hauvâ—see hâû.

Hauz—a vat used in making indigo, in a distillery, etc.

Hauz bojhâî—[*bojh* = a bundle]—(1) the filling of the indigo vats with the green plant; (2) the vat in which the indigo plant is soaked (nîl kî koṭhî).

Hauz mahâî—[*mahnâ* = to churn]—the vat in which the indigo liquor is worked up and aërated (nîl kî koṭhî)

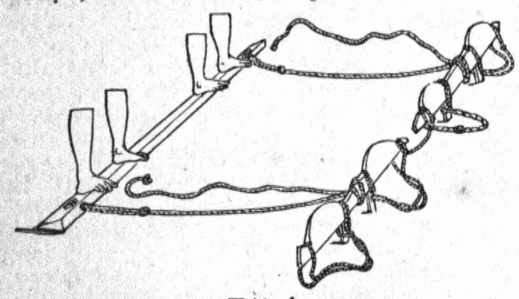
Hâvan dastah—[Pers. *hâvan*, a mortar; *dastah* = a handle] (*imâmdastah, khal, kharal*)—pestle and mortar.

Ḥavêlî—[Arabic *ḥavâl* = a circle] (*aḥâtah, hâtâ, eḥâtah, iḥâtah*)—an enclosure containing several houses; a large house.

Havvâ—see hâû.

Hêmant—[Skt. *hima* = cold]—the cold season (*jâṛâ*); the cold-weather crop (rabî').

Hêṅgâ—the plank harrow. The part to which the hauling-ropes are fixed is in the Duâb *mêruâ*: the pegs to which the ropes are attached are usually *khûṅṭâ, khûṅṭî*; in the Upper Duâb and Rohilkhand, *killâ, kânâ, kannî*; in the Central Duâb and adjoining districts; *kâû, kâurâ*. The hauling-ropes are to the east *barhâ, barhî, barahâ, barahî, hêṅgahî*; in the Duâb, *gûriyâ*; in Rohilkhand, *paghâ, burârî*; in the Upper Duâb, *bêṛ*; in the Central Duâb, *kâḍh*; in North Oudh, *maigâ*.



Hêṅgâ.

Hêṅgahî—[*hêṅgâ*]—the hauling-ropes of the harrow. East districts.

Hêr— } [*hêrnâ* = to catch, to stop]—a herd of
Hêrî— } cattle driven round for sale, such as those of the Banjâras. West districts (nâr).

Hîdonâ—[*hinduâ*]—the water-melon (tarbûz).

Higarâib—to separate cattle from a herd; to drive them out of a field. East districts.

Hilâ—[*hilnâ* = to shake]—a quagmire; shaky ground (bhâs).

Hilâî—[*hilânâ* = to tame]—fees for herding cattle. West districts (charâî).

Hilân—[*hilâ*]—soil in a quagmire. Lower Duâb.

Hilâvâ—[*hilânâ* = to tame]—an untrained beast of draught yoked as an outrigger to accustom him to work. Central Duâb.

Hilkâ—a funnel-shaped fishing-net. Central Duâb (jâl).

Himyân— }
Himyânâ— } a long narrow purse tied round the
Himyânî— } waist: cf. naulî.

Hiṅchkî—[*aiṅchnâ* = to twist, drag]—a forked stick used for pulling down fruit. Upper Duâb (aṅkrâ).

Hinduâ— } [*hindû*]—the Indian melon: the
Hinduânâ— } water-melon (hîdonâ, tarbûz).

Hîng—[Skt. *hingu*]—asafœtida. *Bhûl gayî nâr, hîng dâl diyâ bhât mên* = the housewife by mistake put asafœtida in the boiled rice.

Hîrâ—[Skt. *hîraka*]—a diamond (nag).

Âdmî âdmî antar
Koî hîrâ koî patthar.

[There is a difference between man and man—one is a diamond, one a mere stone.]

Hirâ—sowing broadcast in the evening and ploughing it over again next morning. Rohilkhand.

Hirâ Jânâ—to be lost—of cattle. East districts (avârâ).

Hirânâ— } to manure land by folding sheep or
Hîrânâ— } cattle on it. East districts (khatânâ).

Hirâval— } [*hirânâ*]—the system of manuring
Hîrâval— } land by folding cattle upon it. East districts.

Hirdâval—a feather or curl in the hair on a horse's chest: considered unlucky (ghoṛâ).

Ḥisâb—[Arabic *ḥasb* = according]—an account: *ḥisâb fahmî* = a settlement of accounts (bujhârat).

Ḥiṣṣah—(*bakhrâ, ḥiṣṣah bakhrâ, khûṅṭ*)—a share in a village.

Ḥiṣṣahdâr—[*ḥiṣṣah*]—a sharer, a coparcener in a village.

Ḥiṣṣâhî— } [*ḥiṣṣah*]—a system of division of
Ḥiṣṣâî— } crops in Lucknow, where the rent begins low, but is raised by fixed yearly increments till it reaches half the produce.

Hit—[Skt. *hita* = affectionate]—a relation by marriage. East districts.

Hitâî—[*hit*]—relationship by marriage. East districts.

Hoî—(*hûî*)—a feast held eight days before the *Divâlî*, in which the Hindû female water-carrier (*kahârin, jhîvarnî*) is exalted into the first place in the household, and petted accordingly, the ladies of the family acting as her tirewomen. After the house is plastered with cow-dung, figures of a litter (*ḍolî*) and bearers are drawn on the walls in four or five colours, to which offerings consisting of radishes, sweet potatoes, and other vegetables in season, are made, together with incense, lights, and flowers.

Holâ— } [Skt. *holaka* —(*horâ, horhâ*)—young
Holhâ— } gram and similar crops cut unripe and roasted.

Holî— } [Skt. *holî, holikâ, holâka*; acc. to Sir
Holikâ— } M. Williams, perhaps derived from the sound made in singing. The popular derivation is Skt. *homa loka* = the burnt offering

of mankind, which Professor Wilson (*Essays* II, 232, note) shows to be "evidently fanciful"] —the spring feast or carnival held at the full moon of Phâlgun (*Phâlgun sudi pûranmâshî*); the festival usually extends over three days: (1) the day the fire is lit (*Holî*); (2) the day on which coloured dust and water is flung about (*dhulhaiṅḍî, dhulhêṅḍî, dhulêhṅḍî, dulhaiṅḍî, dulhêṅḍî, dulaiṅḍî, dulêṅḍî, dhûrkhêl*). The third day is *doj, dûj, tilaiṅḍî, tilêṅḍî*. The toys made of cow-dung thrown into the fire are *ballâ*. There is a full account of the festival as carried out in the western districts, with examples of the songs sung, in Growse's *Mathura*, pp. 86 ff. *Têl jalê sarkârî mirjâ khêlê holî* = the Mirza is ready to amuse himself at the Holî, provided Government pay for the oil. (*Scotticé*, It is good to cry yule at other men's cost.) *Sâjhê kî Holî sab sê bhalî* = the best Holî is that in which others join.

Shukrâṅ aur Shanîcharâṅ Maṅgalvârî hoê,
Kach kach hoê mêdinî birlâ jîvai koî.

[If the Holî fall on Friday, Saturday, or Tuesday, the earth will be disturbed, and few will remain alive.]

The direction in which the flame and smoke of the fire is blown by the wind is supposed to foretell the prospects of the season.

Holî jhar ko karo bichârâ,
Shubh aru ashubh kaho phal sârâ;
Pachchham bâê bahai ati sundar
Samyo nipjai sakal basuṅdhar.
Pûrva disha ko bahai jo bâê,
Kuchh bhîjai kuchh koro jâê.
Dakshin bâê bahai dhan nâs,
Samai mêṅ nipjai sanai ghâs.
Uttar bâyu bahai jor sê baṛiyâ,
Pirthî achûk pânî paṛiyâ.
Jor jhakorê châroṅ bâê,
Dukhiyâ parjâ, jhûjhê râê.
Jor jhalo akâsh hi jâê,
To pirthî saṅgrâm karai.

[Consider the blaze of the *Holî* fire and tell when it is lucky and unlucky. If it blow to the west it is good, and all the season will be very prosperous. If it blow to the east there will be only partial rain. If it blow to the south it is the destruction of wealth; hemp and grass will grow in their season. If it blow to the north rain will certainly fall on the earth. If it blow to all the four quarters the people will be miserable and the king will be killed. If the blaze go straight up to heaven there will be war on the earth.]

Holâshṭak—[*Holî*, Skt. *ashṭaka* = a period of eight days]—the period of eight days before the *Holî* during which marriages, etc., are not performed (jhartâbartâ).

Hom—[Skt. *homa*]—the fire sacrifice. *Hom karat hâth jalê* = to get your hands burnt while doing the fire sacrifice.

Hon—[*honâ* = to be]—produce; outturn from land, etc.

Horâ— } see **holâ**.
Horhâ—

Horilavâ—a male child. East districts.

Horisâ— } [Skt. *gharshaṇa* = grinding]—(*hursâ, ûrsâ*)—a board on which bread is made, sandal wood, etc., ground—see **bêlan**.
Horsâ—

Huddâ—a palanquin. Kahârs' slang (pâlkî).

Hûlâ—[Skt. *shûla* = a pike; dart] (*hûrâ, mûṅṭh, pholâ*)—the butt-end of a stick, etc.; a shove or push with the butt-end.

Hulaiyâ—[*hilnâ* = to shake]—the rocking of a boat preparatory to sinking.

Hulâs—[Skt. *allâsa* = joy]—snuff (*nâs*); *hulâs dânî* = a snuff-box.

Humêl—[Arabic *humêl, humâil*] — a necklace fitted with bells.

Hûṅḍ—[Skt. *huṇḍ* = to collect] (*jaunâ*)—reciprocal assistance in irrigation. Oudh (âbpâshî).

Hunḍî—[Skt. *huṇḍ* = to collect]—a bill of exchange. *Phirtî hunḍî* = a dishonoured bill; *paiṭh, paiṅṭh* = the duplicate of a bill; *parpaiṭh* = the triplicate; *darshanî* = a bill payable at sight; *miâdî* = a bill payable after a time: *jog* is the salutory heading of the bill of advice: *khokhâ, bhugtân ho jânâ* is to be paid and discharged; *sakârnâ* = to accept a bill; *sakârâ* = fees for acceptance.

fees on the bill, *hunḍiyâvan, hunḍiyân.*

Hunḍiyân— } see **hunḍî**.
Hunḍiyâvân—

Huqqâ— } a pipe for smoking tobacco. The
Huqqah— } pipe stem is called *guṛguṛî* when the smoking stem is joined to a tube rising from the brass bowl, and *gaṛgaṛâ* when it issues directly from the brass bowl. "The *madâriyâ huqqah* is made up of an earthen vessel or stand (the *huqqah* proper), instead of a cocoa-nut bowl and of a double stem of a kind of reed (*narkul, narkaṭ*) called *naichâ;* one branch of the stem supports the tobacco bowl (*chilam*), and the other is applied to the smoker's mouth. This *huqqah* is so called because the earthen part and the cloth used to cover the *naichâ* are the colour of red ochre (*gêru*), which is the colour in favour with *madârî faqîrs*. Another class of cheap *huqqah* is the *azîmullah khânî*, so named from a cook of Wâjid 'Alî Shâh, King of Oudh. It differs from the *madâriyâ*, in that the branch of the *naichâ* used for smoking is curved, and the *naichâ* is covered with various colours of cloth and bound with silk instead of cotton thread." (Hoey, Lucknow memo., p. 118). The cocoa-nut bowl is *nariyal, nâriyal*. The *damṛêhiyâ* to the east is a common bowl sold for a farthing. The metal pipe outside the stem (*gaṛgaṛâ, guṛguṛî*) is *kalî*. The plain stem used with the common cocoa-nut bowl is *dattâ, ḍâṅṭâ, ḍaṅṭhâ*. The smoking stem is *nigâlî;* the curved copper snake, *gulṛî;* the pipe stem, *farshî:* to the east *gauriyâ, gauraiyâ, parihath*, is the stem of a pipe used by Muhammadans. When a man takes such a long pull at the pipe as to cause the tobacco to burn away, the phrase used is *tum ko châṅdî ho gai*. The pellet put in the bowl to prevent the stem from being choked is *âṭan, giṭṭî*. The earthen tobacco bowl is *chilam*. In Kumaun the pipe stem is *jaltaraṅg*. The metal mouth-piece is *muṅhnâl*.

Sâdhu huqqâ piyat haiṅ, kaho tâsu kâ hêt.
Andar machchhar kapaṭ kâ tâko dhuân dêt:
Tâko dhuân dêt, nikalkar bâhar âvêṅ;
Man mêṅ bhae anand, kî yoṅ gun Govind gâvêṅ.

Kahê baṛê kavirâê karat yih man agâdhu :
Jâko kiṅhoṅ lin, mahâ gunvânan sâdhu.

[Ascetics smoke the pipe. Tell the reason of this. They smoke that the fumes may drive out the mosquito of deception and prepare the mind to sing joyfully the praises of Govind. Says a great poet, it is this that makes us so very hospitable, and therefore the greatest ascetics resort to it.]

Huqqâ Har kâ lâḍlâ, sab kâ rakhê mân.
Bharî sabhâ mêṅ yoṅ phirî, joṅ Gopan mêṅ Kânh.

[Pipe, thou art the darling of the Lord! Thou pleasest all, and movest round the full assembly as Krishna among the cow girls!]

Bâmbhî vâkî jal bharî ; ûpar jarî âg ;
Jabhai bâjai bâṅsarî, nikso kâro nâg.

[His cistern is full of water and a fire is lighted above. When his flute sounds, out comes a black snake.]

Huqqê kî mârî âg ; bâqî kâ mârâ gâṅv = a village is ruined by arrears, as a fire is where pipes are constantly being lighted.

Huqqâ pânî band—deprived of the use of the pipe and drinking water; excommunicated from caste—(**chhêknâ, chhêṅknâ**).

Hûrâ—see **hûlâ**.

Hurpêṭna—[*hûrâ-pîṭnâ* = to strike]—to butt; gore—of cattle. East districts.

Hursâ—see **horisâ**.

Hurûkî—a cowrie; Sunârs' slang (**kauṛî**).

I

'Ibâ— } a long coat worn by respectable people
'Ibah— } (**chogha**).

Ijârband—see **izârband**.

Ijhar—(*mân, kîl*)—forest land taken up for temporary cultivation. Kumaun.

Ijrân—[Arabic *ijrâ* = causing to circulate]—land left fallow to recover its strength.

Ikâdukâ—[*êk-do*]—one or two; scanty—said of crops that have partially failed to germinate.

Ikauṅj—[*êk*]—a woman who has only one child (**êkauṅj**).

Ikh—[Skt. *iksha*]—(*barâî, gaṅḍâ, gannâ, rikhû, âkh*)—sugar-cane. In the Central Duâb *îkh, ikhâṛi*, are specially applied to sugar-cane when it is about a foot high. For various terms in connection with sugar-cane refer as follows: Cane-fields, **ikhâṛî**; land prepared for cane, **bhâdmâr**; sowing without a previous fallow, **khârog**; with a previous fallow, **paloch**; cultivating with artificial heat, **palvâr**; the ploughs used in planting sugar-cane, **chhinuâṅ, harî, pahiyâ**; the rows of slips **mûṛh**; watering **palêo**; systems of sowing, **bhatmai, dosâhî, pêṛî**; a sugar-cane nursery, **hâpar**; the hole for the cane slips, **bîjgaḍḍhâ**; the hoeings, **patâṅṛ, âsâṛhi khod**; the stages in the growth of the plant, **âg, âkh, âṅkh, bêl kâ bîj, gâṅḍâ, gêṅṛ, gohan, ikhâṛî, koṭar, kullâ, patai, thân**; a piece of sugar-cane for chewing, **gullâ**; the refuse thrown out of the mouth, **chêṅph**; a shoot springing from the root, **karaṅjvâ**; knots in the cane, **poî**; bundles of sugar-cane, **phâṅḍî**; stunted cane, **ṭhêhî**.

Mâgh kâ jâṛâ, Jêṭh kî dhûp,
Baṛê kâsht sê upjê ûkh.

[What with frost in February and heat in May, it takes great cultivation to make sugar-cane grow.]

Ikh karêṅ sab koî
Jo bîch mêṅ Jêṭh na hoê.

[Every one would grow sugar-cane if no month of Jeṭh intervened (when it wants constant irrigation).]

Ikh tissâ, gêhûṅ bissâ.

[Sugar-cane gives produce thirty-fold, wheat twenty-fold.]

Prît jo kîjê îkh sê jâmai ras kî khân ;
Jahâṅ gâṅṭh tahâṅ ras nahîṅ ; yihi prît kî bân.

[Love the sugar-cane that has a store of good juice in it; where there is a knot there is no juice, and this applies to friendship.]

Ikh tak khêtî ; hâthî tak banaj.

[Sugar-cane among crops is as an elephant among merchandise.]

"Cane is never sown on a Tuesday, because the earth is supposed to sleep on that day, which is called after her son; nor in the *bhadra nakshatra*. After sowing, the remaining slips are always scrambled for (*uchhâlnâ, luṭânâ, nohar*). On *dêvuṭhnî* (qv.) the cane is worshipped by butter and coarse sugar (*guṛ*) being burnt in the north-eastern corner of the field, and presents of four or five canes are given to friends. One man informed me that before sowing he set up fourteen or fifteen plants in the centre of the field and worshipped with butter and molasses, and then knocked them down to typify the bending down of the canes from their weight; after this a little feast was given." (Wright, Cawnpur Memo., 62-3.) "It is considered a very favourable omen if a man on horseback comes into the field when the sowing is going on. After the sowing is completed, all who have been engaged in the work come and have a good dinner at the owner's house. When the seed germinates, the owner worships at his field on the first Saturday before noon. On one of the days of the *naudurgâ* in Kuâr he or his family priest offers a burnt sacrifice (*hom*) in the field and says a prayer. In Kârtik the *sûî kî pûjâ* takes place to avert the disease called *sûṅḍî*. The owner takes sweetmeats, etc., from his house, and five or six little balls of paste pressed into the shape of a pear, and some clean water; and sacrifices cakes. He buries one of the pieces of paste at each corner of the field, eats the remainder of the food, and goes home happy." (Moens' Bareilly Sett. Rep., p. 93.) "When sugar-cane is cut, a woman puts on a necklace and walks round the field winding thread on a spindle; and when it is cut, the first-fruits are offered on an altar called *mukâl*." (Ibbetson's *Panjâb Ethnography*, p. 119). To the eastward it is usual for the women of the village to take out to the field a mixture of rice and turmeric called *aipan*, into which they dip their hands and impress them on the heap of sugar-cane which is to be planted. They then pro-

ceed towards the ploughmen and planters and leave the same impression on their backs. The man who drives the first plough is decorated with necklaces and other ornaments, lampblack is rubbed on his eyelids, and on him the first *hathâ* or impression is made. The women then begin to dance and sing, and after a short time has elapsed the proprietor of the field throws a bundle of sugar-cane among them as the signal of dismissal, and after much scrambling they depart. The labourers are also well fed by the proprietor on their return home. In the eastward the *îkhrâj* or *ûkhrâj* seldom occurs on a Sunday, but to the westward that day is considered propitious for the planting. The customs which are observed are also different. In Delhi, for instance, the wife of the man at the plough who turns up the ground for the reception of the sugar cuttings follows a little behind with a ball of cotton in her hand. At some unexpected moment he turns on her, and after a sham contest bears her to the ground. The cotton being forced out of her hand, spreads on the ground, and the parties present exclaim—"May our sugar-cane grow and spread like this cotton!" (Sir H. M. Elliot, Sup. Gloss., sv. *eekhrâj*.) To the east the ceremony at sugar-cane cutting is as follows: A Brâhman is taken to the field. At the north-eastern corner they worship a plant of cane and light a lamp. They cut that plant and distribute five others to those present, and take one or two bundles home. The women plaster the house with cow-dung, and draw lines with charcoal and flour. They make representations on the ground of Vishnu and Lakshmi, and make a figure of a wooden sandal (*khaṛaun*); on these figures they put bulbs of the water caltrop (*siṅghâṛâ*) bean pods, new cotton, and light a lamp; over all they place a brass pan (*thâlî*), and rap on it with small pieces of cane, singing—

Uṭh Nârâyan! baiṭh Nârâyan! maiṅ kâṭûṅ, tû chet,

Jâgo! jâgo! ghar kâ devâ! Jâgo! jâgo! Bishn Nârâyan!

[Arise, great God! arise!—Sit, great God! I am cutting. Do you consider! Wake! wake! Lord of the house! Wake, Vishn Nârâyan!]

This is the *Dêvuṭhnî* (qv.) or awaking of Vishnu from his four months' sleep. From that day weddings and cutting of sugar-cane commence, and it is said no jackal will touch the cane until that day is past.

Ikhâṛi—[*îkh* = sugar-cane; Skt. *vâṭa* = enclosure]—(*ikhvâṛî, ukhâṛî, ukhvâṛî*)—a sugar-cane field; a stage in the growth of the plant: see îkh.

Jêṭh mâs mêṅ châr dukhârî;
Ban bâlak aru bhaiṅs ukhâṛî.

[Four things suffer in the heat of May—a wood, a child, a buffalo, and a cane-field.]

Ikhbaṛhî—[*îkh-baṛhnâ* = to increase]—the ceremony at the last distribution of the sugar-cane juice. Upper Duâb.

Ikhrâj—[*îkh* = sugar-cane; *râj* = kingdom]—(*ukhrâj*)—the ceremonies at the planting of sugar-cane: see îkh.

Ikhvâṛî—see ikhâṛî.

Ikkâ—see ekkâ.

Iklautâ—[*êk* = one; *akêlâ* = alone]—a single child of a married couple.

Iksuâ—[*êk* = one; *sûî* = a fine shoot]—the young gram plant appearing above ground. Duâb (chanâ).

'Ilâqeband—[Arabic *'ilâqah* = dependency; *band* = fastening]—a silk-fringe maker (paṭvâ).

Imâmâ— } [Arabic *imâm* = patriarch]—a tur-
Imâmâh— } ban worn by Muhammadans (amâma, pagrî).

Imâm dastâ— } [Corr. of *hâvan dastah* (qv.)]—
Imâm dastah— } a pestle and mortar.

Imartî—[Skt. *amṛita*—*a* priv. *mṛita* = dead]—a sweetmeat made of pulse (amirtî).

Imil pattî—[*imlî* = the tamarind tree; *pât* = a leaf] (*amal pattî*)—(1) a sort of coat made of one fly of cloth—East districts; see aṅgâ; (2) a flat seam in clothes.

Imratî—see imartî.

Inâr— } [Skt. *andhu* = a well, or acc. to Platts,
Inârâ— } Skt. *indra-kâra*]—a large masonry well, usually for supplying drinking-water (indârâ).

Îṅch—[*lit.* scarcity; *aiṅchnâ* = to drag]—money advanced by a banker to pay rent on the security of the standing crops. West districts.

Îṅchan—[*îṅch*] (*khaliyânî, sillâ*) — unclaimed useless grain or straw on the threshing-floor; a perquisite of the landlord.

Indâr— } [see Inar] (*inâr, inârâ, manî, nârâ,*
Indârâ— } *naulo, najûrâ*)—a large masonry well, usually for supplying drinking-water.

Îndhan— } [Skt. *iṇdh* = to kindle] (*jalauni,*
Iṅdhan— } *jalâvan, jâran, jhâran, juraitî, lakṛî jalauni*)—firewood. *Ghar khodê îndhan bahut* = if you dig up your house you will have lots of firewood.

Iṅdhaur—[*îndhan*]—a house for fuel, usually cow-dung fuel. North Oudh (gohârî).

Îṅḍhuâ— } [conn. with Hind. *aiṅḍlî* = a ring, or
Iṅḍuâ— } acc. to Platts, Skt. *piṇḍa* = a lump]
Iṅḍuî— } (*bîṅḍâ, êṅḍuî, gêṅḍlî, gêṅḍuâ,*
Iṅḍurî— } *gêṅṛuli, gêṅṛurî, giṅḍurî, giṛarî, guṅḍlî, jûrâ, kuṅṛî, sirono*)—a pad for supporting water-pots, etc., on a woman's head. *Gaṅjî panhyârî gokhrû kâ îṅḍhuâ* = a bald water-carrier with a head-pad of lace.

Iṅgariyâ—[? cf. gêṅṛ]—pieces of sugar-cane cut ready for the mill. Rohilkhand (gaṅḍêrî).

Iṅgrautî—[*îṅgur*]—a box for carrying the vermilion which women use to paint their eyelids.

Îṅgur—the fine vermilion used for painting the eyelids, as contrasted with *sêṅdur*.

Iṅkarâ—(*iṅṭkhaṛâ, khapṛî*)—pieces of broken bricks or tiles.

Îṅt— } [Skt. *ishṭaka*] (*gummâ, gummâṅ*)—a
Îṅtâ— } brick. For various kinds of bricks see pakkâ, kachchâ, kalân, kakaiyâ, kanaiyâ, nautirâhî, nanihârî, mêz kî îṅṭ, pharrâ: overburnt brick used as pumice stone is *jhâṅvâṅ*; pieces of half-fired brick, *îṅṭ khohâ, îṅṭ khoyâ*; brickbats, *roṛâ, iṅkara, iṅṭ kharâ*; brick work, *chinâî*. *Man mêṅ ân, baghal mêṅ îṅṭâ* = pretending to have something else in his mind, and all the time a brick under his arm to fling at you. *Barê ghar mêṅ parê, îṅṭ dho dho marê* = a fine house you have come to—obliged to kill yourself carrying bricks!

Îṅṭkhaṛâ— } see Îṅṭ.
Îṅṭkhohâ—
Îṅṭkhoyâ—

Isabghol— } [Arabic *asp* = horse; *ghol* = ear]—
Ispâghol— } fleawort (*Isabghola plantago*)—so called from the shape of the leaf.

Ishâl—purging: said to be a word used in Partâbgarh for rinderpest in cattle, but probably pedantic.

Ispât—[Port. *espada*]—steel (faulâd).

Istarî—a washerman's smoothing-iron.

Istrî—[Skt. *strî*]—a wife (jorû).

'Itr—perfume.

'Itrdân—a perfume-holder.

Itvârî—[*itvâr* = Sunday]—something in the shape of alms given on Sundays.

Izâr—drawers (pâêjâmâ).

Izârband—[*izâr*; *band* = fastening]—(*ijârband*)—the string of a pair of drawers.

J

Jâb—[Skt. *jambha* = the jaw]—a muzzle made of rope put on cattle when treading out grain. East districts (chhîṅkâ).

Jâbar—(*jabrâ, jabrî*)—a mess of rice, vegetables, and clarified butter.

Jabasiyâ—[*jaṅvâṅsâ*]—a field infested with the *jaṅvâṅsâ* or camel-thorn.

Jabî—[*jâb*]—a little net-work purse tied to children's waists to hold small coins, etc. East districts.

Jâbî—see jâb.

Jabrâ— } see jâbar.
Jabrî—

Jachâ— } [Pers. *zachâ, zachah*]—(*parsûtâ, parsûtî, prasûtâ, prasûtî*)—a woman considered impure and confined to her room after delivery.
Jachchâ—

Jachâ khânah— } the room in which a woman is delivered and afterwards kept for a certain time (obar).
Jachchâ khânah—

Jaḍiyâ—the black mustard (*Brassica campestris dichotoma*). Kumaun.

Jâdû—[Skt. *yâtu*]—(*maṅtar, nêvat, ojhâî, sokhâî, utârâ*)—magic; various kinds of magical incantations. *Jâdû barq hai aur karnêvâlâ kâfir* = magic is like lightning, and he who practises it is an infidel.

Jâdûgar—[*jâdû*] (*bhoksâ, bogsâ, bûjhâ, jânkâr, jantâ, nautâ, nêvatiyâ, nyotiyâ, ojha, ojhait, sokhâ, syânâ*)—a wizard; an exorciser of ghosts; a cunning man. West districts.

Jadval—the ornamented margin of a book.

Jadvâr—[Pers. *zadvâr*]—a dye-plant (*Curcuma zedoaria*) (ambâhaldî).

Jâênamâz— } [*jâê* = place; *nimâz* = prayer]—
Jâênimâz— } a prayer-carpet.

Jag—[Skt. *jagata* = the world]—offerings; oblations; obeisance to idols.

Jagah—a place, specially a house; settlement; property.

Jagat—[Skt. *jagata*]—(1) the wooden framework at the mouth of a well—East districts (jaṅglâ); (2) the masonry platform of a well—Rohilkhand (man).

Jagât—[see jag, or acc. to others Arabic *zakât* = alms]—fees paid to a family priest.

Jâgîr—[Pers. *jâ* = place; *gîr* = occupying]—a rent-free tenure given either unconditionally or on condition of the performance of some public service.

Jagmohan—[*jagata* = world; *mohana* = infatuating]—the choir of a Hindû temple (maṅdir).

Jagrâ—a pile of cow-dung fuel for cooking (gobar).

Jagrâî sarson—common black mustard. Mirzâpur (râî).

Jâjam—(*jâzam, sozni*)—a flowered or printed floor-cloth.

Jahângîrî—[*jahân* = world; *gîr* = taking]—a woman's armlet.

Jahêz—the marriage dowry (dahêz).

Jai—[Skt. *yava*]—(1) (*râmjau, vilâyatîjau*) barley; (2) sprigs of barley grown artificially in pots and put in men's turbans by the women at the *salono* (qv.) festival (jayî).

Jaikhâtâ—[*jaya* = victory; *khâtâ* = ledger]—the book in which cloth merchants jot down their daily profits (bahî).

Jailî—[corr. of zailî]—an under-tenant (shikmî).

Jaiṅgrâ— } [*jînâ* = to live]—a calf. West districts.
Jaiṅgrâ—
Jaiṅgrî—
Jaiṅgrî—

Jajmân—[Skt. *yajamâna*]—the constituents; parishioners or persons who contribute to the support of a priest, beggar, barber, etc.

Jâk—[Skt. *yaksha* = a ghost; spirit; "certain mythical beings or demigods who are attendants on Kuvêra, the god of wealth, and are employed in the care of his gardens and treasures" (Sir M. William's Skt. Dict., sv.)]; a local ghost in the eastern districts. The unproductiveness of a village is accounted for by its being inhabited by a *jâk*, who transfers part of the produce to his wife, the *jâknî*, who lives in a neighbouring and consequently more thriving village.

Jâkaṛ—(*jâṅkaṛ*)—goods taken away on approval and retained until they are returned or paid for.

Jâkaṛ bahî—a suspense account book.

Jâkhan—(*agrî, châk, jamoṭ, jamuaṭ, jamuvaṭ naichak, nihchak, nimchak, nivâr*)—a wooden cylinder which forms the foundation of a masonry well. Upper and Central Duâb.

Jâknî—see jâk.

Jâl— } [Skt. *jâla*]—(1) (*jâlî*) a small net used
Jâlâ— } by fishermen, and also for carrying chaff, etc. The drag-net with small meshes is *radhêrâ jâl*; the small net with large meshes, *bhâṅvar jâl*; the funnel-shaped net, *hilkâ, khaur*: *lûkâ* in Bundelkhand is a net used for night-fishing. For other nets see charailâ, chhîṅkâ, ghogh, kandî, khaṛiyâ, khûbhar, mahâjâl, pansî; (2) a large earthen water-jar; (3) the holes for the pots in a fire-place. Kumaun (ailâ).

Jalahrî— } [Skt. *jala* = water]—(*jilahrî*)—(1)
Jalairî— } the sancer for the lingam in a shaivite temple; (2) a vessel for cooling hot iron (lohâr).

Jalamdin—corr. of janamdin (qv.).

Jalâvan—[*jalânâ* = to burn]—(1) firewood (îndhan); (2) the ceremony at the first boiling of the sugar-cane juice. West districts (farîdî).

Jaldân—[*jala* = water; *dân* = gift] (*tarpan*) —oblations of water to deceased relations, etc.

Jalêb—(*jalêv*)—fine flour soaked in water and allowed to rise for the night for making *jalêbî*; also called *maidânî*.

Jalêbâ— } [*jalêb*]—a sweetmeat in a coiled shape,
Jalêbî— } made of fine wheat flour and sugar. It is like our vermicelli, and is of two kinds—either the threads of paste are dipped once in sugar (*êkbârâ*); or twice (*dobârâ*). *Choṭṭî kuttiyâ jalêbiyoṅ kî rahhvâlî* = a thieving bitch put to watch the cakes. *Quis custodiet ipsos custodes.*

Jalhauz—[*jal* = water; *hauz* = tank] (*khazâna, khazânah, kuṅḍ, kuṅḍâ, talâo*)—the water reservoir in an indigo factory (nîlkoṭhî).

Jâlî—[*jâl*]—(1) a small net (jâl); (2) the broad wooden part over the blade in the fodder-cutter. East districts (gaṅdâs); (3) lattice-work in wood or stone; (4) bobbinet, a kind of cloth

Jâlîdâr—[*jâli*]—of a house furnished with lattices.

Jalkar—[*jala* = water; *kara* = a tax] (*ghonghâ sivâr*)—produce from lakes, streams, etc.

Jalkhâ—[*jâl*]—a net for carrying fruit, etc. (jâl).

Jalot sarg— } [Skt. *jala* = water; *utsarga* =
Jalot sarga— } letting go]—the emblematical marriage of a well or tank on its completion—cf. banot sarg, brakhot sarg.

Jalpâ—[P Skt. *jalp* = to wrangle]—an old woman. East districts (buḍḍhî).

Jalpân—[Skt. *jala* = water; *pâna* = drinking]—food eaten by labourers in the intervals of work in the field.

Jalparvâh—see Jalpravâh.

Jalpâtr— } [Skt. *jala* = water; *patra* = a cup]
Jalpâtra— } —a large water-vessel used in a Hindû temple, a Hindû mendicant's word.

Jalprabâh— } [Skt. *jala* = water; *pravâha* = a
Jalpravâh— } stream; rt. *pravah* = to carry forwards]—a running stream of water; disposing of a corpse by throwing it into a river instead of burning it.

Jaltaraṅg—[*jala* = water; *taraṅg* = a wave] —the stem of the tobacco pipe. Kumaun (huqqâ).

Jaltarpan—[*jala* = water; *tarpaṇa* = satisfying]—the daily oblation of water presented to a god, or the manes of the dead.

Jalvah—[*lit.* splendour]—among Muhammadans, the meeting of the bride and bridegroom.

Jama'—[Arabic *jama'* = collected]—(1) the left or credit side of an account book (bahî); (2) the Government land revenue (mâlguzâri); (3) capital (puṅjî): *jama'bandî* = the village rent-roll.

Jâmâ— } [Skt. *yama* = a pair]—(1) the bride-
Jâmah— } groom's dress at a wedding; (2) a quilt. *Jâṛâ jâmê soê, yâ to soê doê* = in the cold weather sleep under a quilt, or two together.

Jamâî—[Skt. *jâmâtra*]—a son-in-law (jaṅvâî).

Jamai—[*jama'*]—(1) the circle of land next the village site. Oudh (gauhânî); (2) a class of tenants in Bundelkhand who hold at revenue rates—see Banda Sett. Rep., p. 42.

Jama'kharch—[*jamâ; kharch* = expenditure] (*arsaṭṭâ*)—(1) an abstract of the day-book, showing the total of the receipts and payments on each page (bahî); (2) an account with its vouchers.

Jamâlgotâ—[Skt. *jayapâla guṭaka* = the ball of the guardian of victory]—croton (*Croton Tiglium*).

Jâman—[*jamnâ* = to be curdled] (*dâvan, jâvan, joran*)—old curd used for curdling milk (sahêjâ).

Jamaunî—[*jâman*]—a vessel in which milk is curdled. West districts.

Jamauvâ—[*jamnâ* = to sprout] (*jamûâ*)—indigo planted before the rains and artificially irrigated. East districts (nîl).

Jambûr } [Arabic *zambûr* = a hornet]—pin-
Jambûrâ } cers used for drawing nails (zambûr).

Jâmdâni—[see jâmâ]—(1) a box used as a portmanteau (piṭârâ); (2) flowered muslin.

Jamdûj— } [Skt. *yama dwitiya* = the 2nd
Jamdûtiyâ— } of the month sacred to the god of the dead]—a feast held on 2nd light half of Kârtik. Hindûs bathe in the Jamnâ to propitiate Yama—cf bhaiyâ dûj.

Jamghaṅṭ—[Skt. *yama ghaṇṭa* = bell of Yama] —the time at the Divâlî during which no ordinary work is done—cf. jartâ bartâ.

Jamkûṛâ—a mat worn over the shoulders to keep off rain—see chhatrî.

Jamnâ jî— } [Skt. *yamunâ* = the twin sister
Jamnâ mâî— } of Yama] (*Jamunâ*)—the goddess of the River Jamnâ, reverenced by all Hindûs.

Jamog—(1) a conditional mortgage. East districts (rahn); (2) aggregate yearly payments of rent or revenue. East districts (ṭîp).

Jamoṭ—[*jâman, jâmun;* Skt. *jambu, jambû* = the tree, *Eugenia jambolana*]—the wooden cylinder used as a foundation for a masonry well: so called because often made of *jâman* wood, which bears exposure to water (jâkhan).

Jamûâ—see jamauâ.

Jamuaṭ—see jamoṭ.

Jamunâ jî— } see jamnâ jî.
Jamunâ mâî— }

Jamûrâ— } see jambûr.
Jamûrî - }

Jamuvaṭ—see jamoṭ.

Janamashṭamî—[*janam* = birth; *ashṭamî* = eighth]—the 8th dark half of Bhâdoṅ (*Bhâdoṅ badi ashṭamî*) commemorating the birth of Krishna.

Janamdin—[*janam* = birth; *din* = day] (*jalamdin, janamotsavâ*)—the ceremony on a child's birthday (baras gâṅṭh). "The ceremony is only for a male, and may be performed by the person himself, or by the family priest on his behalf. In either case the person for whose benefit the rite is performed must rise early in the morning and have his body anointed with a mixture of sesamum, black mustard and water, and must then bathe in warm water and put on clean clothes. When bathing a prayer is read, which brings in the place and date, his name, caste, and race, and asks for long life and prosperity; and to be truly effective this prayer should be said when the past year of life ends. Then the names of the chief deities are repeated in the form of a

short litany, and their aid and assistance during the coming year are invoked. Should the anniversary fall on a Tuesday or Saturday, which are regarded as unlucky days, the ceremony cannot take place, but in its stead the person who desires to receive benefit from the rite should bestow gifts on Brahmans and in charity. In this abbreviated form alone most Hindûs observe the rite." (Atkinson, *Himalayan Gazetteer*, II, 891 f.)

Janamgûṅtî—a mixture of spices, etc., given to children for about two years after birth: it answers to our essence of dill.

Janam patr— / **Janam patra—** / **Janam pattrî—** [*janam* = birth; *patra* = leaf] (*kuṅḍali, pattrî, ṭipnâ, ṭippan*)—the horoscope of a child. If the *Mêgha* conjunction comes within the conjunction of the planets noted in the horoscope, the person will die in six months; and similarly if the *Tula* conjunction (*saṅkrânt*) comes with the horoscope, the person dies before the next *Mêkh saṅkrânt*. To avert this a special ritual is prescribed, in which Gobinda is the principal deity invoked.

Janâzah—the Muhammadan bier and funeral procession: *âi hai jân kê sâth, jâvêgî janâzê ke sâth* = her evil habits came with life itself and will last until the grave.

Jandnî—[? Skt. *yantra*]—the spokes of the spinning wheel. Upper Duâb (**charkhâ**).

Jandrâ—[Skt. *yantra*]—(1) (*kahulâ, kariyâ, kullâ, mâṅjhâ, mâṅjho, pâkhî, pâṅkhî, parchhiyâ, pharuhî*) the instrument formed of a board pulled alternately from side to side to form the divisions (*mêṅr*) between the irrigation beds (**kiyârî**). Central Duâb; (2) a sort of rake for removing grass or manure. Duâb (**kaṭhphâṅvṛî**); (3) a lock.

Janêo— / **Janêû—** / **Janêv—** / **Janêvâ—** [usually derived from Skt. *yajño-pavîta* = the solemn investiture with the sacred thread—*yajña* = prayer, *upavîta* = the sacred cord. Platts gives *yaksha* = worship and *upavîta*]—(1) (*pavitrî, upavît, upavîta*) the sacred or Brahmanical cord. It is worn over the left shoulder, crossing obliquely to the right hip. The greatest age for assuming the cord is with Brahmans 16, Râjpûts 22, and Vaisyas 24. The boy is dressed up like a Brâhmachârî ascetic, and the *gayatra mantra* is whispered in his ear. He must then make offerings in the morning, midday, and evening and meditate on God. The thread of a Brahman should properly be made of cotton, so as to be put over his head in three strings. The thread of a Khshatriya should be made of hemp (*sana*); that of a Vaisya, of wool. (See for the rules on the subject, *Manu* trans. Sir W. Jones, II, 36-38-44.) The knots in the cord are *brâhmphâṅs, parvar, gâṅṭh, gaṅṭhâ;* in Kumaun, *granth, brahmgranth*. The threads worn by the various castes are distinguished by the number of strands—*chhapallî* with six strands, *tipallî* with three, and so on: or by its length measured by hands' breadths (*chauâ*).

Ẕât bhâṅt na pûchhiyê koî:
Janêû pahankê Bâmhan hoê.

Enquire not of caste and creed: a man now has only to put on the thread and become a Brahman.]

(2) the feeding of a number of Brahmans collected in one place at a marriage.

Janêvâ—lands which have already borne a spring crop within the year and are sown with an autumn crop in June-July. Basti.

Jaṅgal—[Skt. *jangala*]—(1) (*ṭikurâ*) a wood, forest; (2) the fields farthest from the village site. Duâb (**barhâ**); (3) the whole cultivated lands of a village. Upper Duâb.

Jaṅghâ— / **Jâṅghâ—** [*jâṅgh* = the thigh]—(1) the body of the plough. East districts (**hal**); (2) posts at the mouth of a well; in Farrukhâbâd the wooden beam supporting the well wheel.

Jaṅghiyâ— / **Jâṅghiyâ—** [*jâṅgh* = the thigh]—short bathing drawers.

Jaṅgî—[Pers. *jaṅg* = war]—a horse. Kahâr's slang (**ghoṛâ**).

Jaṅglâ—[dim. of *jaṅgal* (qv.)] (*chaukaṭh, chaukhaṭâ, kaṭhgaṛh, kaṭhgaṛhâ*)—a wooden framework at the mouth of a well to prevent cattle, etc., falling in.

Jaṅgrâ—[dim of *jaṅgal* qv.]—stalks of pulses, such as *moṭh mûṅg*, etc., used as fodder. Upper Duâb.

Jâṅkaṛ—see **Jâkaṛ**.

Jâṅkaṛbahî—see **Jâkaṛbahî**.

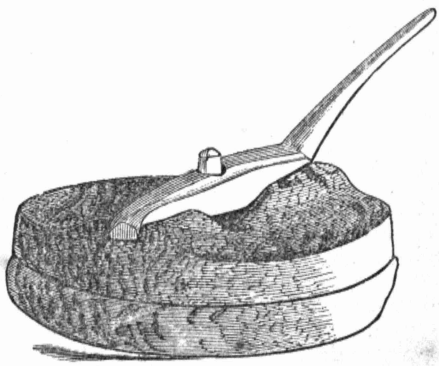
Janmatuâ—[*janam* = birth]—a new born baby. East districts.

Janmotsavâ—[*janam* = birth; Skt. *utsava* = beginning, joy]—the ceremony on the anniversary of the birth of a child—see **janamdin**.

Jannâ—[*jan, janná* = an individual]—reciprocal assistance in irrigation. East districts (**aṅgvârâ**).

Jant—[Skt. *yantra*]—a rope used in the cart, etc. (**bahlî, gâṛî**).

Jâṅt— / **Jaṅtâ—** [Skt. *yantra*] (*jâṅtî, jâṅto, jaṅtvâ*)—the large grinding-stone worked by two persons. East districts (**chakkî**).



Jaṅtâ.

Jâṅṭ—[*jaṅḍ*]—a tree like the acacia, which bears a fruit called *sâṅgar*. "Among Hindûs generally and a few Muhammadan sects, bridegrooms before marriage cut off and bury a small branch of the tree. Offerings are also made to the tree by the relations of Hindû small-pox patients." (O'Brien, *Multâni Glossary*, sv.)

Jantâ—[*jân* = knowledge]—a "knowing" man; a wizard. West districts (**jâdûgar, syânâ**).

Jaṅtâ— } [Skt. *yantra*] (*jaṅtî, jaṅtrî, jatî*)—
Jaṅtar— } a perforated plate through which wire is drawn.

Jaṅtar—[Skt. *yantra*]—a clod of earth; a charm.

Jaṅtî—see jaṅtâ.

Jâṅtî— } [*jâṅt*]—a small grindstone: sometimes
Jâṅto— } used as a trap to catch mice.

Kuchh gehûṅ ghîlî
Kuchh jâṅtî ḍhîlî.

[The wheat is damp and the grindstone loose—so the flour is bad.]

Jaṅtrâ— } [Skt. *yantra*]—(1) one of the ropes
Jaṅtrî— } used in fastening the parts of the cart together (gâṛî); (2) a lock; (3) an amulet; a magic square. If you write this on your door at the Divâlî, your trade will be good:—

74. 81. 2. 7.
6. 3. 78. 76.
80. 75. 8. 1.
6. 3. 78. 78.

Jaṅtvâ—see jâṅt.

Jaṅvâî—[Skt. *jâmâtra*] (*âshnâ, ashnâo, âsnâ, asnâo, dâmâd, jamâî*)—a son-in-law.

Janvâṅsâ—[*janya* = the friend of the bridegroom; *bâs* = house] (*janvâsâ*)—the house where the bridegroom's attendants are entertained at a marriage.

Jaṅvâṅsâ—[Skt. *yavâsa-yava* = barley] (*javâṅsâ, javâsâ*)—a prickly weed usually known as the camel-thorn. A field infested with it is *jabasiyâ*.

Japmâlâ—[*jap* = counting of beads; *mâlâ* = a rosary]—(1) (*gaumukh, gaumukhî*) a bag for holding a rosary; (2) the large temple rosary which contains as many as 1,000 beads, while the ordinary *mâlâ* has only 108.

Jâṛâ—[cf. *jâlî*]—the broad piece of wood in which the blade of the fodder-cutter is fixed. West districts (gaṅḍâs).

Jâṛâ—[Skt. *jaḍa* = cold]—(1) cold weather (mausim); (2) cold, chill.

Jâṛâ mârnâ—of crops = to attack with frost (pâlâ mârnâ).

Na Mâgh kâ jâṛ, na Pûs kâ jâṛ,
Havvâ chalê tabhî jâṛ.

[No one minds the cold in Mâgh or Pûs. It is when the wind blows that the cold is felt.]

Jaṛai— } [? *jaṛ* = root]—(1) sprouts of barley
Jaṛai— } worn in the turban at the Dasahrâ or
Jaṛei— } Salono festival (Jayî); (2) rice steeped
Jaṛei— } till it sprouts before sowing. East districts and Rohilkhand; (3) the crop of transplanted rice. East districts (laiâ).

Jâran—[*jalnâ* = to burn]—firewood (îṅdhan).

Jarâtî—[*jalnâ* = to burn]—nitre after the fourth evaporation (khârî).

Jaṛâû—[*jaṛnâ* = to be set]—of jewelry, inlaid with precious stones.

Jarêl—[*jalnâ* = to burn]—bad-tasted, saline water. Central Duâb (pânî).

Jaṛhan—[? *jaṛ* = root; Platts suggests *jâṛâ* = cold, but ?]—the transplanted crop of autumn rice. East districts (aghanî).

Jarî—(*jauṭhâhan, juṭhahan, juṭhahâṅṛ*)—land on which a spring crop is sown in immediate succession to an autumn crop. East districts.

Jarîb—(1) a measure of length = 55 yards; 1 square *jarîb* = 1 *bighâ*: originally it was a measure of capacity = about 768 lb: then the amount of land which produced so much grain; (2) a walking-stick (chhaṛî).

Jariyâ—[? *jalnâ* = to burn]—(1) the wild jujube. Bundelkhand (Jharbêrî); (2) saltpetre when produced by artificial heat (khârî).

Jaṛiyâ—[*jaṛnâ* = to be set]—(1) a man who inlays jewelry; (2) the black mustard of the hills (*Brassica campestris dichotoma*) (lahstâ).

Jartâ bartâ—(1) (*holashṭak*) a fixed period of abstinence from marriages and other ceremonies before the Holî. East districts; (2) (*jamghaṅṭ*) the period at the Divâlî when no ordinary work is done. East districts.

Jaṛuî— } [*jaṛ* = a root]—rice seed germin-
Jaṛyân— } ating in the nursery after being soaked.

Jâsû— } betel-leaves cut up and mixed with
Jassû— } opium in the manufacture of *madak* (qv.).

Jât—[Skt. *jâti*]—caste.

Hari ko bhajé, so Hari kâ hoê:
Jât pâṅt jânê nahîṅ koî.

[He who loves Vishnu is loved by Vishnu: caste and custom are of no consequence.]

Jâṭ—the ceremony before occupying a new house. Omens (*mahûrat*) are taken, Brahmans fed, and the brotherhood entertained. West districts.

Jaṭâ—[Skt. *jaṭâ* = matted hair]—(1) the long matted hair of an ascetic; (2) the thread-like stems of the banyan tree; (3) cocoanut fibre (nâriyal).

Jatâh—an ox not used for agriculture because it is deformed, but purchased and led about by religious mendicants (anandî).

Jatariyâ—[*jâṅt*]—a small grindstone for crushing pulse (chakkî).

Jâtbarâdarî—[*jât* = caste; *barâdar* = brother]—the brotherhood.

Jâṭh—[Skt. *yashṭi* = a staff]—(1) the upright beam or pestle of the sugarcane mill. East districts (kolhû); (2) a post fixed in the centre of a tank, to which the tank is said to be married.

Jatî—[Skt. *yantra*]—the perforated iron plate for wire-drawing (jaṅtâ).

Jâtkarm—[*jât; karam* = doing]—the ceremony on the birth of a son. "It should be observed on the day of the boy's birth or 6th day after. The father rises early, bathes, worships Ganêsha, and prays for the mother's purification and the boy's prosperity. After other prayers the nine planets are invoked, a vessel of some bright material is brought, and in it is placed a mixture of honey and clarified butter with which the child's tongue is anointed, either with a golden skewer or the third finger of the right hand, while a prayer is read asking for all material prosperity for the boy. The father then presents a coin to the celebrant, who dips it in a mixture of clarified butter and charcoal, and applies it to the forehead and throat of both father and son, and then with a prayer places flowers on their heads. The father then takes the boy on his lap, and touches his head, breast, shoulders and back, whilst appropriate verses (*mantra*) are read. A present is then given to the celebrant, and after it the umbi-

lical cord is cut, leaving four finger-breadths untouched. The *abhishêk* or purification is then performed by sprinkling the assemblage with a brush of *ḍûb* grass dipped in the water of the *argha*. The frontal mark (*ṭîkâ*) is then given with red sandars, and a flower is presented with a verse committing the donee to the protection of the great God." (Atkinson, *Himalayan Gazetteer*, II, 838.)

The account given by Sherring (*Hindû Castes*, I, 11) is slightly different: "This takes place at the birth of a child. The five ceremonies are performed. Clarified butter and honey are given to the infant, being first poured into a silver vessel through a golden ring; and charms are breathed into its ear, to preserve it from evil spirits, and from the innumerable ills to which the flesh is heir. Five Brahmans are summoned to read spells (*mantra*) on five sides of the house. The spot is sanctified by spells (*mantra*), and spells sanctify the infant, over whom the Brahmans say 'Ashmâ Bâhatvâ.' Fire is placed before the door, and the *hom* sacrifice is burnt, together with yellow mustard and rice. During the first six days the mother is attended by a *chamâin* (qv.), and only eats food called *chauânî*, made of sugar, clarified butter, and spices. After the sixth day she begins to partake of cooked food. For twelve days singing and music are more or less kept up at the house, and friends come and go, offering their congratulations, and bringing with them nicely-prepared betel (*pân*). But during this period, however, the mother is permitted to touch no one. On the twelfth day, friends bring various kinds of presents, and the woman having bathed, the restriction as to touching is removed. If a boy is born in the 19th asterism (*nakshatra*) called *Mûl*, the woman is not clean till the 27th day, and is consequently unable during the interval to touch any one. The process by which the father in such case is suffered to see his child for the first time is very curious. On this day melted clarified butter is brought in a brass vessel, and the child being placed upon his shoulder in such a manner as to cast a reflection of itself upon the butter, the father looks in and beholds the reflected image. After this the child is placed in a winnowing basket (*sûp*) and is brought outside the house as far as the eaves. The woman then worships the goddess Bhavâni, by offering *chauânî* placed on seven cakes. There is a certain condition of this asterism, happily rare, on the recurrence of which, should a child be born, its father is prohibited from beholding it for the space of twelve years."

Jât milâî—[*jât* = caste; *milânâ* = to unite] — ceremonies and fees paid to procure readmission to caste after excommunication (milâî).

Jatnî—[Skt. *yantra*]—the strings at the edge of the wheel of the spinning-wheel. Lower Duâb (charkhâ).

Jâtrâ—[Skt. *yâtra* = going]—a pilgrimage to a shrine and offerings made to the deities celebrated there.

Jâtrî—[*jâtrâ*]—a pilgrim.

Jaṭṭhâ—(*khoṭṭhâ*)—tobacco ashes. East districts.

Jau—[Skt. *yava*] (*bêjhaṛ, gonjî*)—barley (*Hordeum vulgare*). *Ek jau kî solah roṭî, bhagat khâê ki bhagtâni* = sixteen cakes made out of a grain of barley! Is the vegetarian or his wife to eat them? The sprigs grown artificially and put in men's turbans at the Dasahrâ or Salono festival are *jai, jayî, jarai, jarei, javârâ, javârê*. The prickly hairs on the ear are to the east *ṭûṅṛ, ṭûṅṛâ*. There is a curious variety with naked grains like pearl barley, known as *paighambarî* or *rasûlî*.

Jauchanî—[*jau-chanâ*] — barley grown with grain (bêjhaṛ).

Jaugar—[? *jau, gêhûṅ*]—wheat and barley grown together. Azamgarh.

Jauhâr—[*jau-hâr*]—a necklace made of barley stalks; a man's necklace made in the same shape of gold.

Jau kêrâî— / **Jau kirâî**— / **Jau maṭarâ**— } [*jau; kirâo, maṭar* = a pea]—barley sown with a small variety of pea. East districts.

Jaulâ—broken rice boiled for food. Hill districts.

Jaul dhotî—a large waist-cloth. Kumaun (dhotî).

Jaunâl— / **Jaunâr**— } (1) (*jêonâr*)—lands cultivated alternately in each harvest. Duâb and Rohilkhand; (2) land cropped with sugarcane after barley. Azamgarh; (3) (*binâr, jêonâr, narûâ*) land cropped in the past season with wheat or barley. Duâb.

Jo hai tû bhûkhâ mâl kâ
To îkh rakh jaunâl kâ.

[If you are anxious to be rich, keep a fallow for sugarcane.]

Jaunâr—[*jîmnâ* = to eat]—a large feast, specially the feast to the relatives on the day before a marriage (maṅḍhâ).

Jauṅchî—[acc. to Platts, *java khshaya* = destruction of barley]—a kind of smut in barley or wheat.

Jauṅḍâ—the field watchman's platform. West districts (machân).

Jaur—a heavy kind of plough with a perpendicular body or frame. Benares (hal).

Jâur—boiled rice and milk (khîr).

Jaurâ—see jêorâ.

Jaurâ—the handle of the fodder-cutter. Farrukhâbâd (gaṅḍâs).

Jausan— / **Jaushan**— } a woman's armlet worn on the upper arm. Worn to the east by Muhammadan women: the *jaushan* differs from the *bâzû* (qv.) in the pieces not being fastened closely together with an elastic band, but strung in separate bunches or lumps on silk cord.

Jauṭhâhan—land on which a spring crop is sown after an autumn crop. East districts (jarî).

Javâ—[*jâb*]—a cattle muzzle. Gorakhpur (chhîṅkâ).

Javain—[Skt. *yamânika, yavânika; yava* = barley]—a kind of dill, lovage, or bishop's weed, used as a spice and medicinally.

Javâkhâr—[*Jau* = barley; *khâr* = alkali]—ashes of burnt barley, used as a cure for indigestion.

Jâvan—see jâman.

Javârâ—[*jûâ* = a yoke]—a pair of oxen. Upper Duâb (juâr).

Javârâ— / Javârê— / Jayî— [*jau*]—artificially-grown sprigs of barley placed by women on the turbans of their male relations at the Dasahrâ and Salono festivals (jai, jarai, jarei).

Jêb—(*gojhâ*)—a man's pocket, as contrasted with *khaḷdî*, a woman's pocket.

Jêghar— / Jêhar— [*jîvan* = water; Skt. *ghaṭî* = a vessel; Hind. *ghaṛâ*]—a pile of water-pots carried one above the other on a woman's head. Upper Duâb. Among Jâṭs, Ahîrs, and Gûjars on the Râjpûtâna border, to take the water-pots off the head of a divorced woman is to imply consent to marry her.

Jêl— / Jêlî— [Skt. *jâla*]—an instrument shaped like a pitchfork used for tossing up the straw under the feet of the oxen as they tread out the grain. Central Duâb (kaṭhphâṅvṛî).

Jêmâ—[*jêmnâ, jîmnâ* = to eat]—the betrothal ceremony and the feast accompanying it (sagâî).

Jêṅvar— / Jêṅvarâ— / Jêṅvarî— [Skt. *jihma* = twisted]—ropes generally; the rope which goes round the necks of the oxen when ploughing. East districts (hal).

Jêodhan—[*jîmnâ* = to eat; *dhan* = wealth]—a present made by the father of the bridegroom to the father of the bride at a marriage. Duâb.

Jêonâr—[? *java-âla* = the place for barley]—(1) lands cultivated alternately in each harvest. Duâb and Rohilkhand (jaunâl); (2) lands cropped in the past season with wheat or barley. Duâb (jaunâl).

Jêonâr—[*jîmnâ* = to eat; Skt. *jîva* = living] (*jyonâr*)—food given to the brotherhood at a wedding. East districts.

Jêonâr pûjâ—the ceremonies carried out on the day the betel sowings commence (cf. nâg bêil pûjâ)—the cultivator cooks rice and milk and offers it to the local god (*gâṅv dêotâ*); this they divide and eat, and a little coarse sugar is offered to *Mahâbîr*, which is taken home and divided among the children.

Jêorâ— / Jêorâ— [*jîmnâ* = to eat; Skt. *jîva* = living] (*jaurâ, jyaurâ*)—dues in grain given at harvest time to village artisans and agricultural labourers.

Jêorâdâr— / Jêorâdâr— [*jêorâ*]—a day labourer. Central Duâb.

Jêr—[Skt. *jâla*]—(1) the wooden pillars of the Persian wheel. Bundelkhand (arhaṭ); (2) the after-birth in women and animals (âṅvar).

Jêr— / Jêri— / Jêriyâ— see jêl.

Jêrpâî—[corr. of *zêrpâi*]—shoes worn by women (jûtâ).

Jêṭ— / Jêṭh— [*jîvan* = water; *ghaṭî* = a vessel]—(1) a pile of water-vessels on a woman's head (jêhar); (2) (*jêṭbhar*) an armful of anything.

Jêṭh—[Skt. *jyêshṭha* = pre-eminent; rt. *jyâ* = to overpower]—(1) the second Hindû month (May-June).

Jêṭh pahal paṛivâ dina Budhvâsar jô hoî,
Mûl Âshâṛhi jo milai prithvi kaṅpai joî.

[If the first day of the lunar fortnight of Jêṭh be Wednesday and the asterism of Mûl fall in the month of Asâṛh, the earth will shake.]

Jêṭh aglî paṛivâ dêkh
Kaun vârrâṅ hai yoṅ pêkh;
Rabivârrâṅ ati bâjai bâê;
Maṅgalvârrâṅ byâdh batâê;
Buddhâ nâj mahṅgâ jo karai;
Shanivârrâṅ parjâ tharharai;
Chaṅdra, Shukr, Surguru kê vârâ,
Hoê to ann bharo saṅsârâ.

[Watch on what day the first day of the lunar fortnight of Jêṭh falls. If on Sunday, there will be wind; on Tuesday, sickness; on Wednesday, grain will be dear; on Saturday, the people will tremble; on Monday, Friday, or Thursday, there will be plenty of grain in the world.]

Jêṭh badi dashmî dinau jo Shanivâsar hoê,
Panî hoê na dharnî mêṅ; birlâ jîvê koî.

[If the 10th of the dark half of Jêṭh fall on a Saturday, there will be no rain in the world and few will live.]

Jêṭh ujyârî îîj din Ârdrâ rik barasaṅt,
Josî bhâkai Bhaḍḍalî durbhiksh avasi karaṅt.

[If on the 3rd light half of Jêṭh rain comes in the Ârdrâ asterism, the prophet Bhaḍḍalî says it will surely bring famine.]

Jêṭh ujyârê pâkh mêṅ Ârdrâ dik dash richchh
Sajal ho hi nirjal karanhi, nirjal sajal pratachchh.

[If during the light half of Jêṭh, Ardrâ and the ten following asterisms give rainy weather, there will be no rain afterwards; but if these give clear weather, subsequent rain is certain.]

Chait mâs jo bijulî jovai,
Bhari Baisâkh hi ṭêsû dhovai;
Jêṭh mâs jo tapai nirâsâ,
To jâno barkhâ kî âsâ.

[If there be lightning in the month of Chait; enough of rain in the middle of Baisâkh to wash the flower of the *dhâk* tree (*Butea frondosa*), and full heat in Jêṭh, then have good hopes of rain.]

(2) (*jêṭhâ, bhâsur*) the husband's elder brother in relation to the wife; the first-born son. The wife's elder brother-in-law is *susaraiyâ Jêṭh*. *Jêṭh kê bharosê pêṭ* = the livelihood of the family depends on the husband's elder brother.

Jêṭhânî—[*jêṭh*] (*jiṭhânî*)—the husband's elder brother's wife.

Jêṭhâ raṅg—[*jêṭh*]—dyes after the last straining (raṅgrêz).

Jêṭhauṅdâ—[*jêṭh*]—lands given rent-free to the village headman. Kumaun (padhânchârî).

Jêṭhî—[*jêṭh*]—(1) the first wife (biyâhtâ); (2) the first-born daughter; (3) rice sown in April and cut in the month of Jêṭh—May-June; (4) a variety of the large millet (*juâr*) sown for fodder in Jêṭh.

Jêṭhraiyat—(*chuqaddam*)—the leading tenant in a village: next to the *muqaddam* (qv.).

Jêṭhsâr—[*jêṭh sâlâ*]—the wife's elder sister.

Jêvan—[*jîmnâ* = to eat]—the betrothal ceremony and the feast accompanying it. Rohilkhand (sagâî).

Jêvrâ— / Jêvrî— see jêṅvar.

Jhâb— / Jhâbâ— (1) (*jhâbî, jhâbo, jhabrâ, mashkîzâ*)—a leather vessel for holding liquids—cf. gêlhâ, gêlhî, kuppâ, mashk; (2) a large

open basket for holding clothes, wildfowl, etc. (*ḍhâkâ*); (3) an iron sieve used in making the sweetmeat called *séo*.

Jhâbar— } (1) lands saturated with water (pan-
Jhâbaṛ— } mâr); (2) a clayey soil found in low situations and round the edges of tanks, etc., like *maṭṭiyâr* (qv.): suited for rice (dhankar).

Jhabbuâ—of an ox—having the ears covered with long hair (jhabrâ).

Jhabdharî—a weed injurious to wheat—see akrâ.

Jhâbî—[*jhâb*]—(1) a small leather vessel for holding liquids; (2) a medium-sized open basket (jhaṅpiyâ).

Jhabrâ—see jhâb.

Jhabrâ—of an ox—with long hair on its ears (jhabbuâ).

Jhabrî—see jhâb.

Jhadâ—(1) a clay well fallen in. Bundelkhand (jhêrâ); (2) a river swamp. Dehra Dûn.

Jhâdâ—land which produces tamarisk (*jhâû*) or camel-thorn (*jâṅvâṅsâ*).

Jhâg—foam; froth (phên).

Jhâgâ—[acc. to Platts, Skt. *ardha-aṅga* = covering half the body]—a man's dress. Central Duâb.

Jhajêrâ—the marriage ceremony in the hills (biyâh).

Jhajjar—
Jhajjarâ—
Jhajrâ—
Jhajrî— } [Skt. *jarjara* = cracked]—a porous earthen pitcher with a long narrow neck.

Jhâkarî— } (*biloni, dohni, doṛni, dudhaiṅḍî*
Jhakarî— } *dudhâonî, dudhêṅḍî, dudhhaṅḍî*
dûdhhâṅḍî, gonchâ, gonchî, gorsî, guliyâ, gûlûâ, gûlûî, kachhâlî, kachhârî, tighrâ, tîhrâ, tihrî)—a vessel into which cattle are milked. West districts.

Jhâkhar— } see jhâṅkhar.
Jhâkhaṛ— }

Jhakhurâ—a thread used by women for tying up their hair. West districts (phulâvâ).

Jhakolâ } a shower (jhamâkâ).
Jhakorâ }

Jhâl— } (1) a large wicker-basket used in supply-
Jhâlâ— } ing the sugarcane mill, etc; (2) the large cymbals used in a Hindû temple (pûjâ); (3) a fall on a canal, etc.

Jhalâbor—thorns; thicket. Kahâr's slang (jhâṛî).

Jhalâṅsî—thin twigs for firewood.

Jhalâr—[Skt. *jhaṭi* = a small tree; *âla* = place]—brushwood (jhâṛî).

Jhâlar—[rt. of *jhârnâ* = to sweep]—(1) the fringe of a shawl, etc; (2) wreaths of mango leaves, flowers, etc., hung over doors at marriages and other ceremonies (bandanbârî).

Jhâlar—[*jhâl*]—the small cymbals used in a Hindû temple (jhâṅjh).

Jhalarâ—[*jhâlar* = a fringe]—a grey inferior variety of the large millet with spreading ears (juâr).

Jhalaurî—[*jhâl*]—a wicker-basket used by carters for feeding their oxen (khâṅchâ).

Jhâlî—[*jhâl*]—a small wicker-basket (khâṅchî).

Jhallâ—[*jhâl*]—(1) a large wicker-basket used in supplying the sugarcane mill, etc. Upper Duâb (khâṅchâ); (2) blisters that come on the ripe tobacco leaf; (3) a shower of rain or hail.

Kuâr sâ jhallâ âyâ.
Barsâ chalâ gayâ.
[The rain passed like an August shower.]

Jhâlrâ } [*jhâlar*]—(1) a woman's neck ornament
Jhalrî } in the shape of a fringe; (2) cymbals used in a Hindû temple (jhâṅjh).

Jhâlû—the beam which goes over the well in the Persian wheel. Upper Duâb (arhat).

Jhâm—(*jhammâ*)—an instrument like a shovel raised and lowered in a well for the purpose of dredging it.

Jhamâkâ—[*jham* = rattle of rain-drops] (*jhakolâ, jhakorâ, jham jham, jhamar jhamar*)—a shower of rain.

Jhâmar—[? *jham* = rattling]—a woman's ornament for the feet.

Jhamjham—[see jhamâkâ]—heavy continued rain.

Jhamar jhamar—[see jhamâkâ]—light rain.

Jhammâ—see jhâm.

Jhamrâ—[Skt. *jhaṭi* = a bush]—brushwood (jhâṛî).

Jhamûrâ—hairy, shaggy; a little boy. Actors' slang.

Jhâṅḍ—[Skt. *jayanta*]—the block on which the axle-pin of a cart is fixed. Rohilkhand (gâṛî).

Jhaṅḍâ— } [*jhâṅḍ*]—(1) a flagstaff; (2) the male
Jhaṅḍî— } flower of the maize. East districts (makkâ).

Jhaṅḍûlâ—[*jhâṅḍ*]—(1) a tree with thick foliage—the opposite of *jhaṅkhaṛâ* (qv.); (2) of a child who has not undergone the first tonsure (mûṅḍan).

Jhaṅgâ—[Skt. *ardha-aṅga* = half the body]—a man's coat (aṅgâ).

Jhaṅgâṛ—[Skt. *jhaṭi* = a bush]—(1) a thick tree. East districts; (2) a thicket. East districts (jhâṛî).

Jhâṅgî—[see jhaṅgaṛ]—brushwood (jhâṛî).

Jhaṅglâ— } the net-work of a bed. Rohil-
Jhaṅgolâ— } khand (binâvaṭ).

Jhaṅgorâ—the *sâṅvâṅ* millet (*Oplismenus frumentaceus*). Kumaun.

Jhaṅgrîâib—[*jhaṅgaṛ*]—to shake out crops to dry. East districts (sukhvân).

Jhâṅjh—[Skt. *jhaṅjhana* = rattling]—(1) (*jhâlar, jhâlrî*) the small cymbals used in a Hindû temple (pûjâ); (2) a woman's foot ornament which rattles as she walks.

Jhâṅjh—*lit.* impatience; a well or tank which does not hold water. East districts.

Jhâṅjhâ—(1) hemp cooked with coarse sugar and butter (pakvân); (2) an insect which burrows into the leaf of the tobacco plant (chanchanâ).

Jhaṅjhan— } [*jhâṅjh*]—a thick hollow anklet
Jhâṅjhan— } with sand or some substance inside which rattles as the wearer walks.

Jhaṅjharâ—(*jhâṅjî*)—an earthen cover with a hole in it used for a pot in which milk is boiled.

Jhanjhî—the funeral bier. Kumaun (arthi).

Jhaṅjhrî—an iron grating.

Jhâṅjî—see jhaṅjharâ.

Jhaṅjî—a broken cowrie.

Jhâṅkaṛ—[Skt. *jhâta* = a thicket]—(1) brushwood (jhâṛî); (2) a fence of thorns (bâr).

Jhâṅkhar— } [see jhâṅkar]—(1) (*jhâkhar*)
Jhâṅkhaṛ— } shrubby, bushy jungle (jhâṛî);

(2) the dry stalks of the *arhar* pulse. North Oudh.

Jhaṅkhaṛâ—[*jhâṅkhar*] (*jhaṅkhṛâ*)—a leafless tree: the opposite of *jhaṅḍûlâ*.

Jhâṅkhî—[*jhâṅkhar*]—scrubby jungle. East districts (jhâṛî).

Jhaṅkhṛâ—see jhaṅkhaṛâ.

Jhaṅkṭâ—[*jhâṅkhar*]—(1) thorny brushwood when cut; (2) a bundle of cut pulse. East districts.

Jhannât—[*jhannânâ* = to become benumbed]—a withered tree.

Jhâṅp— **Jhâṅpâ**— **Jhâṅpî**— **Jhaṅpiyâ**— [*jhâṅpnâ, ḍhâṅpnâ* = to cover]—(1) a screen or hurdle used instead of a door. West districts (châṅchar); (2) a long thin plank of wood; (3) an open basket for carrying clothes, wildfowl, etc. East districts (ḍhâkâ, ḍhâkî).

Jhaṅṛûlâ—see jhaṅḍûlâ.

Jhâṅsî—a kind of beetle which destroys pulses and tobacco. East districts.

Jhâṅṭâ—rain accompanied by high wind. East districts.

Jhaṅṭahâ—a short stick for driving cattle. East districts (lâṭhî).

Jhâṅvâṅ—[Skt. *jhâmaka*] (*khaṛaṅjâ*)—an overburnt brick: pumice stone.

Jhâolâ— **Jhâolî**— an earthen vessel for butter: like the *kamorâ* (qv.).

Jhapâh—[Skt. *jhampa* = a leap]—a kind of fainting fit in animals. East districts.

Jhâpas— **Jhapas**— [*jhapâh*]—a heavy shower. East districts—cf. jhapsî.

Jhapkî—[*jhapâh*]—the winnowing sheet. Central Duâb (jhûlî).

Jhâpnâ—[*jhâṅpnâ, ḍhâṅpnâ* = to cover]—a cover for a vessel (ḍhaknâ).

Jhapnî—[*jhapâh*]—the string of beads carried by mendicants (sumarnî).

Jhapsî—[*jhâpas*]—long-continued rain. East districts.

Jhâr—(*jharî*)—the bolt of a lock.

Jhâṛ— **Jhâṛâ**— [Skt. *jhâṭa*]—(1) brushwood; scrubby jungle.

Khêt mêṅ jhâṛâ,
Gâṅv mêṅ Gâṛâ.

[A Gâṛa in a village is as bad as brushwood in a field. The Gâṛas (who apparently take their name from *gâṛnâ* = to bury), as they bury their dead, are a class of Hindûs who have been converted to Islâm and bear a very indifferent character.]

(2) a chandelier: so called from its shape.

Jhârâ—[*jhârnâ* = to sieve]—a medium-sized grain or flour sieve (chhalnî).

Jhâṛan—[*jhâṛnâ* = to sweep] — refuse grain, etc., on the threshing-floor (ghaṛvâ).

Jharap—a prop; an attached shaft or pilaster in a building.

Jhaṛbêrî—[*jhâṛâ* = brushwood; *bêr* = the jujube]—the wild jujube (*Zizyphus Jujuba*). The leaves (*pâlâ*) are given as fodder to cattle.

Jhâṛî—[Skt. *jhâṭa* = a tree, bush] (*banjhori, banjhul, chhiula, ḍhâṅkhar, jhalâr, jhalâbor, jhamrâ, jhaṅgâṛ, jhâṅgî, jhâṅkar, jhaṅkṭâ, jhâṛ, jhâṛâ, jhûṅgâ, jhûṅsî, khaṅḍar*)—brushwood; scrubby jungle. West districts.

Jhârî—[*jhârâ*]—a spouted ewer, usually made of brass, used by Hindûs for pouring water on idols. The *âftâbâ* or *surâhî* is used for holding drinking-water.

Jhâṛî ka randâ—[*jhâṛnâ* = to sweep]—a plane used for making grooves for panelling.

Jharî—the bolt of a lock (jhâr).

Jhaṛkhaṅd—[see jhâṛ]—high brushwood. *Jhaṛkhand îsvar* is one of the forest gods in the eastern districts.

Jharnâ—[*jhârnâ* = to sift]—(1) a medium-sized grain sieve (chhalnî); (2) the side spring in a well. West districts (jhirî); (3) (*jhirnâ*) a small water-course.

Jhâṛnâ—(1) to sweep; (2) to tread out grain by means of cattle. Rohilkhand (dâêṅ); (3) (*jhâṛphûṅk*) to breathe over a person or wave a fan, branch of a tree, etc, over a person to expel a devil, or to cure snake-bite or other disease.

Jharnî—[*jhârnâ* = to sieve]—a medium-sized grain sieve (chhalnî).

Jhâṛo—[*jhâṛnâ* = to sweep]—rubbish, small-pox scabs, etc., exposed on a saucer on a road, with the object of conveying the disease to the first person who touches it and relieving the original sufferer. Kumaun (utârâ).

Jharokhâ— **Jharoklâ**— [Skt. *jâlaka* = a lattice] (*moghâ, roshandân*)—a hole or window in the gable or wall of a house to give air and light.

Râm jharokhê baiṭhê, sab kê mujrê lê;
Jaisî dêkhê châkarî vaisâhî kuchh dê.

[God sits at the window of heaven and takes account of all: He rewards every one according to the service he does.]

Jhâṛphûṅk—[see jhâṛnâ]—it is part of the ceremony at marriages by the irregular form known as *karâo* (qv.).

Jharrâ—(1) a basket of earth in the bargain taken extra from coolies doing earthwork. East districts; (2) a kind of dry earth mixed with *kankar* gravel. East districts.

Jhaṛthâ bhaṛthâ—[*jhâṛnâ* = to sweep; *bhaṛnâ* = to fill]—the ceremony at the first boiling of the sugarcane juice. East districts (farîdî).

Jhartî—[*jharnâ* = to be sifted]—the consistency of opium.

Jhâṛû—[*jhâṛnâ* = to sweep]—the ordinary sweeper's broom. For other kinds of brooms see baṛhnî, buhârî, kharhar, kûṅch, palvaṭ, raṛkâ, sarhat, sohnî.

Jhaṭkâ—[*lit.* a smart pull]—the rope fastening the yoke to the body of the cart. East districts (bahlî, gâṛî).

Jhauâ—(*jhaunî, jhauvâ, jhavvâ*) [Skt. *jhâvu* = tamarisk]—a coarse basket made of tamarisk twigs, used for sowing, cattle-feeding, etc.

Jhauj—iron ore partially smelted. Kumaun (phalkâ).

Jhauknâ—[*jhok* = bending] (*jhauṅknâ*)—to butt—of cattle.

Jhaunî—see jhauâ.

Jhauṅknâ—see jhauknâ.

Jhauṅrî—dry weeds picked up in a field. The phrase is *jhauṅrî bînnâ*.

Jhâvar— **Jhavaṛ**— [*jhâbar*]—(1) lands saturated with water (panmâr); (2) soil in old river-beds, or on the sides of lakes. Mathura.

Jhavvâ—see jhauâ.

Jhêkṛâ— } a bundle of thorns used as a harrow
Jhêkṛo— } for covering in the seed: especially used with the *maṅṛuâ* millet crop. Kumaun.

Jhêṅgrâ—the stalks of the *mûṅg* and *moṭh* pulses. Upper Duâb.

Jhêrâ—[P Hind. *jhêlnâ* = to enter] (*jhadâ, maṅṛâṛ*)—a blind well: *aṅdhauvâ kûân* = an earthen well which has fallen in. Duâb.

Jhîl—a lake, marsh (tâl).

Jhîṅgâ—a shrimp, a prawn: in Allahabad an insect which attacks the leaves of cotton.

Jhîṅgar— } a cricket injurious to crops.
Jhîṅgur— }

Jhiṅgurâ—clothes. Kumaun (kapṛâ).

Jhîṅk—the handful of grain poured from time to time into the flour-mill. East districts (chakkî).

Jhirî—[Skt. *kshar* = to flow]—(1) (*bhûṛ, jharnâ, jharnî*) the side spring or side leak in a masonry well. West districts; (2) a small hole in an earthen pot to allow water to flow through.

Jhirî—(*admarjâî, bhasam, bhêṅṛâ, kaṅjuvâ, muâr*)—withered, blighted—of crops: in the West districts used specially of wheat.

Jhirnâ—[*jhirî*]—a small water-course (jharnâ).

Jhiṭṭî—a wound or gall on the hump of draught cattle. East districts.

Jhok—[*lit.* bending]—a deception in weighing out articles: a sleight-of-hand movement of a pair of scales in weighing (dhok).

Jhokaṅd—[*jhokâ* = a blast of wind]—the fire-place of a sugar-boiling house. Rohilkhand (kolhvâr).

Jhokaṭ—[*jhokaṅd*]—the fireplace of a sugar-boiling house. Upper Duâb (kolhvâr).

Jhokiyâ—[*jhokaṅd*]—the man who stokes the fire in a sugar-boiling house (kolhvâr).

Jhok mârnâ—[*jhok*]—to cheat in weighing (ḍaṅḍî mârnâ).

Jhokvâh—[*jhokaṅd*]—the stoker in a sugar-boiling house. East districts (kolhvâr).

Jholâ—[Skt. *dul* = to shake]—a cold wind which dries up the ears of wheat. Upper Duâb.

Jholâ—[Skt. *jhaulika* = a small bag for betel, etc.]—(1) (*jholî, jholnâ, jhorî, mantra*) a beggar's wallet; (2) a bag or net for holding cattle fodder (jholî).

Jholî—[*jholâ*]—(1) a bag or wallet (jhorî); (2) a net for holding fodder; (3) a large leather bucket (pur, moṭ).

Jholî—[Skt. *dul* = to shake]—(1) the winnowing sheet. Upper Duâb (jhûlî); (2) the apron or cloth which receives at reaping the ears of the larger cereals.

Jhoṅk— } [*jhok* = bending]—(1) the posts
Jhoṅkâ— } used to strengthen the siding of a cart. Rohilkhand (gârî); (2) a net for carrying luggage: especially used by bearers (*Kahâr*) with the swing pole (*bahaṅgî*) (khariyâ).

Jhoṅkâ— } see jhokiyâ.
Jhoṅkaiyâ— }

Jhoṅknâ—[*jhokâ* = a blast of wind]—to stoke or feed a fire: especially used of a fire made of stalks of plants, rubbish, etc., as in the sugar-boiling house.

Jhoṅkhrâ—see jhokaṅd.

Jhoṅpṛâ— } [P Skt. *khsupa, khshumpa* = a
Jhoṅpṛî— } bush] (*chhânî, gharohî, koriyâ, maṛhâ, maṛhai, mêṅḍhiyâ, obarî, palânî*)—a hut or small thatched shed. *Âg lagantê jhoṅpṛê, jo niklê so lâbh* = when your hut gets on fire, it is a blessing if you can save anything.

Lê parosan jhoṅpṛâ; nit uṭh kartî râṛ;
Âdhâ bagar buhârtî, sârâ bagar buhâr.

[Take the hut if you like, neighbour. You are always quarrelling: as you are sweeping half the house, you may as well sweep the whole of it.]

Jhoṅṭâ— } [Skt. *jaṭa* = long hair, or *jhuṇṭa* =
Jhoṅṭî— } a bush]—the pigtail allowed to grow on the head by Hindûs.

Jhoṛ—(*johaṛ*)—the old dry bed of a river.

Jhoṛ—*mûṅg* or *arhar* pulse boiled in rice-water (*mâṅḍ*) with butter, spices, etc. The same dish is called *ausâvan* among Gûjarâti Brahmans, *mâṅḍiyâ* by Osvâls, *kaṭ* by Maharâshtras, and *jhor* by Chaubê Brahmans.

Jhorâ—[*jhornâ* = to beat, thresh]—stalks of pulses like *uṛad*, etc. Central Duâb.

Jhorâ—[*jholâ*]—a net for luggage, fodder, etc.

Jhorî—a beggar's wallet, etc. (jholâ, jholî).

Jhot—a ravine. Upper Duâb (khâlâ).

Jhoṭ— } [so called because it has a hump—see
Jhoṭâ— } jhoṅṭâ]—a male buffalo; a male buffalo calf. Upper Duâb (bhaiṅsâ).

Jhoṭî—[*jhoṭ*]—a female buffalo calf. Upper Duâb (bhaiṅs).

Jhûâ—[P Skt. *stûpa*] (*jhûhâ*)—a stalk of cut crops or millet fodder. Rohilkhand (pahî).

Jhuâ—mildew in wheat. North Rohilkhand.

Jhûhâ—see jhûâ.

Jhukaiyâ—[*jhokâ* = a blast of wind]—the stoke hole in a sugar factory. Rohilkhand (kolhvâr).

Jhukanâ— } [*jhukaiyâ*]—a wooden poker used
Jhukanî— } for stoking the fire in a sugar factory, etc. West districts (kotvâl).

Jhukâro—[*jhukaiyâ*]—the stoke-hole in a sugar factory. Central Duâb (kolhvâr).

Jhukna—see jhukaiyâ.

Jhuknâ—[*jhok* = bending]—a trick in weighing by twisting the string or beam of a pair of scales (dhok).

Jhuknahrâ— } see jhukaiyâ.
Jhukvâ— }

Jhukvâ— } [*jhukaiyâ*]—the man who stokes the
Jhukvâh— } fire in a sugar factory (kolhvâr).

Jhûl— } [*jholna*=to swing; Skt. *dul*]—(1) trap-
Jhûlâ— } pings or coverings for cattle, etc. *Khârishî kuttiyâ makhmal kî jhûl* = a velvet coat for a mangy bitch! (pâkhar); (2) a cable suspension bridge in the hills—cf. chhîṅkâ; (3) a woman's boddice (aṅgî); (4) a measure of land in Kumaun—see nâlî.

Jhulanî—[*jhûl*]—a woman's ornament for the nose: so called because it swings about.

Jhûlî—[*jhûl*] (*bhauṅrâ, jhapkî, jholî, parautâ, partauvâ, partî, partvai, pâthî, phadiyâlo, sarvâ, sêrvâ, sirvâ*)—the winnowing sheet; the apron or cloth which receives at reaping the ears of the larger cereals. West districts.

Jhulnî—see jhulanî.

Jhûmar—[*jhûmnâ* = to hang]—(1) a mallet used by cart-men; (2) a woman's ornament; strings of pearls, etc., worn hanging from the ear.

Jhûmrî—[*jhûmar*]—the mason's mallet for consolidating plaster.

Jhuńgâ—[? Conn. with *jhok* = bending] (*agohî, bhêṛâ, ghoṅchâ, ghoṅchâh, jhuńgî, koṭhiyâ, mêṅḍhâ siṅghâ*)—an ox whose horns project in front: such cattle are considered lucky. West districts.

Jhûńgâ— / **Jhuńgâ—** } brushwood; scrubby jungle (jhâṛî).

Jhûńgarâ—the millet (*Oplismenus frumentaceus*). Garhwâl (sâṅvâṅ).

Jhûńgî— / **Jhuńgi—** } see jhuńgâ.

Jhunjharkâ—early morning. Mathura (fajar).

Jhuńkaivâ—[*jhokâ* = a blast of wind]—the stoker of a sugar-boiling house (kolhvâr).

Jhûńknâ— / **Jhuńknâ—** / **Jhûńknî—** / **Jhuńknî—** } see jhukanâ.

Jhûńsî— / **Jhuńsî—** } brushwood; scrubby jungle (jhâṛî).

Jhûpjhûpî—a woman's ear ornament.

Jhur— / **Jhûr—** / **Jhurâ—** / **Jhûrâ—** } [*jhûrnâ* = to dry up]—drought; famine. East districts (akâl).

Jhurvâ— / **Jhurvî—** } [*jhûrnâ* = to shake fruit from a tree]—the beater used in separating the pods of the *arhar* pulse from the stalks. Agra.

Jhûṭ—[Skt. *jushṭa*] (*jhûṭhan*)—scraps of food.

Jhuṭaiyâ—[*jhoṅṭâ*]—the Hindû's top-knot or pigtail.

Jhûṭhar—see jhûṭ.

Jhuṭṭhî—[*jhûṭ*]—(1) refuse of indigo after maceration; (2) a small bundle of four or five sugarcanes. Duâb (paińchâ).

Jîbh— / **Jîbhâ—** } [Skt. *jihvâ*]—(1) the tongue; a small fleshy growth in the corner of the eye of an ox which if yoked by a Hindû involves excommunication—cf. anandî; (2) the piece of wood in the sugarcane mill which keeps the driving gear in the channel at the base of the block (kolhû); (3) (*avâr, bêrukî*) disease of the tongue in cattle.

Jibheilâ— / **Jibhêlâ—** / **Jibhî—** } [*jîbh*]—see jîbh (2).

Jîbhî—[*jîbh*]—a sort of lampas in cattle (tâlû).

Jibhâlêb— / **Jibhiâb—** } [*jîbh*] (*dhêksab*)—to be coming into ear—of crops. East districts.

Jigarî pânî—[*jigar* = the liver]—water coming into a well from a spring, as contrasted with that received by percolation.

Jigar kîṛâ—a disease in sheep in which worms are found in the liver.

Jijâ— / **Jîjâ—** } [Skt. *jijîvisha* = desire to live] (*bahnoî*)—an elder sister's husband.

Jijî— / **Jîjî—** / **Jijiyâ—** / **Jîjiyâ—** } [*jijâ*] (*âpâ, dîdî, nand*)—a husband's elder sister: in the western districts, a sister.

Jildsâz—[*jild* = leather, a volume; *sâkhtan* = to make]—a bookbinder: his press is *shikanjâ, sikanjâ*; the paper-cutter *kaṭnî, katarnî*; the iron mallet, *kobâ, hathaurî*; the awl, *sutâlî, sutârî*; the needle, *sûâ, sûî, sûjâ*; the instrument with a wheel for embossing the binding, *phirkî*; embossing dyes, *phûl*; the cutter for paring the edges, *saifâ*; the wooden tool for smoothing the binding, *gullî*; the leather scrape, *râṅpî, râmpî, râpî, khurpî*; wooden boards for putting between the books in the press, *takhtî*; sand-paper, *rêgmâl*; marbled paper, *abrî*.

Jîman— / **Jimanvâr—** } [Skt. *jêmana* = eating] (*jêonâr*)—food given to the brotherhood at a wedding. Duâb.

Jîn—[corr. of *zîn*]—a saddle.

Jînâ—[corr. of *zînah*]—a ladder; a set of stairs (zînâ).

Jîńgar— / **Jîńgarâ—** / **Jîńgrâ—** } [*jînâ* = to live]—(1) calves. Central Duâb (labârâ); (2) cattle. Rohilkhand (mavêshî).

Jins—crop, produce.

Jins gadarânâ—[*jins* = crop; *gadrânâ* = to be half-ripe]—the stage at which the ears form in cereals. Duâb (dûdh par jânâ).

Jinsî baṭâî—[*jins* = crop; *baṭâî* = division]—rents divided in kind between landlord and tenant.

Jins pasar ânâ—[*pasarnâ* = to be spread out]—of cereals, to be at the stage at which they come above ground. Duâb (sûî nazar ânê lagtî).

Jinsphêr—[*phêr* = turning]—rents payable only on the area sown from year to year. Azamgarh (shudkâr).

Jirât—[corr. of *zirâ'at*]—home farm-land (sîr).

Jîtâ—[*jînâ* = to live]—reciprocal assistance in cultivation (aṅgvârâ).

Jitairâ— / **Jitêrâ—** } [*jîtâ*]—(1) a ploughman who receives the use of a plough in lieu of wages. West districts (jitrâ); (2) reciprocal assistance in cultivation. West districts (aṅgvârâ).

Jiṭhânî—see jêṭhânî.

Jitrâ— / **Jittâ—** } [*jîtâ*]—reciprocal assistance in cultivation (aṅgvârâ), usually in Oudh applied to assistance in irrigation.

Jîûrâkhan— / **Jîvrâkhan—** } [*jîû, jîv* = life; *rakhnâ* = to preserve]—a small allowance of food given to beggars. East districts.

Jiutiya—[*jîû, jîv* = life]—a fast and worship for women on the 8th dark half of Kuâr (*kuâr badi ashṭamî*) for the benefit of their children. It is celebrated in a clear open space called *goṅṭh*. East districts.

Jîvan birt—[*jîv* = life; *birt*, Skt. *vṛitti* = maintenance]—an assignment made by a râja to a younger son of a certain number of villages in the estate for maintenance, to be held by such son and his descendants for ever (birt).

Jîvansâr—see jîman.

Joâ—the night-watches of the men at the sugarcane mill. East districts.

Joâr—see juâr.

Joê—[Skt. *jâyâ*]—a wife (jorû).

Jodhan—[? Skt. *yoga*]—the strings connecting the pieces of the yoke. East districts (hal).

Jog—[Skt. *yoga* = union]—(1) an auspicious conjunction of the stars; (2) spells or charms generally with an evil object: such as putting a saucer of rubbish on a road to the end that whoever touches it may contract a disease and thus relieve some other sufferer. East districts (bân, utârâ).

Jogâ—[*jog*]—impurities in opium.

Jogî—[Skt. *yogî*]—an ascetic. *Râjâ kis kâ pâhunâ, jogî kis kâ mît?* = the king is no one's guest, and the Jogî is no one's friend.

Jogîdâs—one of the local village gods (ḍihvâr).

Jogihâ—[Skt. *yoga* = union]—the rope fastening the well-rope to the yoke. Farrukhâbâd.

Joginiyâ—[Skt. *yoginî* = an ascetic]—a large red variety of the large millet (juâr).

Jogrâ—[Skt. *yoga* = junction]—the leather thongs which attach the yoke to the beam of the plough. West districts (hal).

Johanî—see jonhî.

Johar—(*jhor*) a lake: usually the ancient bed of a river or a dry river-bed (tâl).

Johniyâ—see jonhî.

Jokhâ—[Skt. *jush* = to examine]—a weighman (taulâ).

Jokhâî—[*jokhâ*]—a weighman's fees (taulâî).

Jokhlênâ—[*jokhâ*]—to test the accuracy of scales (hârlênâ).

Jokhnâ—[*jokhâ*]—to weigh.

Jonhî— } [Skt. *yoga* = junction] (*johanî*,
Jonhîyâ— } *johniyâ*)—the spikes connecting the felloes in a wheel. East districts (gâṛî).

Joṅk—[Skt. *jalaukâ*, *jala* = water]—(1) a leech; (2) a filter of river-grass in a sugar refinery (khaṅḍsâl).

Joṅkî—[*joṅk*]—inflammation of the stomach in cattle caused by eating leeches. Tarâî districts.

Joṅṛîhâ—[Skt. *juḍ* = to bind, Hind. *joṛnâ*]—the leader in a team of oxen (bail).

Joṛ—[Skt. *juḍ* = to bind]—(1) a fastening of any kind; (2) the rope fastening oxen when treading out grain (dâêṅ); (3) a pair of animals, etc., a match; (4) the mud stand for the lower stone of the flour-mill (chakkî); (5) a patch on clothes (pêvand).

Jorâ— } a leather bag for molasses.
Jorî— }

Joṛâ— } [*joṛ*]—a pair of any thing, such as shoes,
Joṛî— } etc.; a suit of clothes; a set of jewelry; a pair of cart-wheels.

Joran—old curds used to coagulate milk (jâman).

Joṛî—an instrument for taking cakes out of an oven (nânbâî).

Joṛî—[*johaṛî*]—a small tank. West districts (tâl).

Jorî—[Skt. *jvara*]—fever and ague in men and cattle. Rohilkhand (jûrî).

Joṛlâbhâî—[*joṛ*]—a twin brother.

Jorû—[acc. to Platts, *joṛ*; but cf. Skt. *jâyâ*] (*bahoriyâ*, *bahotiyâ*, *bahû*, *bâm*, *bamaṅgî*, *bairbâni*, *bayyarbânî*, *bîbî*, *dhaniyâ*, *dhusarî*, *dulaiyâ*, *dulhan*, *dulhin*, *duthan*, *gharvâlî*, *istrî*, *joê*, *jurvâ*, *logâî*, *lugâî*, *maug*, *maugî*, *mêhrârû*, *parânî*)—a wife. *Jorû na jâtâ Allah mi.âṅ sê nâtâ* = no wife or kin akin to God Almighty. *Andhê ki jorû, Allah rakhrâlâ* = God himself looks after the blind man's wife. A man addresses all women except his wife with *ârî*, the feminine form of the interjection. His wife he addresses with *ârê*, the masculine form. It is very improper to address other women with *ârê*, as it implies improper relations. To the west a man calls his wife *bayyarbânî* = dame; *gharvâlî* = housewife; *lugâî* = woman; *bahû* = wife: or he describes her from her father in an indirect way, as *Râm dâs kî* = daughter of Râmdâs; or *Dhan Singh kî mâ* = the mother of her son Dhan Singh; or *Bâdshâhpur vâlî*, from her birth-place.

Jot—[*jotnâ* = to yoke, Skt. *yuj*]—(1) traces in a cart (gâṛî); (2) strings by which the irrigation basket is worked (daur); (3) the strings of a pair of scales (tarâzû); (4) cultivation, a holding; (5) exorcisms and incantations performed by jogîs.

Joṭ—[rt. of *joṛnâ* = to join]—(1) a pair of plough oxen (bail); (2) one of the wedges in a plough (hal).

Jotâ [*joṭ*]—(1) a partition or side-wall. West districts (dîvâr); (2) a ploughman or cultivator, especially a ploughman who works two days for his master and gets the use of a pair of oxen on the third (tiharâ).

Jotan—[*jotnâ*]—one ploughing of a field. West districts (châs).

Joṭhâ—[*joṭ*]—the yoke East districts.

Jotî—[*jotnâ*]—the strings of a pair of scales or of the irrigation swing-basket. East districts.

Jotiyoṛâ—[*jotnâ*] a thong by which the horizontal beam in the sugarcane mill is connected with the yoke (kolhû).

Jotiyoro—[*jotnâ*]—the ropes which go round the necks of the oxen while ploughing. Kumaun (hal).

Jotnâ—[Skt. *yuj* = to yoke]—(1) to yoke, harness cattle, etc; (2) to plough (*bahnâ*, *hal chalânâ*, *hal jotnâ*, *hal nâdhnâ*, *harauri par jânâ*, *nâdhnâ*, *nâṅdhna*).

Mêṅḍ bâṅdh das jotan dê,
Das man bîghâ mo pê lê

[The field says—Make a bank round me (to keep in the moisture and prevent the surface from being washed away), plough me ten times, and you may reap ten maunds to every village *bîghâ*. Duâb.] With this compare Virgil (Geor., I, 47-49.)

Illa seges demum votis respondet avari
Agricolæ, bis quæ solem bis frigora sensit:
Illius immensæ ruperunt horrea messes.

[That is the corn-field to give an answer full though late to the grasping farmer's prayer, which has twice been laid bare to summer heat and twice to winter cold; that is the corn-field to burst the barns with its unmeasured crop—Conington, Trans.]

Jo dhêlê moê tor maṛor,
Tâko kuṭhlâ dûṅgî bor;
Jo karêgâ mêri kân,
Tâkâ âvê kuṭhlâ hân

[The field says—"I will fill the garners of him who breaks and tears my clods; but the garner of him who shows me mercy will suffer."] Duâb.

Sâvan na mârê lêṭak pêṭâ.
Ab kyâ dêkhê ki khâvê bêṭâ.

[What is the use of looking for something to feed your son on now, when you did not break the clods in Sâvan?]

Harsiṅghâ kâṭh babûl kî!
Têrâ na sîṅg na mîṅg:
Bardhan nabê ṭhîknâ,
Moch maṛoṛâ ḍhîng!
Harsiṅghâ kâṭh babûl kî jaṛ!
Karûṅ têrâ kolâ!
Ghar kî nar na pahchânî—
Bâgdiyo bhainâ khailâ!

[O horned plough made of acacia wood! You have no horn, nor bone within the horn, but the ox

bends properly beneath you and the braggart twists his mustachios with fatigue! O horned plough of acacia wood! I would like to make charcoal of you! My husband is so tired when he comes home that he does not recognise his own wife and says—"Sister! please drive back the calves!" Duâb. The plough is called *harsiñghâ*, because it looks like a horn when the ploughman brings it back on his shoulder. *Miñg* is the bone or "quick" inside the horn.]

Âsâṛh jotê laṛkê hâré,
Sâvan Bhâdoṅ harvârê:
Kuâr jotê ghar kâ beṭâ,
Tab bijê unhârî.

[Children may plough in Âsâṛh (when only a light ploughing is required), but (experienced) ploughmen can only plough in Sâvan and Bhâdoṅ (when the ground is full of weeds): in Kuâr your son must plough (when deep ploughing for the spring harvest is needed, which can only be done by one who has a personal interest in the concern), and then your spring crop will sprout.]

Bhaiṅsâ hard kî khêtî karê;
Karjâ kâṛh birâno khâê.
Badhiyâ aiṅchat hai bhûran ko,
Bhaiṅsâ khêṅch ḍahar ko jâê.
Aur jê kê ghar mên nâr karkasâ,
Vê nar binâ maut mar jâê.

[He that ploughs with a buffalo and an ox will know debt and eat from the hand of another; for the ox tries to pull towards the high sandy ground, and the buffalo drags towards the swamp. But he that has a shrewish wife will meet with an untimely end.] Duâb.

Grierson quotes an eastern verse—

Thoṛ jotihâ, bahut hêṅgaihâ, ûṅch kê baṅdhihâ âr,
Upjê to upjê nâhiṅ; to Ghâghê dîhâ gâr.

[Plough little, harrow much, and have your field boundaries high. If what should grow does not then grow, you can abuse Ghâgh, who gives you this advice.]

Har jotê aur kasrat karê,
Râmpa mârê âphî marê.

[If you are going in for ploughing (which is very hard work) and athletics as well, if God does not kill you, you will die yourself.]

Between the commencement of the *kharîf* in Asâṛh, and the end of the *Rabî'* sowings in Aghan there are but two days on which Hindûs consider ploughing distinctly unlawful—the *nâg pañchamî* (5th light half of Sâvan) and *Kârtik kâ amâvas* (15th Kârtik). But the land is considered to sleep six days in each month—5th, 7th, 9th, 11th, 21st, and 24th; or as others say, 1st, 2nd, 5th, 7th, 10th, 21st, and 24th. On such days it is better not to plough if you can avoid it. For various terms in connection with ploughing see âṅtar, âṛâ, châs, chauhî, chaukarâ, chaus, chhâṅṭâ, dochâs, dosârî, êkbâh, gâhan, gahnâ, gillîlagâib, gûrab, khaṛâ, kon, pachbâhî, somarâ. For the time of ploughing see nâṅdhnâ.

Jotnî—[*jotnâ*]—the piece joining the lower supports of the spinning-wheel. Rohilkhand (charkhâ).

Jûâ—[Skt. *yuga*]—(1) a yoke (hal); (2) the handle of the flour-mill (chakkî); (3) part of the marriage ceremony, when the bride unties the bracelet (*kangan*) of the bridegroom, and the bridegroom that of the bride. The phrase is *kangan khêlnâ* (qv.).

Juâṅrî—[*jûâ*]—the yoke. Parts of Rohilkhand (gâṛî).

Juâr—[? *yava-prakâr* or *âkâr* = like barley] (*joâr, jundî, jûnalî, junhâr, junharî*)—the large millet (*Holcus sorghum*). *Baṛâ juâr* to the east is sometimes applied to maize (*makkâ*), while the millet is *chhoṭâ juâr*. In parts of Azamgarh it is known as *bâjrâ jhupaṅvâ, jhupauvâ*, or *ṭâṅgunauvâ*. For the stalks cut up for cattle fodder see châra. The young plants germinating are to the west *kurâ, kullâ*, and the young shoots *poîyâ*; the ears are *bhûṅṭâ, bhuṭṭâ, bhuṭiyâ*, and in the Upper Duâb *gupphâ, gupphî*. A large stalk of the fodder is in the Upper Duâb *chkaur*. The chief varieties are *joginiyâ*, large and red; *bauniyâ*, white and dwarf; *piriyâ*, in which the head bends down and it ripens late; *bâsmatî*, a fragrant variety; *châhchâ*, in which the grain lies concealed in a hard husk—a valuable variety, as it is less liable to injury from birds; *jhalarâ*, a grey inferior variety with spread ears; *jêṭhî*, a variety sown in May for fodder; *sûar muṅhkî*, in which the head bends down: so called from its supposed resemblance to a pig's head; *do gaddâ* or *dalêriyâ*, which has two ears in one husk. In Allahabad the varieties are *bhamuiyâ* or *kâtikâ*, a dwarf species about 3 or 4 feet in height; and *badarvâ* or *aghanî*, standing 7 or 8 feet in height. The last is the best kind for fodder.

Junharî, bâjrâ, til milvân.
Laṭê log khâvêṅ.

[Lean people should eat a mixture of the *juâr and bâjrâ* millets and sesamum.]

Junharî mêrî mâî,
Pûâ gâl kar lâî.
Bâjrâ mêro bhâî,
Laṭî dêh bag dâî.

[*Juâr* is my mother and makes my cheeks swell like raised sweet-cakes. *Bâjrâ* is my brother and restores my wasted form.]

Juar—[*jûâ*]—the leading oxen in a team of four. East districts.

Jûaṛ—[*jûâ*]—a yoke. West districts (hal).

Juâr— } [*jûâ*]—(1) (*juârî*) a pair of oxen. West
Juârâ— } districts; (2) (*ghumâo, sâṅjhlo*) as much land as a pair of oxen can plough in one day. Central Duâb.

Juârî—see juâr.

Juâṭh— } [*jûâ*]—a yoke. East districts (gâṛî,
Juâṭhî— } hal).

Jubû—a cross between the yâk of Thibet and the Indian cow—see surah gâê and "Hobson-Jobson": sv. zebu.

Jug—[Skt. *yuga*]—a handsel or something extra given to women in making petty purchases: *sêṅdur* or red-lead and the forehead wafers (*ṭiklî*) are often given in this way. East districts. See ghêlaunî.

Jugâlî karnâ— } (*pâgur karnâ, pagurânâ*)—to
Jugâlnâ— } chew the cud. *Bhaiṅs kê âgê bîn bajâvê, bhaiṅs jugâlî karê* = if you play the lute before a buffalo, all the notice she takes

is to go on chewing the cud: throwing pearls before swine.

Jugauli—[Skt. *yuga* = joining]—a man's necklace.

Jugnî— **Jugnû**— **Jugnûṅ**— [Skt. *jaganu*] (*lit.* a fire-fly)—a woman's necklace consisting of glittering bosses of metal tied round the neck, like the *champâkalî* (qv.).

Juhâr—[Skt. *jîv* = to live]—a mode of salutation used by Râjpûts in the eastern districts.

Juhârnâ—[*juhâr*]—to salute: a phrase used by eastern Râjpûts.

Juî—[Skt. *yûka* = a louse]—an insect which attacks young pulse—cf. gindar.

Julâh— **Julâhâ**— **Julâhah**— [Pers. *jûlâh, jûlâhah*]—a weaver. For his implements see kargah. He is a Muhammadan, while the *Kolhî, Kolî* or *Korî* is a Hindû. The class has a bad repute for cowardice and roguery. *Julâhê kâ tîr* (the weaver's arrow) is proverbial. *Jîtê Kamboh khâê Jûlâhâ* = what the Kamboh (another tribe of Muhammadans of bad reputation) wins the *Julâhâ* eats. *Turak bhay to Julâhê kê ghar* = if you were going to turn Muhammadan, you might do it in a less disreputable place than a *Julâhâ's* house. *Julâhê kî 'agl gudê mêṅ hotî hai* = the *Julâhâ's* brains are in his backside.

Jûn— **Jûnâ**— [Skt. *yûna*]—(1) (*junnâ, gurhî*) a rope of grass or straw used for tying up bundles of cut crop. East districts; (2) (*kûchî, kûchnâ, ubsan*) a wisp of grass for cleaning a pot. East districts.

Jûnalâ—[Skt. *jîvandhâra* = holding life]—maize; Indian corn. Hill districts (makkâ).

Jûnalî—[*jûnalâ*]—the *juâr* (qv.) millet. Bhâbar tracts.

Jundarî—[*jûnalâ*]—maize (makkâ).

Jundî— **Jundî**— [*jûnalâ*]—the *juâr* (qv.) millet.

Junêrâ—[*jûnalâ*]—maize; Indian corn (makkâ).

Junhâr— **Junharî**— [*jûnalâ*]—maize or the *juâr* (qv.) millet (juâr, makkâ).

Jûnî—[? Skt. *jûrna* = old]—land exhausted by overcropping.

Jûnî— **Juniyâ**— **Junnâ**— **Junnî**— see jûn.

Jûr—[*Jûd*]—a double yoke (hal).

Jûṛâ—[Skt. *chûḍa*]—(1) the Hindûs' top-knot or pigtail (jhoṅṭâ); (2) a pad to support a pile of water-pots, etc., on a woman's head (ṅṇḍhuâ).

Juraitî—firewood. Katthak's slang (ṅṇdhan).

Jûrî— **Jûrî**— [*jûṛâ*]—a mode of tying the blanket over the head to keep off rain. East districts See kammal.

Jurî—[cf. jêṅvar]—(1) a rope. *Juriyâ jar gai, aiṅṭh na gai* = the twist remains in a rope even after it is burnt; (2) a little bundle of dry tobacco or herbs. East districts.

Jûrî—a mess made of arum and other vegetables (ghuiyâṅ).

Jûrî—[Skt. *jvar* = to be feverish]—a cold with running from the nose in cattle. Duâb.

Jûṛî—[*joṛnâ* = to join, or cf. *jeṅvar*]—a small bundle of sugarcane which is brought home on 11th light half of Kârtik (*dêvuthnî êkâdasî*), suspended from the roof of the house till the Holî, and then burnt. Duâb.

Juriyâ—see jurî.

Jûriyâ—[Skt. *yuga* = a yoke]—the wheelers in a team of three.

Jurvâ—[*jorû*]—a wife.

Juṭ—[*joṭ*]—a yoke of plough oxen. West districts (bail).

Jûtâ—[Skt. *yukta* = joined together] (*chiklâ, chikâlhî, chimṛî, goṛiyâ, jûtî, panai, panhî, pâtan*)—a pair of shoes. For the various kinds of shoes see ârâmpâî, charandâsî, charhvân, gurgâbî, jêrpâî, kafsh, kâmdâr, libṛî, paulâ, pavâî, zêrpâî. The sole is *talî*; the pad under the heel, *êṛî*; the heel, *khurî*; the sides, *aḍḍî, dîvâr*.

Jûṭâ—[? Skt. *jûṭaka* = twisted hair]—a bundle of long grass; a clump of high grass or crop. East districts.

Jutâû—[*jotnâ*]—culturable land (âbâd).

Juṭhahan— **Juṭhahaṅṛ**— lands on which a spring crop is sown after an autumn crop: in Azamgarh especially in the case of spring crops sown after early autumn crops or early rice (jarî).

Jûṭhâ jûṭh—[Skt. *jushṭa* = leavings]—part of the marriage ceremony when the bride puts some milk curds and sweetmeats (*batâshâ*) into the mouth of the bridegroom.

Jûtî—a shoe (jûtâ).

Juṭṭâ—see jûṭâ.

Juz—[*lit.* a portion]—in printing, 16 pages or 8 leaves.

Jyaurâ—see jêorâ.

Jyêshṭha—[*lit.* most eminent]—the 18th lunar asterism (nakshatra).

Jyonâr—see jêonâr.

Jyûṛiyâ—[*jûrî*]—a rope. West districts.

K

Kabâb—roasted meat; scraps of meat toasted on a skewer over a fire.

Kâbar—[Skt. *karbura, karvura* = variegated]—a variety of soil. In Rohilkhand it is described as "pure, dry rice producing *maṭiyâr* (qv.)." In Bundelkhand "*kâbar* is a stiff, tenacious soil, distinguished from *mâr* (qv.) by the excess in clay and the deficiency in sand and lime. Good *kâbar* is of a somewhat lighter colour than *mâr*, is less friable, and is not, as a rule, so productive. Even at its best it is more difficult to plough, and as it dries up more quickly its cultivation is possible for a shorter time after the close of the rains. It varies in quality and value more and much more rapidly than *mâr*, and the poorest *kâbar* is hardly distinguishable from the least valuable *parud*. The varieties of *kâbar* best known are the *lohiyâ kâbar*, a hard and heavy soil, and the *hârâ* or *bhûrâ kâbar*, light in colour and hard. These soils dry with extreme rapidity, and if rain does not fall at short intervals up to the time of the *rabî'* sowing, the land has to be left unused, and the crops sown in such soils are the first to suffer from the frequent failure of the cold-weather rains." (A. Cadell, Banda Sett. Rep., p. 3.)

Kabâṛ—[Skt. *kapâla* = assemblage]—(1) old miscellaneous lumber; (2) a crop of vegetables, melons, cucumbers, etc.

Kabâṛî— } [*kabâṛ*]—(1) a dealer in miscellane-
Kabaṛiyâ— } ous lumber (ghuṅgnî vâlâ); (2) a man who sells tobacco or vegetables (tambâkûgar, kuṅjrâ).

Kabrâ—[Skt. *karbura, karvura* = variegated] (*chaṭ kabṛâ, chaṭâ, paṭî*)—speckled—of animals.

Kabsa—[Skt. *kapisha* = reddish brown]—reddish unproductive sandy soil, in some places near the surface. Central Duâb.

Kach—a weight of 10 rupees. Garhwâl.

Kâch—[Skt. *kâcha*] (*kâṅch*)—country glass.

Kachâlû—[Skt. *kachu*]—the edible *arum* (ghuiyâṅ).

Kachâr—[*kâch*]—a glass-maker.

Kachaurî—wheat cakes generally filled inside with *uṛad* pulse. There are two kinds known to native cooks: *khastah* or crisp, and *sâdhârân* or *bêlavâ* plain; or

Or pâs rabi' aur bîch mêṅ kharîf
Non mirch ḍâlkê khâ gayâ ḥarîf.

[Spring crops (wheat) all round and autumn crops (pulse) in the middle. My rival put in salt and pepper and ate them all up.]

Kachchâ—(1) raw, unbaked: of food, bricks, etc.; built of mud—of houses; of a plough, worked by one pair of oxen: of land; *kachchî zamîn kachchî dhartî* = land held on produce rents: *kachchê par jotnâ* = to hold land on rent in kind: of a well (*maṭkuiyâṅ, maṭṭiyâ, naṅgâ*) without a masonry lining.

Kachchu—see kachâlû.

Kachêrî—[*kâch-kâra* = maker]—a maker of glass bangles (chûṛîhâr).

Kâchh— } [Skt. *kachcha* = the hem of a lower
Kachhâ— } garment tucked into the girdle]—a wrestler's waist-cloth (laṅgoṭ).

Kachhâlâ— } see kachhârî.
Kachhâlî— }

Kachhâṅr—[*kâchh*]—a mode of tying the petticoat under the leg when walking. East districts (lahṅga).

Kachhâr—[*kâchh*]—the wrestler's loin cloth (laṅgoṭ).

Kachhâr—[Skt. *kachcha* = land near rivers; *âla* = place] (*bardâ, chaṭkoriyâ, chaur, ghâr, khâdar, khâlâr, khêlâr*)—low lands in river valleys. In Bundelkhand "*kachhâr* is the higher land on the slope, which ordinarily receives less benefits from fertilising deposits, and is at the same time less liable than the lower land (*tarî*) to be cut away or rendered useless by a deposit of sand. *Tarî* is the alluvial soil more in the channel of the river: the best of it is superior to the best *kachhâr*, but is more liable to deterioration, and its average value is not more than that of river *kachhâr*." (A. Cadell, Banda Sett. Rep., pp. 4-5.)

Kachhârî— } [? root of *kâchhnâ* = to skim]
Kachhariyâ— } (*kachhâlâ, kachhâlî*)—an earthen vessel, specially that in which butter-milk (*maṭṭhâ*) is churned. *Hâth pair tuntunâ sê, pêṭ kachhariyâ so* = said of a man with a pot belly and wasted limbs—his hands and legs are like the long handle and neck of the Jogî's guitar and his belly is round as a churning pot.

Kachhauṭâ— } [*kâchh*]—(1) a woman's petticoat.
Kachhauṭî— } Bundelkhand (lahṅgâ); (2) the wrestler's waist cloth (laṅgoṭ).

Kâchhiyânâ— } [*kâchhî* = a special caste of
Kachiyânâ— } gardeners and poppy-growers;
Kachhiyânt— } *kâchhnâ* = to collect the opium from the capsule]—land held by the market gardener caste and growing vegetables, etc.—cf. koiṛâṛ, bârî. The two first terms are used in the West districts; the last in Bundelkhand.

Kâchhnâ—to skim; to collect the opium as it exudes on the capsules.

Kachhnî—[*kâchh*]—(1) a sheet worn by little girls. Upper Duâb (sâṛî); (2) a wrestler's waist cloth (laṅgoṭ).

Kâchhnî—[*kâchhnâ*]—the gathering of the opium (afiyûn).

Kachhohâ—[*kachhâr*]—land in low situations or river valleys. Farrukhâbâd.

Kachhur—the fodder plant *Cyamopsis psoralioides*—see gavâr.

Kachhvâ—the projecting knob in the upper bar of the yoke: hence *kachhvâ kâ sâjhâ* = an owner of half a plough, *i.e.*, a man who provides one ox in the team. Rohilkhand (hal).

Kachhvârâ—[see kâchhiyânâ]—land planted with vegetables (bârî).

Kach kî nârî—the strap fastening the body of the pony cart to the axle (ekkâ).

Kachrâ—[Skt. *kachu*]—the unripe stage of the gourd (*cucumis melo*) (phûṭ).

Kachullâ—a vessel like the *kaṭorâ* (qv.), but flat bottomed. Bundelkhand.

Kachvâṅsî—one-eight-thousandth part of a *bîghâ* (qv.).

Kâdâ—[Skt. *kardama* = slime]—alluvial deposits left by rivers—see khâdar.

Kaddû— } [Skt. *kaṭu* = pungent] (*âl, ghiyâ,*
Kadduâ— } *ghîyâ, laukâ, laukî*)—the bottle gourd: *Cucurbita lagenaria*, or *moschata*, or *lagenaria vulgaris*.

Kaḍh—[*kâṛhnâ, kâḍhnâ* = to drag]—the hauling ropes of the harrow. Central Duâb (hêṅgâ).

Kaḍhâolî— } [Skt. *kaṭâha* = a boiler]—a vessel
Kaḍhâonî— } used in making clarified butter.
Kaḍhâorî— } West districts (mathnî).

Kaḍhêlaṛ— } [acc. to Platts, Skt. *kâshṭa* =
Kaḍhêlaṛâ— } wood] (*chahorâ, gailaṛ, lêṅṛâ, lêṛarâ*)—a child born by the form of marriage known as karâo (qv.): among some castes considered to be legitimate.

Kâdo—see kâdâ.

Kaf—[Skt. *kapha* = phlegm] (*kafâî*)—foam, especially the scum produced on an indigo vat in the process of fermentation.

Kafâ— } [*kaf*]—the juice (*pasêo, pasêvâ*) of
Kafah— } opium collected and inspissated on rags: largely smuggled and used in preparing madak (qv.).

Kafâî—see kaf.

Kafan—[Greek Κόφινος = a basket—cf. Eng. *coffin*] (*kopinḍ*)—the burial shroud used by Muhammadans. The shroud for a man consists of three pieces: the female shroud of five—1st the *izâr* which reaches from the navel down to the knees or ankle joints. It is torn in the middle to the extent of two-thirds. The two divi-

sions cover the legs and are tucked under them on each side: the upper part left entire covers the forepart of the pelvis: the sides are tucked under on each side and the corners tied behind. 2nd, the *qamîṣ*, *kurtah*, or *pahirahan* which extends from the neck to the knees or ankles. It consists of a piece of cloth with a slit made in the middle, through which the head is passed and drawn down before and behind. 3rd, the *lifâfah* or sheet from above the head to below the feet. Women have two additional pieces of cloth—1st, the *sînah band*, extending from the arm pits to above the ankle joints; 2nd, the *dâmanî*, which encircles the head once and has its two ends dangling on each side (see Herklot, *Qânûn-i-islâm*, p. 279).

Kafchâ— } [*kaff* = the palm]—a spoon or
Kafchah— } small ladle; sometimes one of
Kafgîr— } which the bowl is perforated with holes like a colander (chamchâ).

Kafsh—high heeled and nailed shoes (jûtâ).

Kagâr—[cf. *karâṛâ*]—a high bluff or rising land (ḍhâê).

Kâgaur—[*kâg*, Skt. *kâka* = a crow] (*kâgor*)—plain cakes of unleavened bread baked at the funeral ceremonies (*shrâdh*) for an ancestor among the lower castes. They are then broken up and placed in an earthen vessel containing butter-milk (*maṭṭhâ*) and the compound known as *kâgaur* is spread upon *ḍhâk* leaves and afterwards thrown away where the crows may eat it.

Kâgiyâ—[*kâg*, Skt. *kâka* = a crow; from its black colour]—a black grub which attacks the juâr millet. Upper Duâb.

Kâgmuṅhî—[*kâg* = crow; *muṅh* = mouth]—pincers twisted at the end: so called from their shape.

Kâgor—see kâgaur.

Kahârâ—[Skt. *kshâraka*]—a broad square basket carried on the head. West districts.

Kahariyâ—[*kahârâ*]—a net for carrying luggage (khaṛiyâ).

Kahatarî—(*kahtarî*)—a small vessel used for making clarified butter. East districts (kaṅhatarî).

Kahî—nitre after the first evaporation (khârî).

Kahtarî—see kahatarî.

Kâhû—a kind of lettuce (*lactuca sativa*).

Kahulâ—[? Skt. *karshaka* = a plougher]—a kind of hoe or mattock used in the hills.

Kail— } yellowish grey or cream coloured—of
Kailâ— } cattle. East districts (sokhan).

Kaiṅchâ—(*kaiṅṛâ*, *kêṅṛâ*, *phaṛkâpêlan*, *sargpatâlî*, *suargpatâlî*)—of oxen, having one of the horns erect and the other hanging down (bail).

Kair— } see kail.
Kairâ— }

Kaiyâ— } the iron with which the tinker spreads
Kaiyyâ— } his solder (qala'îgar).

Kâjal— } [Skt. *kajjala* = a dark cloud]
Kâjar— } (*kajrâ*)—lamp-black used by women
Kajjal— } and children for painting their eyes, and put on the eyes of the bridegroom at marriage by his brother's wife (*bhâvaj*).

Bhalê buroṅ kê hot haiṅ, burê bhaloṅ kê hoêṅ;
Dîpak sê kâjal praghat, kaval kich sê jâê.

[The good are produced from the evil and the evil from the good: the lamp-black from the lamp and the lotus from the mire.]

Kâjal kî koṭhrî mêṅ jâê ṭîkâ lagêgâ = you will get a spot on your forehead if you go into a lamp-black room (touch pitch and you will be defiled). *Aisê par to aisê, kâjal dîyê to kaisê* = being such as you are, what will you be when decked out with lamp-black.

Kajkol—(*kaṭhârî*, *pharûâ*)—the wooden bowl carried by beggars.

Jânê bêchârâ Qalandarâ jiskâ phûṭê kajkol = he is indeed a luckless beggar who gets his begging bowl broken.

Kâjkriyâ—[*kâj* = work; *kriyâ* performance]—funeral ceremonies (kriyâ karm).

Kajrâ—see kâjal.

Kajrauṭî—[*kâjal*]—a box for holding lamp-black.

Kajrîtîj—[*kâjal*]—a woman's festival usually held on 3rd dark half of Bhâdoṅ (*Bhâdoṅ badi tîj*); women ornament themselves with lamp-black.

Kajurî—[*kâjal*]—black blight in opium. Âzamgaṛh.

Kâkâ—[corr. of *châchâ*]—a father's younger brother; uncle: in Agra, a father.

Kakai—a juice extracted from sugarcane, used in preparing tobacco.

Kakaiyâ—small country bricks (nautirahî).

Kakaniyâ—[Skt. *kankaṇa*]—an ornament worn by women and girls on the wrist.

Kakhai— } [Skt. *kankata*]—a man's hair comb
Kakhî— } (kaṅghâ).

Kakhî—[*kâṅkh*, Skt. *kaksha* = armpit]—the part of a coat under the arms.

Kakhiyâlî—[*kakhî*] (*gujhârî*, *kaulâ*, *kaulî*, *kauliyâ*)—an arm full of cut grain given to servants at harvest time.

Kâkî—[*kâkâ*]—a father's brother's wife; an aunt.

Kaknâ—[Skt. *kankaṇa*]—a wrist ornament worn by women and girls.

Kâknî—[*kaṅgnî*]—the small millet (*panicum Italicum* or *setaria Italica*). North Rohilkhand (kaṅgnî).

Kakrâlî—[*kaṅkar*]—a gravelly clay soil containing pieces of nodular limestone. Upper Duâb (kaṅkar).

Kakṛautâ—a strong bamboo under a thatch which supports it cross ways. West districts (tarbâtâ).

Kakrêt—[*kaṅkar*] (*kaṅkrêt*, *pakhar*, *pakharâ*)—soil containing nodular limestone. Central Duâb. Native masons use the word as a corruption of English "*concrete*."

Kakṛî— } [Skt. *karkaṭi*, *karkaṭikâ-karka*
Kâkuṛho— } = a crab]—a cucumber: it is botanically a variety of *cucumis melo*—see phûṭ. The latter is the Kumaun form.

Kâkun— } [*kaṅgnî*]—the small millet (*panicum*
Kakunî— } *Italicum* or *setaria Italica*).

Kâkun khêtî bâj dharnâ = a field of *kâkun* is as uncertain business as keeping a hawk.

Kâl—[Skt. *kâla* = death]—a famine (akâl).

Chait jo nau din bijulî hoê;
Tâ disha kâl halâhal hoe.

[If there be lightning for nine days in Chait, there will be famine in the direction from which it appears.]

Kâl—[Skt. *kâla* = time]—a season of the year (mausim).

Kâlâ—[Skt. *kâla*] (*karauṅchhâ*, *kariyâ*)—black—of cattle, etc. *Kâlâ non* = coarse black rock

salt:- *kâlâ bañjar* = land left fallow in the hills to recover strength.

Kalâ batûn—[? Pers. *kalah* = silk cloth]—a narrow silver gilt riband twisted spirally round a silk thread. It is then worked up into a tape differing in appearance little from *lachkâ* (qv.).

Kalaf—(*kalap*)—washerman's starch.

Kalâî—the ceremony in the hills at the beginning of harvest. "Ten or twelve ears of the new grain are brought from the fields and offered to the household deity. Pots of cowdung are placed over the doorway and near the household deity: and four ears, carried two by two, are placed in them." (E. T. Atkinson, *Himalayan Gazetteer*, II. 852.)

Kâlakh— } [Skt. *kalaka*] (*kaloch, karkha,*
Kâlakhâ— } *karos*)—soot.

Kalâl—see kallâl.

Kalâvâ— } [Skt. *kalâpa*]—(1) a red string tied
Kalâvah— } round the first cut bundle of sugarcane. Upper Duâb; (2) a string used by women for tying up their hair and at the marriage, *janêû*, and other ceremonies.

Kâlbud— } [Pers. *kâlbud* = the human body]—
Kâlbût— } (1) a shoe-maker's last (mochî); (2) a grooved block for rope-making (bânsâz).

Kalchhâ—
Kalchhalî—
Kalchhî—
Kalchhul—
Kalchhula— } [? Skt. *karshaka* = anything that draws] (*chamchah, chammach, karchhâ, karchhû, karchhul, karchhulî, ramchâ*)—a spoon, usually of iron.

Kalêo— } [Skt. *kalya* = dawn; *kalyavarta,*
Kalêvâ— } *kalyajagdhi* = breakfast]—(1) (*kharmiṭâo, nahârî, nashtâ, ṭukṛâ khânâ*) the morning meal. Central Duâb: according to Grierson to the East it is the midday or main meal of the day; (2) food kept over from supper for the morning (bâsî).

Kalhârnâ—to give grain a slight parch; a cook's word.

Kalhrâ—the upper lever of a loom. Rohilkhand (kargah).

Kalî—[Skt. *kalikâ*]—(1) the bud or blossom of a plant; (2) quick lime (chûnâ); (3) the metal pipe stem of the water pipe (huqqah).

Kâlikhâ—[*kâlakh*]—the black pot covered with soot, put up in a field to scare birds and keep off the evil eye (ṭoṭkâ).

Kâlîmaṭṭî—black soil: in some places a dark clay (*maṭiyâr*); in others a black rich compost used as manure.

Kalîndo— } [Skt. *kâlinda, kâlindaka*]—the
Kalindrâ— } water-melon (tarbûz).

Kalindrî—the slang term for opium among ascetics.

Kallâ—*lit.* a machine; the jaws of the blacksmith's vice (lohâr).

Kallâl—[Skt. *kalyapâla; kalyam* = spirituous liquor; *kalya* = auspicious]—properly kalâl, a liquor seller (âbkâr).

Kallar— } land impregnated with noxious salts;
Kallaṛ— } leprous looking land with white
Kallaṛh— } barren patches. West districts. See rêh.

Kallîdâr—[*kallî* = a gusset] (*dhîlâ, garârdâr, khalkhaldâr*)—drawers made loose with pieces let in along the thigh (pâêjâmâ).

Kallsên—[? *kalya sêna* = auspicious army]—one of the local gods (ḍihvâr).

Kaloch—[Skt. *kâlaka*]—soot (kâlakh).

Kalon—the English field pea (*pisum arvense*). Kumaun (maṭar).

Kalor—(*bahirî*)—a heifer. *Muṅḍî gâê sadâ kalor* = the hornless cow is a heifer always. East districts.

Kalsâ—[Skt. *kalashî*] (*gagrâ*)—a narrow mouthed water vessel of brass, copper or earthenware.

Kalsî—[*kalsâ*]—(1) a small jar or water pot; also used for storing treacle (*râb*); (2) the knob on the top of a temple or shrine.

Kalthârâ—the upper levers of a loom. Upper Duâb (kargah).

Kâlû kahâr—one of the local gods (*ḍihvâr*)—cf. kaluvâ, kalbisht.

Kalvâr—[*kallâl*]—a liquor maker or seller (âbkâr).

Kâmadâ—[Skt. *kâmada* = giving what is wished]—one of the sacred elevenths—see êkâdashî.

Kamalâ—see kammal.

Kamân—a bow; such as that used by the cotton carder (dhuniyâ).

Kamaṅḍal— } [Skt. *kamaṇḍalu*] (*narsiṅhâ*)—
Kamaṅḍul— } the vessel used for drawing water in a Hindû temple: the ascetic's water gourd—see pûjâ.

Kamânî—[*kamân*]—(1) an iron or steel spring; (2) the bow of an awl.

Kamar—the waist: the waist part of a coat (aṅgâ).

Kamarâ—see kammal.

Kamarballâ—[*kamar; ballâ* = a beam] (*baraṅgâ, bargâ*)—the corner beam of a house (ballî).

Kamarband—[*kamar; band* = fastening] (*phaṅṛbaṅdhâ*)—a waist belt; a cloth wound round the waist.

Kamarî—[*kamar*] (*châṅdnî mâr jânâ*)—loin disease in horses, etc.

Kamarkash—[*kamar; kash* = pulling]—a woman's waist chain.

Kambal— } see kammal.
Kambalâ— }

Kamchârû—[*kam* = little; *châra* = fodder] (*nikhurâh*)—an animal that is a bad feeder. West districts.

Kâmdâr—[*kâm* = work; *dâr* = possessing]—embroidered—of caps, shoes, etc.

Kamêrâ—[*kâm* = work]—a hired labourer attached to an estate, but free to move.

Kâmî—[*kâm* = work]—(1) twigs for basket-making (battî); (2) an ingot beaten out flat.

Kamikâ—the 11th dark half of Sâvan; observed as a rest day for cattle—see (êkâdashî).

Kamîn—low; the village menials; popularly considered to be twelve in number—the blacksmith (*lohâr*), the carpenter (*baṛhaî*), the potter (*kumhâr*), the washerman (*dhobî*), the barber (*nâî*), the bearer (*kahâr*), the water-carrier (*bahishtî, saqqâ*), the tailor (*darzî*), the musician (*ḍom, mirâsî*), the cotton carder (*dhuniyâ*), the cotton stamper (*chhîpî*), the dyer (*raṅgrêz*), the priest (*brahman*), the messenger (*balahar*), the sweeper (*khâkrob, bhaṅgî, chûrâ*), the guide (*ḍaurâhâ*), the leather worker (*chamâr*).

Kâmî patti—[*kâmî*]—bands of iron strengthening the shafts of a cart. Duâb (gâṛî).

Kamkhor—[*kam* = little; *khurdan* = to eat]—mouth disease in cattle. Oudh (khurpakkâ).

Kamlâ— } [Skt. *kambala* = a blanket] (*ka-*
Kamrâ— } *malâ, kamarâ*)—the palmer worm; a caterpillar which attacks pulses and cotton; so called because it is hairy all over like a blanket.

Kamlâ—
Kamlî—
Kammal—
Kammalâ—
Kammar—
Kammarâ—
Kammarî— } [Skt. *kambala*]—a blanket (*kamarâ, kambal, kamrî, sânsî*). *Tûs, râl, dhus, dhûs, dhussâ* is a sort of thick blanket: *loî*, a fine blanket. Herdsmen tie the blanket in a peculiar way over the head to keep off rain. This is in Oudh *khuḍḍû, khuṛhuâ*; in the East districts *jûrî*; to the West *ghokî, ghoghî, ghogh, ghuggî, ghopâ, ghokhî, choṭ*. *Faqîr ko kammal hî doshâlâ hai* = to the poor man his blanket is as good as a rich shawl. *Jyûṅ jyûṅ bhîgê kamarî, tyûṅ tyûṅ bhârî hoê* = the wetter a blanket becomes the heavier it gets.

Kamarî thoṛê dâm kî, âvê bahutê kâm;
Khâsâ malmal bâphtâ, ûnkâ râkhê nâm;
Unkâ râkhê nâm: bûṅd jahâṅ ârê âvê,
Baguchâ bâṅdhê moṭ, rât ko jhâṛ bichhôyê;
Kahi Girdhar kavirâê, milaṭ hai thoṛî damrî:
Sab din râkhê sâth, baṛî marjâdâ kamarî.

[The blanket costs but little, but is of great use. It serves in place of muslin and brocade. It will save you from rain. You can tie your things in it and sleep on it at night. Says Girdhar, prince of poets—"Keep a blanket always with you. It costs little and is very useful."]

Kamorâ— } [*kamsênâ*]—an earthen vessel,
Kamorî— } such as is used in making clarified vessel, etc. *Maṭṭhâ mâṅgnê ko chalî, pîṭh pîchhê kamorî* = she had the impudence to go and beg for buttermilk when she had a butter-pot behind her back!

Kâmp—[*kâṅpnâ* = to shake]—alluvial deposits left by rivers. Rohilkhand (khâdar).

Kampṭî—[*kamṭâ*]—a stick tied to the neck and leg of an animal to prevent it from rubbing its sores. Lower Duâb (ḍaṛahaṛî, taun).

Kamrâ—see kammal.

Kamrâ—see kamlâ.

Kamrâ—[Lat. *camera*]—a room.

Kamrî—see kammal.

Kamrî—[*kamar* = the waist]—a coat reaching only to the waist.

Kamsênâ—see kamorâ.

Kamṭâ— } [Skt. *kamaṭha* = a bamboo]—a
Kamṭhâ— } bow; such as that used by the cotton, carder and felt-maker. Central Duâb (dhuniyâ, namdâsâz).

Kamulnî—[cf. *kamorâ*]—an earthen vessel in which butter is made.

Kân—[Skt. *khanî, khânî*; rt. *khan* = to dig]—a mine; a *kaṅkar* pit.

Kân—[Skt. *kaṇa* = a grain]—a crop of miscellaneous pulses sown with *maṅṛuâ* (qv.). Kumaun.

Kân—[Skt. *karṇa* = the ear]—pieces of wood fixed on the plough-share to widen the furrow. Allahâbâd (hal).

Kan—[Skt. *kaṇa* = a grain]—(1) (*kanâ*) rice dust, broken rice; (2) division of crops between landlord and tenant (baṭâî).

Kânâ—[*kân*, Skt. *karṇa* = ear]—the pegs for the ropes in a harrow. Upper Duâb.

Kânâ—[Skt. *kâṇa*]—(1) (*kanorâ, kâṅṛâ, kanûâ*) blind of an eye—of men or animals: *kânî* is the feminine form.

Êk âṅkh so kûâṅ kânâ,
Êk âṅkh lêvê michkâê,
Dauṛâ ḍolê bhît bhît par;
Yih marnê kî âvat pâê.

[A man who has one eye blind as a well, and winks with the other; if he goes running about on the top of a wall, this is the way to lose his life.]

Tîn kos tak milê jo kânâ,
Lauṭ âvê voh baṛâ syânâ.

[If you have gone on a journey as far as three kos from home and meet a one-eyed man, you will show your wisdom by turning back.]

Kânâ, kaṅjâ, kubaṛâ, jo sir gaṅjâ hoê,
In sê bâtêṅ tab karê hâth meṅ ḍaṅḍâ hoê.

[If a man be blind of one eye, have the other blue and a bent back, and if in addition he have a bald head, speak to him only when you have a club in your hand.]

Rânî ko rânâ piyârâ;
Kânî ko kânâ piyarâ.

[The one-eyed woman is as fond of her one-eyed husband as the queen is of the king.]

Aṅdhoṅ mêṅ kânâ râjâ = the one-eyed man is a king among the blind. *Kânî kê biyâh ko sau jhagṛê* = there are a hundred rows in getting a one-eyed girl married.

Kanâgat—[Skt. *kanyagata* = pertaining to the sign Virgo]—the obsequial ceremonies which take place in the sign of the Virgin in the first fortnight of the month of Kuâr (August-September)—see the rural proverb under kâṅs (pitrapaksha, shrâdh).

Kanai—[Skt. *kaṇika* = a grain]—(1) sediment in an indigo vat; (2) secondary shoots in tobacco when the head is broken off (tambâkû).

Kanâî—[P Skt. *karṇa* = an ear]—a rope tied round the neck of an animal. Lower Duâb. (paghâ).

Kanail—[P Skt. *karṇa* = an ear]—a piece of wood supporting the driving gear in a sugar-cane mill (kolhû).

Kanaitî—a rupee: Katthak's slang (rupayâ).

Kanaiyâ—[Skt. *kaṇika* = a small piece]—small table moulded bricks (îṅṭ).

Kanak—[Skt. *kaṇika* = a grain]—wheat. Hill districts (gêhûṅ).

Kanalâ—burning down jungle and temporarily cultivating it. Kumaun (dâhiyâ).

Kanausî—the rammer used by the potter in consolidating his clay. Rohilkhand (kumhâr).

Kanâvar—[Skt. *karṇa* = the ear]—the yoke proper which rests on the necks of the oxen. Basti.

Kânbâl— } [*kân* = ear; *bâl* = hair]—the first
Kânbâr— } ceremonial shaving of the boy's head before his ears are bored (mûṅḍan).

Kâṅch—see kâch.

Kaṅchhâ—young twigs of a tree.

Kanchhahî—[*kân* = ear; *chhânâ* = to cover]—

a cap that covers the ears. East districts (kanṭop).

Kâñchî—slips of sugarcane cut for planting. West districts (gêñr).

Kâñchuâ—[P Skt. *kâñch* = to bind]—a woman's boddice. Upper Duâb (aṅgî).

Kanchhêdan—[*kân* = ear; *chhêdnâ* = to pierce] (*karnchhêd, pirojan*)—the ceremony of boring a child's ears for earrings.

Kanchhopî—[cf. *kanchhahî, kanṭop*]—a cap covering the ears. Hill districts (kanṭop).

Kaṅd— / **Kâṅd**— / **Kaṅdâ**— [Skt. *kanda* = a bulb]—the sweet potato (shakkarqand).

Kanḍâ—[Skt. *kâṇḍa* = part, joint]—cakes of cow-dung fuel—see gobar.

Kaṅdai—see kanai.

Kaṅḍaur—[*kaṅḍâ*]—a house for cow-dung fuel (gohârî).

Kaṅḍêlavâ—a kind of bamboo used for making thatches (bâṅs).

Kanḍhapnî—[*kân* = ear; *ḍhâṅpnâ* = to cover]—a cap that covers the ears. East districts (kanṭop).

Kandhâr—a light ploughing of rice after flooding the field. Rohilkhand (gâhan).

Kaṅdhâvar—see kaṅhâvar.

Kaṅdhêl— / **Kaṅdhêlâ**— / **Kaṅdhêliyâ**— [*kaṅdhâ* = shoulder]—(1) trappings or coverings for cattle (pâkhar); (2) a buffalo that has high bones in the croup and a hollow back—see under bhaiṅs.

Bhaiṅs kaṅdhêliyâ piû lai,
Bâjê dhâr na khaṭkâ rai,
Mâṅgê chhâchh so hî gai.

[My husband bought a buffalo with a high shoulder. You never hear the rattle of the milk from her teat, nor the ring of the churnstick. And all my chance of begging butter-milk is gone too!]

Kandî—(1) a net for carrying earthen pots. Rohilkhand (jâl); (2) the stage at which the ear in wheat is half out of the sheath. Central Duâb; (3) the grass usually known as *dûb*. Bundelkhand.

Kandî—[P corr. of *qisṭbandî*]—an instalment of rent or revenue. Central Duâb: cf. khaṅḍî.

Kâṅḍî—the hollow in the mortar in which tobacco or grain is crushed.

Kaṅdṛî—[P *kaṅdhâ* = shoulder]—trappings or coverings for cattle. Rohilkhand (pâkhar).

Kaṅduâ—a fungoid disease in cereals; in wheat it is smut (*ustilago*); in the millets it is bunt or ergot which fills the grain with a greasy black powder and destroys it utterly.

Kâṅgan— / **Kaṅgan**— / **Kaṅganâ**— / **Kâṅganâ**— [Skt. *kaṅkana*]—(1) a bracelet usually consisting of cup-shaped knobs of silver or gold, sometimes set with stones, fixed on on a gold or silver ring. *Hâth kâṅgan to ârsî kyâ* = who wants a thumb mirror ring to see a bracelet on the wrist (said of things self-evident); (2) *kaṅgan khêl*, part of the marriage ceremony performed after the *thâpê kî rasm* (qv.); the officiating Brahman sends for a large square basket (*kahârâ*) and puts the bridegroom sitting in it. He then twists up a red string to which he ties a small iron ring, a small bag of mustard (*râî*) and pieces of betel-nut (*chhâliyâ kî ḍalî*) and fastens it to the boy's wrist. This is the *kaṅganâ*. They tie it to the wrists and ankles of the bride and bridegroom to keep off the evil eye. The day after the marriage the boy goes to the bracelet play (*kaṅganâ khêl*); the bride and bridegroom sit on stools. The barber's wife (*nâin*) brings a tray (*thâlî*) which she fills with water and throws a rupee into it; then she takes the bracelet from each and ties them tightly together. After the bridegroom amidst much chaffing succeeds in opening them, the barber's wife throws them again into the water and each snatches at them. Finally it is arranged that the boy gets both bracelets.

Kaṅghâ— / **Kaṅghî**— [Skt. *kankata*] (*kakai*)—a hair comb. *Kaṅghâ* is the man's comb and has teeth only on one side. The woman's comb is *kaṅghî* and has teeth on both sides.

Kaṅgnâ— / **Kaṅgnî**— see kâṅgan.

Kaṅgni— / **Kâṅgnî**— [Skt. *kangu, kangunî*] (*kakni, kakunî, kaunî, kâkun, konî, kûknî, ṭâṅgun*)—a small millet (*Setaria Italica* or *Panicum Italicum*).

Uṅchâ chaṛhkê bolî kâṅgnî,
Sab nâjoṅ mêṅ huiṅ châṅdnî;
Kuchh ghiû guṛ mo mêṅ parên,
Tûtê hâr kamar kê juṛêṅ.

[Kangnî got on a height and said "I am the moon among grains. Mix a little butter and sugar with me, and I will cure even a broken backbone."]

Kaṅhatarî—see kahatarî.

Kaṅhâvar—[*kaṅdhâ* = shoulder] (*kaṅdhâvar, paṭkâ*)—the red handkerchief or sheet thrown over the boy's shoulders at the marriage ceremony. In the East districts the bride and bridegroom are tied together with it when they go to visit the shrine of the village god. It is also applied to a sheet in which parched rice is brought at the marriage ceremony. The sheet is given to the bride's brother.

Kânid—a bamboo used for pressing a precious stone against the polishing disk (hakkâk).

Kanik— / **Kanikâ**— [Skt. *kaṇika*]—broken rice. Hill districts (kankî).

Kaniyâ—[Skt. *kaṇika* = a grain]—secondary shoots in tobacco after the head is removed (tambâkû).

Kaṅjâs—rubbish (khât).

Kâṅjî—[acc. to Hobson-Jobson Tamil *kanshi* = boilings; but rather Skt. *kâṅjika*]—rice gruel; "*congee*" water. *Kâṅjî hauz* [Eng. *house*]—a lock-up where prisoners are fed on rice gruel; a cattle pound (*mavêshî khânah*); *kâṅjî* was known to the Romans as *ptisanarium oryzæ* (Horace Sat. II, 3, 147 ff).

Kaṅjuvâ—crops withered or blighted. North Rohilkhand (jhirî).

Kaṅkahâ— / **Kaṅkahî**— a hair-comb—see kaṅghâ. East districts.

Kaṅkan— / **Kaṅkanâ**— see kaṅgan.

Kankaṅdhâ—[*kâlâ* = black; *kaṅdhâ* = shoulder] (*karkaṅdhâ*)—black coloured on the shoulders—of cattle.

Kankar— } [Skt. *karkara*]—calcareous nodular
Kânkar— } limestone used for road-metal and lime-burning. The varieties usually recognised are *têliyâ* = dark coloured; *bichhuâ* = rough shaped small pieces; scorpion [*bichhû*] shaped; *baluâ* or *dhus rêhvâ*, so called because it is found in saline or sandy soil [*bâlû, dhus, rêh*]; *safêd, dûdhiyâ* or *chûn* = white coloured; when it appears in large blocks it is *siliyâ* or *châṭṭân*; in small pieces for road-metal *bichhuâ*, and to the east *aṅkṭâ, aṅkṭî aṅkṛî; chharrâ, chharrî, kankarî* is coarse limestone gravel.

Kankaṭiyâ—small cakes of cow-dung fuel. East districts (chipṛî).

Kankî—[Skt. *kaṇika*] (*kanikâ, khuddî*)—broken pulse or rice, small pieces of grain (mêrkhun).

Kaṅkrahâ— } [*kankar*] (*kakrêṭ, tâṅṛ*)—soil mixed with nodular limestone.
Kankrêt—
Kankrîlâ—

Kankût—[*kan* = valuation; Skt. *karṇa* = an ear of grain; *kût* = appraisement] (*'amaldârî*)—valuation of crops for division between landlord and tenant. It is the valuation of standing crops as opposed to *baṭâî*, the division after the crop is cut (kût).

Kanmêṅṅrâ—[*kân* = ear; *mêṅḍ* = boundary]—the ropes of straw supporting the pestle in a sugarcane mill. East districts (kolhû).

Kannâ—[*kân* = ear]—the fork on the stick which supports the irrigation lever. East districts (ḍhêṅklî).

Kannâsî— } [Arabic *kannâs* = a sweeper]—a file
Kannêsî— } for sharpening saws (baṛhai).

Kannî—[Skt. *karṇika* = having ears]—(1) an earthen vessel for undrained sugar in a factory (khaṅḍsâl); (2) the mason's trowel (râj); (3) pegs on the harrow to which the hauling ropes are attached. Upper Duâb and Rohilkhand (hêṅgâ); (4) young branches of a tree.

Kannî— } [Skt. *kaṇika* = a grain]—pulse
Kannî kî dâl— } of which the husk has been removed. Upper Duâb.

Kano—an open air granary made of straw. Kumaun (bakhâr).

Kanorâ—[*kânâ*]—one-eyed—of men and animals—see kânâ.

Kâṅp—[*kâṅpnâ* = to shake]—(1) a woman's earring; (2) shaky muddy soil (kâmp).

Kânphûl—[*kân* = ear; *phûl* = flower] (*karanphûl*)—an ornament worn in the ear by women.

Kâṅṛâ—[*kânâ*]—one-eyed—of men and animals—see kânâ.

Kanṛauṅrâ—[*kanḍâ* = cow-dung fuel; Skt. *vâṭa* = enclosure]—a house for cow-dung fuel. North Oudh (gohârî).

Kâṅṛî—see kâṅḍî.

Kâṅs—[Skt. *kâsha*] (*bêl, ḍâb, kâs, ramsaṅḍâ*)—a grass very destructive to crops, used as a fibre. For a good account of this destructive grass—see A Cadell, Banda Sett. Rep., p. 9.

Âyâ kanâgat, phûlâ kâṅs,
Bâmhan mârêṅ bhar bhar grâs;
Gayâ kanâgat jhar gayâ kâṅs,
Bâmhan rovêṅ chûlhoṅ pâs.
Chûlhê ho gayê ḍalî ḍalî,
Bâmhan rovêṅ galî galî;
Gai Divâlî, âyî Holî
Ralkê Bâmhan bodî kholî.

[The *kanâgat* (qv.) has come: the *kâṅs* is in flower: the Brahmans eat big mouthfuls: the *kanâgat* has gone, the *kâns* has fallen down, the Brahmans weep by the empty fire-places. The fire-places are broken and the Brahmans are weeping in every lane. The *Divâlî* has gone, the *Holî* has come, and the Brahmans are letting down their hair—(the *kanâgat*, or season when the offerings to the dead are made, comes about August, when the *kâṅs* grass is in flower).]

Âyâ kanâgat phûlâ kâṅs,
Bâmhan nâchêṅ nau nau bâṅs.

[The *kanâgat* has come and the *kâṅs* is in flower. The Brahmans dance nine poles high. (Of course the Brahman has a good time of it at the season when the dead offerings are made.)]

Kâṅsâ— } [Skt. *kâṅsya*]—an alloy of copper and
Kaṅsî— } zinc in equal parts, used for making metal vessels—see phûl. *Bijlî kâṅsê par paṛtî hai* = it is on the bright pots that the lightning falls.

Kansâl—[Skt. *karṇa-shâla* = the place for the ears]—irregularly-placed holes in the legs of a bed (chârpâî).

Kâṅsî—the second wife if there are two, and the last if there are three or more. Kumaun.

Kansî—a disease in rice.

Kâṅsiyâ—[*kâṅsâ*]—a cooking-vessel made of alloy. Bundelkhand.

Kaṅsuâ—a caterpillar which attacks the young shoots of sugarcane. West districts.

Kant—see kanth.

Kâṅṭâ—[Skt. *kaṇṭaka*]—a thorn; a spur; a fishing-hook: a cluster of iron hooks used for taking vessels out of a well, etc.

Kâṅṭâin—the ghost of a woman which haunts the place where she was killed or died—cf. chuṛail.

Kaṅth— } [Skt. *kaṇṭha* = the throat]—a man's
Kaṅṭhâ— } necklace of beads or pearls; also
Kaṅṭhî— } carried in the hand and used as a rosary.

Kanth— } [Skt. *kânta* = loved] (*kant*)—a hus-
Kanthâ— } band.

Kabhû na haskar kar gahê, riskar gahê na kês,
Jaisâhî kanthâ ghar rahê, vaisâhî rahê bidês.

[If your husband never holds your hand and jokes with you and never is angry with you, he might as well be abroad as stay at home.]

Another version is—

Piyâ aurêṅ chitvan chalan ghartiyâ seṅ nahîṅ lês;
Jaisê kanthâ ghar rahê taisê gaê bidês.

[My husband makes love to others and has no affection for me his wife. So it is all the same whether he remain at home or abroad.]

Kânṭî—[*kâṅṭâ*]—(1) a small thorn or hook; (2) fodder cut up for cattle. East districts; (3) the ring on the ploughshare to prevent it from going too deep; (4) the peak of a mountain. Hill districts.

Kaṅṭh mâlâ— } a necklace—see kaṅṭh.
Kaṅṭh sitî— }

Kaṅṭop—[*kân* = ear; *topî* = cap] (*kanchhahî, kanchhopî, kanḍhapnî*)—a cap with flaps which cover the ears, worn by children and by men in cold weather.

Kanûâ—[*kânâ*]—blind of one eye—of men or animals (kânâ).

Kanûrî—[corr. of Persian *kandûrî* = a special Muhammadan women's feast in honour of Fâtimah] (*khatnah, sunnat, suntân*)—circumcision. "Although never once enjoined in either the Qurân or traditions, it is an institution of Islâm; but it is not compulsory upon adults, the recital of the creed being sufficient." (Hughes, *Notes on Muhammadanism* 103.) The whole ceremonies are detailed in Herklot, *Qânûn-i-islâm*, Chap VIII.

Kanvâ—a measure = half a *sêr*.

Kanvâî—one-sixteenth part of an anna.

Kâṅvar—[acc. to Platts Skt. *kamṭha* = a bamboo] (*kâvar*)—baskets attached to the ends of a bamboo in which holy water is brought from places of pilgrimage.

Kaṅvârthî—[*kâṅvar*] (*kamârthî, kavârthî, kâvriyâ*)—a man who brings holy water from places of pilgrimage.

Kanyâ—(1) a maiden; (2) the constellation or sign Virgo: known in the hills as *Asoj* or *Khaṭaruvâ*, from the people gathering hay or fuel on that day. Bonfires are made of part of this by children (saṅkrânt).

Kanyâdân—[*kanyâ* = maiden; *dân* = giving]—the ceremony of giving away the bride at marriage. "At the exact time fixed for giving away the girl, the bride's father turns his face to the north, whilst the bride looks towards the east. The father then extends his hand, and the girl places her hand, palm upwards, in her father's hand, with fingers closed and thumb extended, and holding in the palm *kusha* grass, *sesamum*, barley, and gold. The boy takes hold of the girl's thumb, whilst the mother of the girl pours water on the three hands during the recital of the dedication by the celebrant. This portion of the rite concludes with the formal bestowal of the girl, generally called the *kanyâdân*. When this is concluded the girl leaves her father's side of the hall and joins her husband, when the *dânavâkya* is read, and the father of the bride addresses her and prays that if any error has been committed in bringing her up he may be forgiven. Next an address with offerings is made by the bridegroom to his father-in-law, thanking him for the gift of his well-cared-for daughter. In return the father declares the girl's dowry, and the clothes of the two are knotted together" (see gâṅṭh baṅdhan). —Atkinson, *Himalayan Gaz.*, II, 909.

Kanyûrâ—field stacks of rice. Hill districts.

Kapâl kriyâ— } [Skt. *kapâla* = the skull; *kriya*
Kapâlî kriyâ— } = doing]—the ceremony of breaking the skull when the corpse of a Hindû is burnt, performed by the person who undertakes the cremation rite (kriyâ karm).

Kapaṛmiṭṭî—a cook's word = yellow earth sprinkled over roots such as *zamînqand*, when being roasted in the ashes.

Kapâs—[Skt. *karpasâ*; Gk. Κάρπασος = flax]—the cotton crop; uncleaned cotton (rûî).

Kapâs chaṭaknâ— } [*chaṭaknâ* = to crackle;
Kapâs khîlnâ— } *khîlnâ* = to open]—to open out—of the stage in cotton when the capsule bursts.

Kaphâ—see kafâ.

Kapilâ— } [Skt. *kapilâ*]—milk white—of
Kaplâ— } cattle. The *kapilâdan* is the dedication of a cow of this colour to a Brahman while a person is dying.

Kapnî—the cover of a vessel, etc. (ḍhakkan).

Kapotâ bashîsh—small pieces of burnt bone from a corpse. Kumaun.

Kapṛâ—[Skt. *karpaṭa* = old clothes] (*bânâ, bastar, bastrî, bhês, jhiṅgurâ, lattê, lûvâ, lûgaṛ, lugṛâ, libâs, naukêthî, pârchâ, poshâk*) —clothes.

Bûḍhâ bail bisâvatê, aur jhûnâ kapṛâ lêṅ,
Itârê vê nar jâniyê jo paṛkê pahrâ dê.

[He that buys an old ox and thin clothes is ruined, like him who lies down when he is on guard.]

Kapṛoṅ kî pûjâ—is the ceremony of making the bridegroom worship his clothes when he takes them off before assuming the wedding garment.

Kapsâ—[see gapsâ]—a sort of clay soil. In the East districts it is applied to mud made up for building walls. In the Central Duâb it means a reddish subsoil which appears a short distance below the surface, and which the cultivator tries to avoid disturbing with the plough. In Pilibhît it is applied to a kind of clay imported from the east and used in making toys. *Kapsâ doras* is in West Oudh a loamy soil with an excess of sticky clay, and *kapsâ maṭiyâr* (*khalâr*) is a clay soil found in the beds of tanks in West Oudh.

Kapsêṅṭâ—[*kapâs*]—land under cotton cultivation in the past season. Rohilkhand (bankharâ).

Kapṭâ— } (1) an insect which attacks young rice.
Kapṭî— } East districts; (2) a grey mildew which attacks tobacco. Azamgaṛh: cf. chiṅgurân, koṛhî.

Kar—the breadth of a field, as opposed to *dhâp* = the breadth. East districts.

Kar—[Skt. *kara*]—tax; cesses; import duty (aḅvâb).

Kaṛ—(*kaṛh, kaṛṛ*)—the seed of the safflower. Duâb (kusum).

Tulsi jahâṅ bibêk nahîṅ tahâṅ na kîjê bâs:
Sêt sêt sab êksê kaṛ kapûr kapâs.

[Tulsi dwell not where there is no discrimination —where safflower seeds (which are cheap) and camphor and cotton (which are valuable) are all considered of the same value merely because all three are white.]

Kaṛâ—[Skt. *kaṭaka*]—(1) a ring, bangle, etc.; (2) the arched piece of iron over the mouth of the well-bucket. Central Duâb.

Karab— } [Skt. *kaḍamba, kalamba* = the stalk
Kaṛab— } of pot-herbs]—stems of millets, etc., cut up for cattle fodder. Duâb.

Kaṛâh— } [Skt. *kaṭâha*] (*dukannî, pakvân,*
Kaṛâhâ— } *parchhiyâ*)—an iron pan with
Kaṛâhî— } handles used in sugar-boiling or
Kaṛâhiyâ— } cooking vegetables. *Kaṛâhî kâ mahûrat* is the lucky time for beginning the cooking of sweetmeats, etc., for a wedding. Generally the sweetmeats called *giṅdauṛa* are made first and distributed to the assembled kinsmen. *Pâṅchoṅ uṅgaliyâṅ ghî mêṅ, sir kaṛâhî mêṅ* = said of a lucky person—all five fingers in the butter and head in the pot.

Karâî—[*kâlâ* = black]—the chaff of the *arhar* pulse. East districts.

Karail— **Kaṛail**— **Karailâ**— **Kaṛailâ**— **Karailî**— **Kaṛailî**— [*kâlâ* = *black*]—a black soil found where tanks have subsided or in old river-beds, containing more organic matter than *maṭivâr*. It is the best land for sugarcane. East districts.

Karail— **Karailâ**— **Karailî**— [Skt. *karâvallî*]—the bitter gourd (*Momordica charantia*).

Karâiṅ—[*kâlâ* = black]—old thatch. East districts.

Kârakh—see **kâlakh**.

Kârakhâ—see **kalikhâ**.

Karam kallâ—[Pers. *karam* = cabbage; *kallâ* = sprout] (*baṅdhi gobhî*)—a kind of cabbage (*Brassica spicata* or *oleracea*).

Karañjuâ— **Karañjva**— [Skt. *karañja*]—(1) a shoot springing from the root of the sugarcane, injurious to the plant. Upper Duâb; (2) smut in barley. Upper Duâb, Rohilkhand.

Karanphûl—[Skt. *karṇa* = ear; *phûl* = flower]—a woman's ear ornament: it has generally a round centre with a hanging tassel shaped like a fuchia flower.

Karâo—[*karânâ* = to cause to make] (*dharaunâ, dharauva*)—an irregular form of marriage of a Hindû widow. The woman herself is known as *karî hûî* and the phrase is *baiṭh jânâ*. Her second husband is *dharêlâ, dharîchâ*, and in Kumaun *ḍhâṅt*. The children of such a marriage are in the Duâb *kaḍhêlaṛ, kaḍhêlaṛâ*; in Rohilkhand, *gailaṛ, chahorâ*; in Bundelkhand, *lêṛarû* or *lêṅṛâ*. The woman so married is to the east *madâkhilâ* or *madkhûlâ*. "The term is properly applied to the remarriage of a widow or deserted wife, who has been previously married by the full ceremonial of a caste marriage (*shâdî*) and is therefore disqualified from being again married by that form. The only ceremonies performed at a *karâo* are that before the assembled kindred the woman and her next husband announce their intention of living together as man and wife, and a red sheet (*châdar*) such as only married woman whose husbands are alive wear is put on her, and she has bangles (*chûṛî*) put on her wrists, and thereafter lives with her new husband: but even this amount of ceremony is not necessary where, as in the commonest case when a widow marries her husband's brother, consent and cohabitation are all that is required, and the outer world know of the marriage only by seeing the widow again assume the red sheet and bangles which are not worn by widows. Children of such a marriage are legitimate; even a child born before marriage, if acknowledged, is legitimate. A widow should not marry for a year after her husband's death, but this is not essential. To the west the Hindû tribes who do not practise *karâo* are the Brahman, Ṭagâ, Râjpût, Dhûsar, Kâyasth, and Banyâ. The Ahîr, Jâṭ, Gaurvâ, Mallâh, Agrî, and Gûjar practise it. Some Brahmans who allow the practice are practically outcaste, and known as *Dharûkrâ*. Those of the Ṭagâ tribe who allow it are known as *Dâsâ* or half-blood. On the other hand, some Ahîr families do not allow remarriage of widows and keep themselves apart from other Ahîrs. So with some Jâṭ families, while other Jâṭ families allow widows to remarry, but not with their husband's relatives. Among tribes which practise *karâo* the Ahîr and Gaurvâ do not allow a widow to marry her husband's elder brother, but she may marry her husband's younger brother, or, with the consent of the husband's relatives, a stranger. Among the Jâṭs, Gûjars, and Mallâhs a widow may marry her husband's elder brother, but it is considered more proper for her to marry the younger brother. A widow cannot be compelled to remarry." (*Panjab Customary Law*, 131 f.)

Kaṛâṛâ— **Karâṛâ**— [cf. *kagârâ*] (*ḍhâê*)—a high river bluff.

Karauliyâ—[*karâo*]—a woman married by an irregular form. Rohilkhand (**dharî**).

Karauṅchhâ—[*kâlâ* = black]—black — of cattle. East districts (**kâlâ**).

Karaut—see **karauliyâ**.

Karautâ—[*kâlâ* = black]—a stiff blackish clay used by potters.

Karbâ— **Kaṛbâ**— [Skt. *kaṭaka*]—a ring fixed to the share of a plough to prevent it from going too deep (**hal**).

Karbach—bags for pack-animals. Kumaun (**khurjî**).

Kaṛbî—see **kaṛab**.

Karchhâ— **Karchhal**— **Karchhalâ**— **Karchhî**— **Karchhû**— **Karchhul**— **Karchhulâ**— **Karchhulî**— see **kalchhâ**.

Kârchob—[Pers. *kâr* = work; *chob* = a frame] — an embroiderer. The frame on which he works is *chob*.

Kardâ—[acc. to Platts, ? Skt. *kara* = tax; *dâna* = giving]—(1) a handful of grain, etc., given in to make up for the dust (**khâkîrnâ**); (2) a deduction made by Baniyas in purchasing grain.

Kârdat kî pattal—the ceremonious feeding of the bridegroom at a wedding. West districts (**basiaurâ khânâ**).

Kardhan— **Kardhanî**— [Skt. *kaṭi* = the hips; *dhâra* = holding]—a chain worn round the waist. The chain to which merchants tie their keys. Hence in the East districts *kardhan ṭûṭab* = to fall into poverty.

Kardhar—bread made from the fruit of the mahuâ (*Bassia latifolia*). East districts (**mahuâ**).

Karêlâ— **Karêlî**— [Skt. *kâravella*]—the bitter melon (*Momordica charantia*).

Sâvan mêṅ karêlâ phûlâ,
Nânî dêkh, navâsâ bhûlâ.

[In Sâvan the bitter melon with its yellow flowers looks as gay as is the grandson on seeing his grandmother.]

Êk to karêlâ, dûsrê nîm chaṛhâ = the melon is bitter enough of itself, and it must climb the bitter nîm as well (said of a bad man getting into as bad or worse society).

Karêvâ—an irregular form of widow marriage—see **karâo**.

Kargah—[Pers. *kârgâh* = working place] (*gâṛh, mâṅgo, tâṅt, tâṅtâ, tâṅtî*)—the ordinary weaver's loom. The carpet loom is *tânâ*.

Kargah chhoṭ tamâshâ jâê,
Nâhaqq choṭ Julâhâ khâê.

[Those who in quarrels interpose, must often wipe a bloody nose.]

Its parts are—

(*a*) the shuttle, *ḍharkî, bharnî;* the moving of the shuttle backwards and forwards is to the east *khêvâ*: the needle inside the shuttle on which the thread is wound up is *nâl, nâlî, nâṛ, nâṛî:* the carpet weaver's shuttle needle is *tahrî;*

(*b*) the wooden frame suspended from the roof which is moved backwards and forwards as the shuttle passes and drives the thread home—*hâthâ, hathâ, hatthâ,* and in parts of Oudh *saṅjoh;*

(*c*) the comb of reeds or bamboo which keeps the threads of the warp apart, *bai,* and in parts of Rohilkhand *kończh;*

(*d*) the heddles which alternately raise and depress the threads of the warp—*râchh, rachhâ.* The heddles are sometimes called *bai* and the comb *râchh;*

(*e*) the reeds placed in front of the heddles to keep the two sets of threads of the woof apart—*salâî, sarâî;*

(*f*) the elastic bow which keeps the woven cloth stretched in front of the weaver—*panik, hathêl,* and in parts of Rohilkhand *pankhaṭ;*

(*g*) the wooden roller behind which the weaver sits, and on which the cloth is wound up as fast as it is made—*lapêṭan,* and in some of the East districts, *tûr;*

(*h*) the treadle which the weaver works with his foot—*bêlan, pânsâr, paunsâr;*

(*i*) the upper levers—to the east, *nachnî;* in parts of Rohilkhand, *kalhrâ;* in the Upper Duâb, *kalthârâ;*

(*j*) the pieces of cane on which the thread is stretched before weaving—to the east, *pâî;* to the west, *ṭikṭhî, âdâ, aḍḍâ;* in parts of Rohilkhand, *sirâṛâ, biṅḍî,* in the Central Duâb, *puriyâ:* to the east *karrâ* is the stretching out of thread by weavers.

(*k*) the brush for cleaning the thread—*kûńch, kûńchâ, kûńchî, tulî, tîlî:* the spreading out and cleaning of the thread is to the west *risân.*

(*l*) the hank of thread after being cleaned—*luṅḍî, lachchhâ, biṅḍâ;*

(*m*) the thread ready for the loom—*bhaṅj;*

(*n*) the warp—*tânâ, tannâ;*

(*o*) the woof—*bânâ, bannâ:* the thread of the woof is *bharnî,* or to the east *gêbâ;*

(*p*) the wooden drum on which the thread is reeled off after leaving the spinning-wheel—*charkhî;* and the second drum, *parêtâ*—cf. gaṭhuâ.

Kargâhâ—[*kargah*]—a cess levied by landlords on weavers' looms. Oudh.

Kargatâ—[Skt. *kaṭi* = the hips; *grah* = to hold]—a man's silver waistchain—cf. kardhan.

Kargî—the scraper for collecting the cleaned sugar in a refinery. Rohilkhand (khaṅḍsâl).

Kargo—the bamboo frame-work in a sugar refinery. Rohilkhand (khaṅḍsâl).

Kaṛh—see **kaṛ**.

Kâṛh— } [*kâṛhnâ* = to drag; Skt. *kṛish*]—(1) a
Kâṛhâ— } bamboo supporting the pestle in a sugarcane mill. East districts (kolhû); (2) a debt.

Karhâ—(1) the pot for removing the sugarcane juice to the boiler. Rohilkhand; (2) an instrument for making irrigation beds (jandrâ)—cf. kâṛh.

Kaṛhâo—see **kaṛâh**.

Kaṛhêrâ—[*kâṛhnâ* = to drag]—(1) a cotton-carder; (2) a reed mat. North Oudh.

Kaṛhî—a mess of pulse or gram flour (*bêsan*) boiled with spices in curds (*dahî*) or sour milk (*maṭṭhâ*).

Kaṛhniyâ—[*kâṛhnâ* = to drag]—the rope by which the churn is twisted. Bundelkhand (nêṭâ).

Kaṛhuâ—food kept from supper for the children's breakfasts. East districts (bâsî).

Kaṛî—[*kaṛâ*]—(1) a small ring or bracelet; the links of a chain; (2) a square house-rafter—see **ballâ**.

Kâṛî—(*kaṛiyâ*)—dry staks of the *arhar* pulse.

Kaṛîmaṭṭî—[*kaṛâ* = hard (*moṭî dharti*)—hard stiff clay soil.

Kârîmattî—[*kâlâ* = black]—black soil: in some places dark clay (*maṭiyâr*); in others black rich compost used as manure.

Kârîhak—(?) the blacksmith's fee for mending implements (kharhak).

Karikhâ—see **kâlikhâ**.

Kariyâ—[*kâlâ* = black]—(1) black—of cattle, etc.; (2) a disease in sugarcane which dries up the juice and blackens the plant. Oudh.

Kariyâ—[cf. *karhâ*]—the instrument for making irrigation beds. North Oudh (jandrâ).

Kaṛiyâ—[*kaṛâ*]—(1) a small ring; (2) see **kâṛî**.

Kark— } [Skt. *karka*]—the constellation of the
Karkâ— } Crab (Cancer): the entrance of the sun into that constellation. In the hills it is known as the *Harêlâ, Hariyâlo,* or *Haryâo Saṅkrânt;* because on 24th Âsârh they sow barley, pulse, maize or mustard in a basket of earth, and on the last day of the month they place among the new sprouts small clay images of Mahâdêo and Pârvatî, and worship them in remembrance of the marriage of these deities. On the following day, or the *Kark Saṅkrânt,* they cut down the green stems and wear them in their head-dresses, and hence the name *Harêlâ* [*harâ* = green]—cf. jayî.

Kark jo bhinai kâṅkrî, Siṅgh abhino jâê,
Aisai bolêṅ Bhaḍḍalî, kîṛî phir phir khâê.

[If in the constellation of Kark there is as much rain as will moisten the pebbles and none in Singh; says Bhaddalî, insects will wander about and find nothing to eat.]

Kaṛkâ—[*kaṛaknâ* = to crackle]—a long twig broom for sweeping up leaves, rubbish, etc. Upper Duâb (kharhar).

Karkaṅdhâ—[*kâlâ* = black; *kaṅdhâ* = shoulder]—black on the shoulders of cattle (kankaṅdhâ).

Kaṛkaṛâb— } (1) to crackle; (2) to drive crows
Kaṛkaṛanâ— } off a crop; (3) to boil—of clarified butter.

Karkaṭ—[Skt. *kurkuṭa*] (*karkuṭ*)—rubbish, sweepings (khât).

Karkhâ—[*kâlakh*]—soot.

Karkhai haṅḍiyâ—[*kâlakh* = soot; *hâṅḍî* = a pot]—a black pot put up in a field to scare birds or keep off the evil eye (ṭoṭkâ).

Karkuṭ—see karkaṭ.

Karnbêdh— } [Skt. *karṇa* = ear; *vêdha* = pierc-
Karnchhêd— } ing; *chhêd* = a hole]—the ceremony of piercing the ears of a child. It takes place any time between the third and seventh year. "The father rises early, performs the *Ganêsha pûjâ*, and states precisely the object by giving place, time, name, etc., and declaring that it is for the increase in length of life, strength, wisdom and good fortune of his son whose name is given. He then goes through the usual *pûjâ*. The mother takes the child in her lap, and gives him sweetmeats while the operation of piercing the ear is performed: first the right, then the left ear, with appropriate verses (*mantra*). Then follows the aspersion (*abhishêk*) and the presentation of flowers and the great purification (*mahâ nîrâjana*), in which the family barber appears with a brazen tray, bearing five lamps made of dough—four at the corners of a square, and one in the centre—in which the wick floats in melted clarified butter. These are waved in the manner of a censer in front of the assembly, who each make an offering to the barber according to his ability." (Atkinson, *Himalayan Gaz.*, II, 892.)

Karnî—[rt. *kar* = to make]—the mason's trowel (râj).

Karolâ—the bitter melon—see karelâ.

Karoṅdhanî—see kardhanî.

Karorâ— } a vessel made of alloy with a spout
Karorî— } (gêṛuâ).

Karos—[*kâlakh*]—soot, lampblack.

Karr—the seeds of the safflower—see kar.

Karsî—see kalsî.

Karsî—pieces of cow-dung fuel.

Karsiṅgî—[*kâlâ* = black; *sîṅg* = horn]—a buffalo—Sunâr's slang (bhaiṅs).

Kartâ—[*karnâ* = to do]—the chief mourner at the cremation of a corpse; the managing member of a Hindû joint family.

Kartab—[*karnâ* = to do]—(1) performance, skill; (2) magical influence. East districts.

Kârtik—[Skt. *kârttika* = when the moon is full in the sign of *kṛittikâ* or the Pleiades]—the seventh month or the Hindû luni-solar year (October-November).

Kârtik mâvas dêkhî josî;
Ravi Shani Bhaumvâr jo hosi:
Svâtî nakshatr Âyukh jogai,
Kâl paṛê, aru nâsai logai.

[If the new moon of Kârtik fall on Sunday, Saturday, or Thursday, in the lunar asterism of Svâtî, and in the Âyukh (life-giving) planetary conjunction—then there will be famine, and the people will perish.]

Kârtik shudi punyoṅ divas, jo Krittikâ rikh joê,
Tâmai bâdal bijlî, jo sanyog nakshatr sûṅ hoê,
Châr mâs barkhâ tab hosi,
Bhalo bhâṅtî yoṅ bhâkai josî;
Kârtikvâras mêgha darsai,
So mêgha Âshâṛhi barkhai.

[If there be clouds and lightning on the day of the full moon in the light half of Kârtik in the Krittika asterism with a conjunction of male and female asterisms, the astrologers declare there will be rain for the four months of the rainy season, and if you see clouds on 12th light half of Kârtik there will be rain in Âsârh.]

Kârtikî—[*kârtik*]—(1) the full moon in October-November; (2) the indigo sowings in October. East districts.

Kartû—[*karnâ* = to do]—the wooden handle which attaches the rope to the irrigation bucket. Duâb (charas).

Kaṛuâ— } [*kaṛâ*]—the ring fixed on the share of
Karuâ— } a plough to prevent it from going too deep (hal).

Kaṛuâ—[Skt. *kaṭuka*]—(1) bitter—of water, etc. (pânî); (2) bitter, inferior—of tobacco (tambâkû).

Karuâ—[Skt. *karka*] (*karvâ*)—(1) a vessel with a spout for drinking and making votive offerings; (2) a small pot made of sugar sent by the father of the bride to the bridegroom with some money and clothes. The sugar is distributed among the relations of the family.

Karuâ chauth— } [*karuâ, karvâ*]—the fourth of
Karuâ gaur— } the dark half of Kârtik (October-November), when women fast in honour of Ganêsha till the moon rises, with the object of bringing prosperity on their husbands and sons. They offer an earthen pot (*karuâ*) filled with sweets and some money to Brahmans—whence the name—see gaur.

Karuâr—[Skt. *kara-pâla* = protecting the hand]—the oar or paddle of a boat. To the east, *karuâran pânî bâ* = that the water is too deep to punt in, and the paddle must be used.

Karuâr—pulse flour enclosed in a wheaten cake (bêṛhain).

Karvâ—see karuâ.

Karvâ chauth— } see karuâ chauth.
Karvâ gaur— }

Karvâl— }
Karvâlâ— } see karuâr.
Karvâr— }
Karvârâ— }

Karvâr— } [cf. *karvâ*]—the earthen pots used
Karvârâ— } with the Persian wheel or irrigation lever (arhaṭ, ḍhêṅklî).

Karvaṭnî—[*karvaṭ* = lying on one side; Skt. *kaṭi* = the hips]—the day on which Vishnu turns in his four months' sleep on 11th light half of Bhâdon (*Bhâdoṅ sudi êkâdashî*)—see dêoṭhân.

Karvî—see kaṛab.

Karyâ—[*karnâ* = to do]—notches on the beam of the plough by which the adjustment is altered. Bareli (hal).

Kas—[*kasnâ* = to pull tight] (*billî, guṅḍâ, kassan, lurkî, purbaṅdhanî*)—the rope which fastens the iron ring round the neck of the irrigation leather-bag. Duâb (rassâ).

Kas—[Skt. *kṛishaka, kṛishika* = a plough]—a small mattock, such as is used in hoeing sugar-cane fields. West districts.

Kâs—a destructive grass—see **kâṅs**.

Kasahaṅḍ— } [*kâṅsya* = bell-metal; *haṅḍa* = a
Kasahaṅr— } vessel]—broken pieces of metal vessels. East districts.

Kasailî—[*kashâya* = astringent]—the betel-nut: a term used by Muhammadans (supârî).

Kasar— } a coarse kind of pulse (*Lathyrus sa-*
Kasârî— } *tivus*)—see **kêsârî**.

Kasbharâ—[*kâṅsya* = bell-metal; *bharnâ* = to fill]—a brass-founder (**kasêrâ**).

Kasêṅḍhî } [*kâṅsya* = bell-metal; *haṅḍî* = a
Kasêṅḍhî } vessel]—a cooking-vessel made of bell-metal (**baṭulâ**).

Kasêrâ—[Skt. *kâṅsya* = *kârâ*] (*kasbharâ*)—a brass-founder; a worker in bell-metal.

Kâshîdâs—a popular village god in the East districts. He is supposed to be a deified Ahîr and is worshipped by all castes except Brahmans, Chhattris, Kâyasths, and Agarvâlâ Baniyas. In Sâran the various lower castes make a contribution among themselves and fix a day on which every one goes out into a field near the village. There they eat parched grain, sweetmeats, etc., purchased out of the common fund, and stay out all night singing and dancing. This is known as *ujjayanâ pûjâ* = victorious worship.

Kashîddâr—[Pers. *kashîdan* = to draw]—a distiller of liquor (**âbkâr**).

Kâshînâth—one of the local village gods (**ḍihvâr**).

Kâshî phal—[*Kâshî* = Benares; *phal* = fruit] (*koṅhṛâ, sîtaphal*)—the bottle gourd (*Lagenaria vulgaris*) (**kaddû**). Others identify it with the sweet pumpkin (*Anona squamosa*). It is unlucky to eat it on the 9th day of the month.

Kâsht—[Pers. *kâshtan* = to sow seed]—cultivation; a holding.

Kashtî—(1) a boat (**nâo**); (2) a large tray (**khuân**).

Kâshtkâr—[*kâsht*]—a cultivator—see **maurûṣî**, **ghair maurûṣî**, **dakhîlkâr**, **sâqitulmâl** (**asâmî**).

Kâshtkâr dêhî—a resident cultivator (**chhapparband**).

Kasî—[Skt. *karsha*]—the double pace: used in North Oudh in rough measurement of land = 49¼ inches. It is known as the *jamâi kasî* or measure for land paying a money rent.

Kaskuṭ—[Skt. *kâṅsya kûṭa*]—an alloy of copper and zinc in equal parts (**phûl**).

Kaslâ— } [*kas*]—a small hoe or spade with a
Kaslî— } narrow blade—cf. **phâoṛâ**, **phâoṛî**.

Kâsnî—endive (*Cichorium intybus*).

Kassan—[*kasnâ* = to tie]—the rope which fastens the iron ring to the neck of the irrigation leather-bag. Duâb (**kas**).

Kasulâ—[*kas*]—a kind of hoe or mattock used in the hills.

Kaṭ—pulse soup—a Maharâshtra term—see **jhor**.

Kaṭâî—[*kâṭnâ* = to cut]—(1) reaping, harvest time. East districts (**lâî**); (2) dues paid to the landlord for the right to cut stone. Agra.

Kaṭaiyâ—[*kâṭnâ* = to cut]—(1) a reaper; (2) a man who cuts up large pieces of crystal (**hakkâk**).

Kâtanhârî— } [*kâtna* = to spin; *kârâ* = doing]
Katanhârî— } —a woman who lives by spinning thread.

Kaṭanvârî— } [*kâtnâ* = to cut; *vâṭa* = enclo-
Kaṭanvârî— } sure]—a forest reserved for fire-wood cutting. Gorakhpur.

Kâtar—[Skt. *kṛit* = to cut] (*kattar*)—small slips of cloth.

Kaṭâr— } [Skt. *kaṭṭâra*]—a dagger.
Kaṭârî— }

Kaṭârâ—the fruit of the tamarind (**imlî**).

Kaṭarâ—(*kaṭhrâ, kaṭharâ*)—a male buffalo calf—see **kaṭiyâ**.

Katarnî—[Skt. *kartarî, kartana* = cutting]—a nipping or cutting instrument like a pair of scissors.

Kaṭâro—[? *kâṅṭâ*]—pegs fixing the shafts of a cart. Bundelkhand (**gârî**).

Katarvâh— } [*kâṭnâ* = to cut]—the man who
Kaṭarvah — } cuts the sugarcane for the mill. East districts.

Kaṭâû—[*kâṭnâ* = to cut]—a ravine or water-course. West districts (**nâlî**).

Kaṭautâ— } [*kâṭnâ* = to cut]—rents paid in lump:
Kaṭautî— } not by fixed rates or by individual fields. West districts (**bilmuqtâ**).

Katêsarî—one of the local gods (**ḍihvâr**).

Kâth—[Skt. *kâshṭha*]—(1) wood; (2) the stocks.
Phûlê phûlê phirat hain—"*Âj hamârê biyâh!*"
Tulsî gâê bajâêkê, diyo kâṭh mêṅ pâê.
[Merrily he goes about singing "This is my wedding day." But Tulsi says he is only putting his feet in the stocks to the accompaniment of music and singing.]

Kath—[Skt. *khadira*] (*katthâ, khair*)—the astringent prepared from the *Mimosa catechu* eaten with betel (**pân**).

Kathâ—[Skt. *kathâ*]—a recitation of sacred books. *Kathâ satnârâyan*—a recital of the book so called.

Kaṭhal—[Skt. *kaṇṭakî phala* = thorny fruit]—the jack fruit. It should not be eaten on the *dûj* or second day of the lunar fortnight.

Kaṭhaṅhî—[*kâṭh*]—wooden sandals. East districts (**paulâ**).

Kâṭhar—[*kâṭh*]—the driving beam of the sugar-cane mill. East districts (**kolhû**).

Kaṭharâ—a male buffalo calf—see **kaṭhiyâ**.

Kathaṛî— } [Skt. *kantha* = a rag]—bedding
Katharî— } made of old rags. Central Duâb (**gudṛî**).

Kaṭhâri—[*katharî*]—a bag for a pack-animal. Bundelkhand (**khurjî**).

Kaṭharî—[*kaṭh*]—a wooden water-bottle—a word used by Hindû ascetics.

Kaṭharvâh—[*kâṭhar*]—the driver of the sugar-mill. East districts (**kolhû**).

Kaṭhauâ— }
Kaṭhaut— } [*kâṭh*] (*kaṭhiyâ, kaṭhrâ, kaṭhrî, kaṭhvat, pâlî*)—a flat wooden
Kaṭhautâ— } platter used for bread-making, etc.
Kaṭhautî— } The *lagan* is shaped like this, but usually made of copper. A little wooden platter is *arhiyâ, phurnâ*. *Kackhuâ kâ kâṭho kaṭhautî sê ḍarê* = he that has been bitten by a tortoise is afraid of the platter: a burnt child dreads the fire.

Kaṭhbâp— }
Kaṭhbapuâ— } [*kâṭh* = wood; *bâp* = father]—
Kaṭhbapvâ— } a step-father.

Kaṭh ḍâlo—[*kâṭh* = wood; *ḍâlnâ* = to throw]—

sticks thrown on the pyre by friends during the cremation of a corpse (pañch kaṭhiyâ).

Kaṭhêl—[*kâṭh* = wood]—the elastic bow of the loom (kargah).

Kaṭhêlî— } [*kâṭh* = wood]—a little wooden
Kaṭhêliyâ— } platter for scraps.

Kaṭhgaṛh— } [*kâṭh* = wood ; *gaṛh* = protec-
Kaṭhgaṛhâ— } tion]—the wooden frame-work at the mouth of a well (jaṅglâ).

Kâṭhî—[*kâṭh* = wood]—a saddle with a wooden frame : opposed to *zîn*, which is made only of padded cloth.

Kaṭhîlâ—[*kâṭh* = wood] (*koṅchâ*)—a piece of stick or thorns tied to a calf's nose to prevent it from sucking its mother. West districts. This was used in Italy in the time of Virgil (*Georg.*, III, 398).

Multi jam excretos prohibent a matribus hœdos,
Primaque ferratis præfigunt ora capistris.

[Many separate the kid from its dam when first dropped, and at once front its mouth with an iron-pointed muzzle (Conington, Trans.).]

Kaṭhiyâ—[*kâṭh* = wood]—(1) a female buffalo calf—see kaṭiyâ ; (2) (*laliyâ*) a hard red variety of wheat (gêhûṅ); (3) a wooden platter (kaṭhauâ).

Kaṭhkillî—[*kâṭh* = wood ; *kîl* = nail]—a wooden spike.

Kâṭhkûâṅ—[*kâṭh* = wood ; *kûâṅ* = well]—a clay well with a timber lining. Duâb.

Kaṭhlâ—a wooden platter—see kaṭhauâ.

Kaṭhnahî—[*kâṭh* = wood]—wooden sandals. East districts (paulâ).

Kaṭhnî—[*kâṭh* = wood]—a box for keeping carded cotton, etc.

Kaṭhoâ—a wooden platter, such as is used for baling out a boat—see kaṭhauâ.

Kaṭholiyâ—a little wooden dish for scraps (kaṭhêlî).

Kaṭhpattiyâ—[*kâṭh* = wood ; *pattiyâ* = slabs of stone]—a pile of wood and stones raised by travellers to propitiate the local deities—see Atkinson, *Himalayan Gaz.*, II, 832.

Kaṭhphâṅvṛî— } [*kâṭh* = wood ; *phâoṛâ* = a
Kaṭhphâoṛî— } spade] (*chhaskâ, daniyâlî, jandrâ, laggî, pachâṅglâ, phâoṛî*)—a scraper or rude rake used for collecting manure chaff, etc. Central Duâb. For other rakes see jêlî, jêrî, jêriyâ, pañchaṅgurâ, lâṅkrî.

Kaṭhrâ—[*kâṭh* = wood]—(1) a wooden platter in which dough is kneaded (kaṭhauâ); (2) a male buffalo calf (kaṭaṛâ).

Kaṭhrî—[*kaṭhrâ*]—(1) a wooden platter (kaṭhauâ) ; (2) refuse straw and other rubbish on a threshing-floor. East districts (gaṅṭhâ) ; (3) the driving beam in a sugarcane mill. East districts (kolhû).

Kathrî—see katharî.

Kaṭhvat—[*kathauâ*]—a wooden platter (kaṭhauâ).

Kaṭîl—land left fallow to recover its strength. Hill districts (bañjar).

Kaṭinhâr— } [*kâṭnâ* = to cut]—a reaper. East
Kâṭinhâr— } districts (lahârâ).

Katiyâ—[*kâtnâ* = to spin]—a weaver. Bundelkhand.

Kaṭiyâ—[*kâṭnâ* = to cut]—(1) reaping, harvest time. East districts (lâî) ; (2) stems of millets, etc., cut up for fodder. West districts (châṛâ); (3) the stalks of *jhaṛbêrî* (*Zizyphus jujuba*) given as food to cattle (châṛâ); (4) a kind of bamboo cut in the forest.

Kaṭiyâ—[said to be der. from *kâṭh* = wood, because it generally has a log on its neck] (*kaṭhiyâ*)—a female buffalo calf (paṛiyâ). *Sotê kâ kaṭaṛâ, jâgtê kî kaṭiyâ* = he that sleeps gets the male calf, he that keeps awake gets the female (which is of course much the more valuable of the two). The early bird catches the worm.

Kaṭkanâ— } a sub-lease ; *kaṭkanâdâr, kaṭkan-*
Kaṭkanah— } *ahdâr* = a sub-lease.

Kaṭkhanâ—[*kâṭ-khânâ*]—of an animal—given to biting.

Kâtnâ—[Skt. *kṛit* = to spin]—to spin.

Kâṭnâ—[Skt. *kartana* = cutting]—(1) to cut ; (2) to reap grain : for the times of cutting various crops see under bhadahar : for various cognate terms see lâî, chholnâ, chholâ, lahârâ, bajhvaṭ ; (3) to make a reduction in anything.

Kâtnî—[P *kâtnâ*]—a small straw basket.

Kaṭnî—[*kâṭnâ*]—(1) a cutting instrument used in bookbinding, etc. ; (2) cutting of grain, harvest time. East districts (lâî).

Kaṭorâ—[Skt. *kaṭora* = a shallow cup] (*bêlâ, bêluvâ, bêlvâ, khorâ*)—a metal vessel, shallow, with a rounded bottom, for eating from. The *tastarî, tashtarî*, is like it, but flat-bottomed.

Kaṭordân—[*kaṭorâ-dân* = holding]—a brass box (ḍibbâ).

Kaṭorî— } [*kaṭorâ*] (*bêlî. bêliyâ, biliyâ, kho-*
Kaṭoriyâ— } *riyâ*)—a small vessel—see kaṭorâ.

Kaṭṛâ } [said to be from *kâṭh* = wood, as it usu-
Kâṭṛâ } ally has a log round its neck] (*kaṭaṛâ, paṛvâ*)—a male buffalo calf. West districts.

Bhaiṅsoṅ jâyê kaṭṛâ, bahuvâ jâî dhî,
Samân kulakhshan jâniyê, jo Kârtik barsê mêṅh.

[If your buffalo give birth to a male calf and your wife to a daughter, and if it rain in Kârtik, it will be a very unlucky season.]

Kaṭran—[*kâṭnâ* = to cut]—clippings of leather, etc.

Kaṭrî—[said to be from *kaṭnâ* = to be cut away]—(1) land, usually low and marshy, and covered with reeds and tamarisk near large rivers ; (2) a disease in rice.

Kattal— } [Skt. *kṛit* = to cut]—small pieces,
Kattar— } cuttings, splinters of stone. *Kattal kâ chûnâ* = lime made of broken pieces of limestone, not kankar.

Katthâ—[Skt. *khadira*] (*kath, khair*)—catechu eaten with betel (pân).

Kaṭṭhâ—[Skt. *kâshṭa* = a stick]—the twentieth part of a bîghâ. East districts (gaṭṭhâ).

Kaṭuâ—[*kâṭnâ* = to cut]—(1) flush irrigation carried out by cutting the bank of the distributory and letting the water flow ; (2) a water-beetle which attacks rice. East districts (bâṅkâ).

Kaṭuîdahî—[*kâṭnâ*] (*markaṭâ*)—curdled milk with the cream removed. East districts.

Kaṭvâṅsî—[*kâṅṭâ* = a thorn ; *bâṅs* = bamboo]—a bamboo with knots (bâṅs).

Kaṭvâr—rubbish ; sweepings (khât).

Kâû—the pegs for the ropes of a harrow. Central Duâb and Oudh (hêṅgâ).

Kauâ ḍhakân— } see kavvâ ḍhakân.
Kauâ lukân—

Kauhâ—a truss to support the ridge-pole of a house. East districts (gaiṅchî).

Kaul—[Skt. *kavala* = a mouthful]—the handful of grain poured on the grindstone at one time. West districts (chakkî).

Kaulâ—charcoal—see koêlâ.

Kaulâ } [Skt. *kola, kroḍa* = the lap; embrace]—a
Kaulî } handful or armful of cut grain to village servants at harvest time (akvâr, kakhiyâlî).

Kaulî—wooden rings at the mouth of the irrigation leather-bag. Duâb (charas).

Kaulî—[corr. of *qaulî;* Arabic *qaul* = agreement]—the intermediate belt of fields in a village. East Oudh (maṅjhâ).

Kauliyâ—see kaulâ, kaulî.

Kauṅchâ—[corr. of Pers. *kafchah*]—the hook used by a grain-parcher for drawing out the grain; a large stirrer used by confectioners (bharbhûṅjâ, ḥalvâî).

Kaunî—[*kâṅgnî*]—a small millet (*Panicum italicum*). Bundelkhand and Kumaun. See kâṅgnî.

Kaunik—[Skt. *kaṇika* = grain]—wheat-flour. Hill districts (âṭâ).

Kauṅrî—[cf. *kaulâ, kaulî*]—packet of fifty leaves of betel. East districts (pân).

Kaur—see kaul.

Kaur—posts to support a well pulley. Western Duâb (khambh).

Kâurâ—[*kâû*]—pegs for the ropes in a plank harrow. Central Duâb and Oudh (hêṅgâ).

Kaurâ—[? Skt. *kurkuṭa* = rubbish]—weeds collected and burnt. East districts (alâo).

Kauṛenâ— } [*kauṛî*]—a measure of weight: one
Kaurenâ— } *rattî* (qv.). East districts.

Kaurî—the plant *Cyamopsis psoralioides*—see gavâr, guâr.

Kaurî—the projecting knob on the upper part of the yoke. East Oudh (hal).

Kaurî—[Skt. *kaparda*] (*hûrûkî*)—a cowry, a shell used as currency; generally counted by fours (*gaṇḍâ*). A broken cowry is *jhiṅjhî, jhaṅjhî, kâṅî, phûṭî*. *Kauṛî kê vâsṭê masjid ḍhâtê haiṅ* = they knock down a mosque for the sake of a shell. *Kauṛî nahîṅ gâṅṭh mêṅ, chalo bâgh kî sair* = not a penny in his pocket, and he says come and stroll in the garden: cf. Scottice —The sillerless man gangs fast through the market.

Kauṛiânâ— } [*kauṛî*]—a system of doing earth-
Kauṛihâî— } work by which the labourers get a certain number of cowries per basket of earth delivered.

Kauṛî-jûṛâ—[*kauṛî; juṛnâ* = to be attached]—a woman's ornament for the forehead.

Kauvâ—a truss to support the ridge-pole of a house. East districts (gaiṅchî).

Kaval— } [Skt. *kavala* = a mouthful]—a little
Kavalî— } of the crop cut for parching before it is quite ripe. Duâb (arvan).

Kaval kakṛî—[Skt. *kamala* = lotus, and *kakṛî*] (*bhaseṅḍî, bhis*)—the edible root of the lotus.

Kavar—[Skt. *kola, kroda* = the lap]—the space in front of a house. East districts (chauk).

Kâvar—see kâṅvar.

Kavar— } see kaval, kavalî.
Kavarî—

Kâvriyâ—[*kâṅvar*]—a man who brings holy water from places of pilgrimage (kaṅvrâthî).

Kavvâ ḍhakân— } [*kavvâ;* Skt. *kâka* = a crow;
Kavvâ lukân— } *ḍhaknâ, luknâ* = to be
Kavvâ lukâr— } concealed]—crops when they come to be high enough to cover a crow, at which stage the millets have a plough run through them. East districts. See gûrab.

Kêhrî—a kind of housewife used by a felt-maker, etc. (namdâ sâz).

Kên—[? Skt. *krêṇi* = buying]—small quantities of grain given in exchange for other things. East districts.

Kêṅṛâ—(1) a standard; (2) of an animal that has one ear erect and the other hanging down: for a proverb see bhaiṅs.

Kêṅuchhî— } (1) small shoots of trees. East
Kêṅuchî— } districts; (2) young pods of pease. East districts.

Kêṛâ—[Skt. *karira* = a bamboo shoot]—(1) a twig; (2) a small bundle of grass or cut corn. East districts.

Kêrâo—[Skt. *kalâya*]—the small field-pea. East districts (maṭar).

Kêṛvârî— } [*kêṛâ;* Skt. *vâṭa* = enclosure]—a
Kêṛvâṛî— } grove of young trees. East districts (naurangî).

Kêsar—saffron.

Kesârî—(*kasar, kasârî, khisârî, latrî, tiurâ, tiurî*)—a coarse kind of pulse (*Lathyrus sativus*). Its use produces a kind of paralysis—see Chevers' *Medical Jurisprudence*, p. 304 ff.

Kêsariyâ bhât—[*kêsar*]—rice boiled with saffron (châṅval).

Kêsû—[Skt. *kêsara*]—flowers of the *ḍhâk* (qv.): used to colour the powder and water thrown about at the Holî.

Kêvâṛ—[Skt *kapâṭa*]—one side of a door or shutter (kivâṛ).

Khâbhar-khûbhar—[*khaṛbar, kharbar*]—rough, uneven—of ground. East districts (akhoh).

Khabîsh—a malignant ghost which haunts burial-grounds. Kumaun. See Atkinson, *Himalayan Gaz.* II, 820.

Khachchar—a mule.

Khachiyâ— } [*khâṅchâ*]—a small wicker basket.
Khacholî— }

Khâd—[Skt. *khâd* = to eat]—manure.

Khadân— } [? Skt. *khan* = to dig]—a *kaṅkar*
Khadânâ— } pit; a pit from which potters dig clay.

Khâdar—[said to be Skt. *khâd* = to eat, from its productiveness, but more properly connected with *khâṭa* = excavation; rt. *khan* = to dig as it is subject to fluvial action]—(1) (*kâdâ, kâdo, kâmp, khadrâ, naulêvâ, pâṅgo*) alluvial deposit left by rivers; (2) (*bardâ, chaṭkoriyâ, chaur, divârâ, ghâr, jhilaur*) low lands in river-valleys: opposed to *bâṅgar, pahâṛâ*.

Khad bîdar—[*khâdar*]—uneven ground. East districts (akhoh).

Khaddî—the knot in the upper part of the yoke. Benares (hal).

Khadgor— } [*khâd*]—manured land.
Khâdî—

Khadrâ—see **khâdar.**

Khadrâ—an ox unbroken to work. Rohilkhand (**adhârî**).

Khadukâ—[? Skt. *khâd* = to eat]—a debtor; a man who trades on another's capital (**rinihâ**).

Khaêlâ—a woman's arm ornament: a pendant that hangs from the elbow.

Khagauriyâ—[*khâg* = a boar's tusk]—a woman's silver necklet, thick in the middle and thin at the ends. Central Duâb.

Khâî—[Skt. *khâtikâ*; rt. *khan* = to dig]—(1) a ditch, a sunk fence. A common charm is—

Lankâ kâ kot, samundar kî khâî,
Hanumân jodhâ têrî duhâî.

[The fort of Lanka (Ceylon), the moat of the ocean. Warrior Hanumân! I seek thy protection.]

(2) a ridge for potatoes, &c.

Khaibâ—[*khânâ* = to eat]—food kept from supper for the children's breakfast. East districts (**bâsî**).

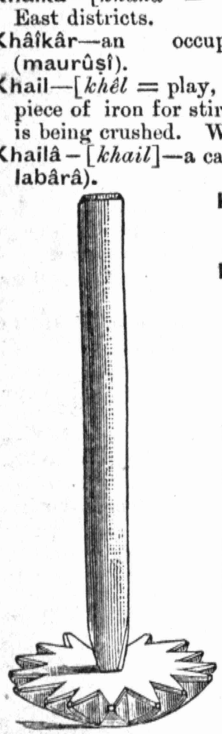
Khaihâṅ—[*khânâ* = to eat]—food advanced to labourers. East districts (**khaiyâṅ**).

Khaikâ—[*khânâ* = to eat]—prepared food. East districts.

Khâîkâr—an occupancy tenant. Kumaun (**maurûṣî**).

Khail—[*khêl* = play, movement; Skt. *krîḍ*]—a piece of iron for stirring up the sugarcane as it is being crushed. West districts (**kolhû**).

Khailâ—[*khail*]—a calf. West districts (**khaiṛâ, labârâ**).



Khailar.

Khailar—[*khail*]—the stirrer or stick in a churn. East districts (**rai**).

Khaiṅchî—[*khêṅchnâ* = to drag]—(1) a sugar refinery. Rohilkhand (**khaṅḍsâl**); (2) the rope supporting the upright beam in a sugarcane mill. West districts (**kolhû**).

Khainî—[*khânâ* = to eat]—chewing tobacco (**surtî**).

Khair—[Skt. *khâdira*]—catechu used with betel (**katthâ, pân**).

Khaiṛâ— } see **khailâ.**
Khairâ— }

Khairâ—[*khair, lit.* catechu colour]—(1) yellowish grey—in cattle, etc. (**sokhan**); (2) a blight which attacks transplanted rice and, turning the ears a yellow colour, destroys them. East districts: cf. **charkâ, kusvâ.**

Khaiyâṅ—[*khânâ* = to] eat (*khaihâṅ*)—advances of food to tenants. East districts (**taqâvî**).

Khâj—[Skt. *kharju* = scratching]—itch, mange in animals—

Kuttê khâj, bilaiyâ khorâ,
Châr âṅk bin Kâyath baurâ;
Darjî hâthan bâtêṅ karê;
Bhâṭ kâ pût maunî rahê;
Kupaṛh parohit, ṭiṅgrâ nâû—
Inkî bât sadâ bigaṛâû.

[A mangy dog, an itchy cat, a fool of a Kâyath who can't write four letters, a tailor who can do nothing but talk with his hands, a genealogist whose son can't say a word for himself, an ignorant family priest, a dissolute barber—these always come to trouble.]

Khâjâ— } [Skt. *khâd* = to eat]—a sweet
Khajalâ— } cake, made of fine flour (*maidâ*),
Khajlâ— } butter, and sugar: considered one of the best native sweetmeats.

Khajiyâr—[? Skt. *khâdya* = food]—a class of cultivators in Cawnpur who rent home farm (*sîr*) lands or hold under occupancy tenants.

Khajuhâ—[? Skt. *khâdya* = food]—a kind of pulse. Rohilkhand (**bhatmâṅs**).

Khajûr—[Skt. *kharjûra*]—(1) the date tree (*Phœnix dactilifera*). *Âsmân sê girê, khajûr meṅ aṭkê* = falling down from heaven and getting stuck in a date tree! (2) a sweetmeat in the form of a date, made of wheat-flour.

Khajûrâ—(*gajaurâ, sillî, silî*)—grain winnowed only once. Rohilkhand.

Khâk—dust. *Khâk dâlnê sê châṅd nahîṅ chhiptâ* = you cannot hide the moon by throwing dust at her.

Khakhrâ—a large vessel for water. Oudh.

Khâkî—[*khâk*] (*asîchâ, bârânî, dhuriyâ, uprâon*)—unirrigated land: opposed to *châhî, nahrî, tâlâbî.*

Khâkînâ—[*khâk*] (*kardâ*)—a handful of grain thrown in when it is being sold, to make up for dust. Rohilkhand (**muṭṭhiyâ**).

Khâl—[Skt. *khalla*] (*khâlâ*)—(1) a drain for conveying water to a field. Upper Duâb (**barhâ**); (2) (*jhot*) a ravine; (3) (*ghâṭ, ghâṭî*) a mountain pass in the hills; (4) the skin of an animal; (5) a leather bellows used by a tinman.

Khal—[Skt. *khala* = dregs] (*khalî, khar, kharî, piṅḍ, pinnâ*)—oil-cake.

Khal—[Skt. *khala* = a mill] (*khalbaṭṭâ, khalbaṭṭî*)—a pestle and mortar (**hâvandastâ**).

Khalâ— } see **khâl.**
Khâlâ— }

Khâlâ—an aunt on the mother's side (**mâosî**).

Najân na pahchân
Baṛê khâlê salâm.

[I don't know him from Adam, and he says "Good morning, dear aunt"!]

Khâlê kâ pêṭ kuṅḍâlâ,
Sât chûhoṅ kâ êk nivâlâ.

[My aunt's stomach is like a washing-basin: seven rats make but one mouthful to her!]

Khalâêṅt—[*khâl* = leather]—the pipe of the blacksmith's bellows. East districts (**lohâr**).

Khâlak—see **alkhâlaq.**

Khalaṅgâ—see **khalṅgâ.**

Khalâṅt—see **khalâêṅt.**

Khalânvâṅ—the blacksmith's iron poker. Rohilkhand (**lohâr**).

Khalâr—[*khâl*]—(1) low lands in river-valleys (**kachhâr**); (2) a clay soil found in the beds of tanks. Oudh and Rohilkhand (**kapsâ maṭiyâr**).

Khalaur—an umbrella made of leaves (**chhatrî**).

Khalbaṭṭâ— } see **khal.**
Khalbaṭṭî— }

Khaldî—[?—*khalîṭah, kharîṭah*]—a woman's pocket (**jêb**).

Khalêrâ bhâî—[*khâlâ*]—a mother's sister's son (**mausêrâ**).

Khalêvâ—the upright posts forming the siding of a cart. West districts (gâṛî).

Khalî—[*khal*]—oil-cake.

Jêb mêṅ nahîṅ khalî kî ḍalî,
Chhailâ phirêṅ galî galî.

[He has not in his pocket as much as a lump of oil-cake and he struts through the streets like a swell.]

Khalî—a frame on which thread is reeled off (aṭêran).

Khalihân—[Skt. *khala*] (*âphar, khaliyân, khalo, kharihân, khariyan, khirmangâh, pair, pharvâr*)—a threshing-floor. *Kahêṅ khêt kî, sunê khalihân kî* = we speak of the field and you hear of the threshing-floor. To the east of the province the threshing-floor ceremony is carried out as follows: After the grain (*râs*) is collected, they bring in the evening to the place a little flour, sugar, hemp (*bhaṅg*), a lamp, a mud image of a horse or elephant, a woman's forehead spangle (*ṭikulî*), vermilion (*sêṅdur*), glass bangles (*chuṛî*), and a woman's earring (*tarkî*): these things are known as *pujaurâ* (qv.). Then they make a lump of cow-dung and put it on the piled grain with a cloth over it. They then plaster a space with mud and mark out a square with lines of flour. Inside this they put the mud horse or elephant, and, offering up the gifts, light a lamp. The flour, hemp, and sugar are for the male local ghosts (*dêo, jâk, bhût, dâno*) and the other things for the female ghost (*bhûtnî.jâknî*). Then they take three handfuls out of the pile of grain—(1) that which is known as *pasrâ* (qv.), and is put near the mud image: it is supposed to be the ghost's share, but really goes to the village watchman; (2) *Vishnañsâ* (qv.) or Vishnu's share, which goes to the Brahman and family priest (*parohit*); (3) *Shiwañsâ* (qv.) or Shiva's share, which goes to the ascetic (*faqîr, atît*). In some places the grain is heaped by the cultivator in the form of the figure 8, its head towards the Ganges, and a sickle or hoe and a branch of the *madâr* (*Asclepias gigantea*) are placed on it in honour of *Madâr Shâh*, one of the local godlings. In Bareli "the winnower with his basket in his right hand goes from the south towards the west, and then towards the north, till he reaches the pole to which the treading cattle have been fastened. He then returns the same way, goes to the east till he reaches the pole, and back again to the south: then places his basket on the ground and utters some pious ejaculations. Then an iron sickle, a stick of *kusa* grass, *madâr* flowers, and a cake of cow-dung (*uplâ*) in a cleft stick are placed on the heap and four cow-dung cakes at the four corners, and a line is traced round it with cow-dung. A burnt offering (*hom*) is then offered, and some butter and sugar offered in sacrifice. Water is then thrown round the piled grain and the remainder of the sugar distributed to those present." (S. M. Moens, Bareli Sett. Rep., p. 78.) "The entire ceremony is gone through in perfect silence for fear lest evil spirits or ghosts (*bhût*) should injure the corn if any talking or inattention takes place. There is supposed to be less danger from goblins if the heap is made exactly at midday or just after midnight. If the work is begun in the day-time and not over by sunset, the party retire from the threshing-ground and do not recommence operations till starlight. In the West districts, when the corn is ready to be formed into a heap, a man seats himself down with a ploughshare in his hand, which he digs into the ground, and which is supported on each side by some *kusa* grass and cow-dung. Another person from behind then throws some corn over the head of the man sitting on the ground, who employs himself carefully adjusting it round the ploughshare, taking care at the same time to keep it as much as possible concealed from the gaze of inquisitive persons. When it is well covered he gets up and every one assists in forming the heap." (Sir H. M. Elliot, Supplemental Gloss.—sv. (aṅgauṅgâ).

Khalihânî—[*khalihân*]—allowances of grain given to village servants, etc., at harvest (añjul).

Khalîṭâ— } [corr. of *kharîṭah*] (*khisâ*)—a
Khalîṭah— } pocket.

Khalîṭî—[*khalîṭâ*]—a housewife for holding thread, needles, etc. (tilâdânî).

Khaliyâ—resident artisans and traders in a village. Kumaun (parjâ).

Khaliyân—see khalihân.

Khaliyânî—[see khalihânî]—the unclaimed grain and straw left on the threshing floor after division of crops, which is usually the landlord's perquisite, but is sometimes shared with the tenant.

Khalkhaldar—[Arabic *khalkhalah* = loose]—of drawers—loose, with pieces let in along the thighs (kallîdâr pâêjâmâ).

Khallâ—[*khâl*]—low land in depressions of the ground. Pilibhît.

Khallar—an old, worn-out buffalo (kholâ).

Khallar—[Skt. *khala* = a mill]—a pestle and mortar (hâvandastâ).

Khalṅgâ—[*khêlnâ* = to play] (*khalaṅgâ*)—a place for amusement; a reception place near the house for male guests. East districts (baiṭhak).

Khalnî—a rounded chisel for embossing circular ornaments (sunâr).

Khalo—[*khalihân*]—a threshing floor. Kumaun.

Khaltâ—[corr. of *khâlîṭah*]—a purse. Rohilkhand (thailâ).

Khâlû—a maternal uncle (mâosâ).

Khâlû—[Skt. *khalya* = being on the threshing floor]—corn left in the ear after threshing: usually a perquisite of the landlord, but sometimes given to the tenant. Kheri, Oudh.

Khaluâ— } upright posts forming the siding of a
Khalvâ— } cart. West districts (gâṛî).

Khâm—unripe, gross: *khâm âmadanî, khâm nikâsî* = the gross receipts of an estate; *khâm taḥṣîl* = sequestration of profits for a certain time.

Khâm— } [Skt. *stambha*]—a pillar, post (kham-
Kham— } bâ).

Khâmas—[*khâm*]—a place where animals stand; miry filth. East districts (khât).

Khamb—
Khambâ—
Khambh—
Khambhâ— } [*khâm*] (*khâm, kham*)—a pillar, post; a detached pillar, as contrasted with *alîn*, an attached pillar or pilaster.

Khamhiyâ—[*khâm*]—(1) a low verandah. East districts; (2) a thick beam for supporting a roof (thûnî).

Khamîr—barm.

Khamîrâ—a kind of tobacco, so called because it is allowed to ferment for some time (tambâkû).

Khamorṭâ—foot-rot in cattle. Bundelkhand (khurpakkâ).

Khâmsab—to thresh corn thoroughly. East districts.

Khan—[Skt. *khan* = to dig]—a mine. Hill districts.

Khânâ—[Skt. *khâd* = to eat] (*bhojan*)—food, dinner. For the various meals see kalêo, akor, anajhî bêlâ, biyâlû. The midday meal is in the Duâb *khânâ, chhâk, châsht;* in the Central Duâb and Bundelkhand *khânâ;* in Gorakhpur *dopahariyâ;* in the Central and Lower Duâb *rasoî;* in Rohilkhand *dopaharkâ khânâ;* in Azamgarh *charbanâo.*

Khâṅchâ—(*bhaukâ, chhâbâ, chhabrâ, chhêtvâ, chhîtâ, ḍaliyâ, daurâ, galuâ, galvâ, jhâl, jhallâ, jhalaurî, jhauvâ, jhavvâ, pailâ, pallâ, ṭokrâ*)—a large coarse basket usually made of the stems of the tamarisk (*jhâû*) or the stalks of the *arhar* (*cytisus cajan*).

Khâṅchî— } [*khâṅchâ*] (*bhaukî, bhoghiyâ,*
Khaṅcholî— } *chhâbî, chhabrî, chhabariyâ, chhêṭvâ, chhîṅṭî, chhîṭî, daurî, ghaukâ, jhâlî, kâtnî, khachiyâ, khacholî, maunâ, sikhaulâ, ṭokri, ṭopri*)—a small wicker basket.

Khâṅd—[Skt. *khanḍa* = a piece] (*bûrâ, khâṅr*)—dry brown sugar. In Benares and other Eastern districts it is usually applied to dry brown sugar: in the Western districts it is white sugar. This latter when refined is *bûrâ.*

Khaṅd—a room in a house. Kumaun (kamrâ).

Khâṅdan—(1) the inside washer of a cart wheel; (2) the block on which fodder is cut. Upper Duâb (nisuhâ).

Khandaq—a ditch or dyke.

Khaṅḍar— } [Skt. *khanḍâ* = broken]—(1)
Khaṅḍahar— } (*ḍhûṅḍ, khaṅṛhar, khaṛairâ*) a ruined house or enclosure; (2) brushwood. Central Duâb (jhârî).

Khaṅḍî—[Skt. *khanḍa* = a piece] (*ban, jhâṛî, ghanâ, rakhiyâ*)—a grove of trees near a village; (2) an instalment of rent or revenue: *bâqî kî khaṅḍî karnâ* = to make arrangements to pay an arrear by instalments.

Khaṅḍiyâ—[Skt. *khanḍa* = a piece]—the man who cuts up the sugarcane for the mill. Bareli (gaṅḍkaṭ).

Khaṅḍsâl— } [*khâṅḍ, shâla* = room] (*chînî kâ*
Khaṅḍsâr— } *kâr<u>kh</u>ânâ, khaiṅchî, gaṅj*)—a sugar refinery. The refining room is to the east *bhaṭṭhî;* and in Rohilkhand and Upper Duâb *khaiṅchî.* The parts of the factory are—the vat *phariyâ;* its outlet *nâlî, nârî;* the reservoir *ḍobhâ, nâd, nâṅd;* the treading floor *pâṭâ, paṭṭâ;* the bamboo framework—to the east *dhâr;* in Rohilkhand *aḍḍâ, kargo.* The utensils used are—(*a*) the weights of dried clay for pressing the bags—to the east *bhîrâ;* in Rohilkhand *thûâ;* (*b*) the iron boiler *kaṛâh;* (*c*) the skimming ladle to the east *chhanna;* in Rohilkhand *paunâ;* (*d*) the earthen pot with holes in the bottom, used as a filter—*nâṅd;* (*e*) the filter of river grass—to the east *sivâr, sêvâr;* in Rohilkhand *gujjâ, joṅk, sirvâl;* (*f*) the metal ladle—to the east *tâṅbî;* in Rohilkhand *chalnî;* (*g*) the large ladle *tâṅbâ, chalnâ;* (*h*) the wooden ladle *mûsad* in Rohilkhand; (*i*) the earthen jar for pouring the syrup into the boiler—to the east *jumanî;* in Rohilkhand *ḍohrî;* (*j*) a larger jug of the same kind—*nibarâ;* (*k*) the wooden supports of the filter—to the east *sîṛhî;* in Rohilkhand *tipâî, ṭikṭikî;* (*l*) the spoon for stirring the syrup—to the east *gurdamî;* in Rohilkhand *lauṅḍî, dohrî;* (*m*) the matting on which the sugar is dried—*pâl, chaṭâî;* (*n*) the skimming spoon—to the east *chhananâ, chhanauṭâ;* in Rohilkhand *châlnâ;* (*o*) the scraper for collecting the cleaned sugar—to the east *situhâ, situâ;* in Rohilkhand *pachhêlâ, khurpî, kargî;* (*p*) the wooden pans for cooling the syrup—*kaṭhvaṭ;* (*q*) the rags put inside the bags to prevent the sugar dropping out—*lothâ;* (*r*) the iron gauge for testing the sugar in the bags—*boṅba;* (*s*) the cloth bags used for pressing the sugar—*muṭṭhrî, thailâ.*

Khaṅḍuâ—[Skt. *khanḍa* = a piece]—(1) a kind of wells in Agra in which the shaft is built of loose stone work and which fills by percolation: as contrasted with the *indârâ,* in which the shaft is built of lime masonry and goes down to the spring; (2) smut in cereals: the ears of wheat and barley are distorted and thickly covered with a brown or black dust: in millets it means the fungus known as "bunt" or "ergot" in England which fills the ears with a greasy black powder leaving the plant and even the grain itself externally perfectly healthy-looking (see Field and Garden Crops, N.-W. P., I, 5).

Khâṅg— } [*khânâ* = to eat; *aṅg* = body]—
Khaṅguâ— } foot and mouth disease in cattle.
Khaṅgvâ— } East districts (khurpakkâ).

Khankoṛ—[Skt. *khan* = to dig; *koṛnâ* = to dig]—digging. East districts (khodâî).

Khâṅṛ—see khâṅḍ.

Khaṅṛhar—see khaṅḍar.

Khâṅsî—[Skt. *kâsa, kâsikâ*] (*dhâṅs*)—coughing in men and animals.

Khântâ—[*khânâ* = to eat]—advances to tenants or labourers to buy food (taqâvî).

Khaṅtâ— } [Skt. *khâtikâ;* rt. *khan* = to dig]—
Khâṅvâṅ— } a ditch, dyke. East districts (khâî). *Khaṅtâ* also means a spade.

Khâo—[*khât*]—manure.

Khâpab—[*khapânâ* = to fit into]—to transplant rice. Azamgarh (ropnâ).

Khapachchî—a skewer of bamboo used in cooking.

Khâpar—[cf. *khâbhar*]—(1) uneven ground (akhoh); (2) (*râpar*) an unproductive clay soil. Rohilkhand.

Khapariyâ—[*khaprâ*]—(1) a small tile or piece of an earthen vessel (khaprâ); (2) an insect which injures stored grain and young gram (khaprâ).

Khâpaṭ—[*lit.* old, decayed]—a whitish heavy clay with traces of iron. "It is difficult to work, rendered pasty by rain, and as hard as iron by heat. It absorbs moisture only on its surface, which rapidly dries, but it imbibes rapidly the

rain water, and retains it by so strong an affinity that it remains till it stagnates and rots the roots of the plants. It is a very unproductive soil, growing as a rule only the poorest kinds of rice." (S. M. Moens, Bareli Sett. Rep., p. 65.) Rohilkhand.

Khapât—the wooden sides of the blacksmith's bellows. Rohilkhand (lohâr).

Khapatâ—cut up kernel of mangoes, etc.; a cook's word.

Khapchâr—twigs or splinters of bamboo (bâńs).

Khappar— } [*lit.* a skull, Skt. *kharpara*]—a dish
Khappaṛ— } in which fire is carried at the Holî festival; in which the food of elephants is cooked: used by ascetics for begging. *Jogî jogî laṛêń khapparoń kâ nuqsân* = when two Jogis fight the begging pots come to grief. Another version is *jogiyoń kî laṛâî mêń khapparoń kî hân*, meaning the same.

Khappar jâr—[*khappar-jârnâ* = to burn]—ceremonies at the first pressing of the sugarcane. East districts (rasvâî).

Khaprâ—[*khappar*]—(1) (*khapariyâ*) a flat tile: as opposed to *nariyâ* = a semi-circular tile; (2) the flat reservoir into which the sugar syrup is poured to cool. East districts (kolhvâr); (3) (*khapariyâ*) a grub which attacks stored grain and injures young gram; (4) pieces of earthen vessels; (5) land in the bed of tanks. Mathura (kîl).

Khaprail—[*khappar*] (*khaprâ, thapuâ*)—a flat tile: the semi-circular tiles are *nariyâ, ghuriyâ*: in Azamgarh *onhauâ* is a rough mode of tiling a house when only flat tiles are used. For broken tiles see iṅkarâ and for the tile kiln pazâvâ.

Khâr— a thorn; a horse spur.

Khâr—[Skt. *kshâra* = caustic]—impure carbonate of potash.

Khâr—clay found in low places where water lies (khâl).

Khar—[*khal*]—oil-cake.

Khar—[Skt. *khâra, khârî*]—a measure of grain and land. Dehra Dûn. See pâthâ.

Khâr kî bhaiṅs— } a buffalo that has calved for
Khâr kî jhotî— } the first time.

Kharâ—[*khâl, khalâ*]—a field drain. Central Duâb.

Khaṛâ—[*lit.* standing upright]—(1) ploughing with a straight furrow; (2) payment of rents in cash. Kumaun (naqdî).

Khârâ—[Skt. *khshâraka*]—(1) a net for chaff or grass. East districts (pâńsî); (2) saltish—of water, etc.

Kharâd }
Kharâdî } [Arabic *kharrâṭ*]—a lathe.

Khaṛairâ—[*khaṅḍar*]—a ruined house or enclosure. Bundelkhand.

Kharairâ—[Skt. *khara* = harsh] (*kharharâ*)—a currycomb for horses or cattle: *na dânah na ghâs, kharairâ tîn tîn bâr* = his horse gets no gram nor grass but the currycomb three times a day!

Kharairî—[*kharairâ*]—a bed without any mattress or bedding.

Khaṛak—[Skt. *khaḍakikkâ* = a private or back door]—(1) a hurdle used instead of a door. West districts (châńchar); (2) a place for tying up cattle at night. Duâb, Kumaun (ghêr).

Kharal—[Skt. *khalla*]—a pestle and mortar (hâvandastâ).

Kharanjâ—[Skt. *khanḍa* = a piece]—(1) (*khanjar, khańjhar*) over-burnt bricks (jhâńvâń); (2) a pavement for carrying of water built of bricks set on edge.

Khaṛâûn—[Skt. *kâshṭa* = wood; *pâda* = foot] (*khaṛâvan*)—wooden sandals (paulâ).

Pahir khaṛâûn har jo jotê, suthan pahir nirâvê;
Kahêń Ghâgh yê tînoń bhakhuâ, bojh dharê aur gâvê.

[Ghâgh says "there are three fools in the world—one that ploughs in sandals, one that weeds in trousers, and one that sings with a load on his head."]

Kharauṭî—a hole in the wall for keeping small articles. East districts (gharauńchî).

Khaṛâvan—see khaṛâûn.

Kharbûz— }
Kharbûzâ— } [Pers. *khur* = sun; *puz* = ripened]—the musk melon (*Cucumis utilitatissimus*).
Kharbûzah— }
Kharbûzah châhê dhûp, âm châhê mêńh = the melon wants sun and the mango rain. *Kharbûzah ko dêkhkê kharbûzah raṅg pakaṛtâ hai* = one melon ripens by looking at another (evil communications corrupt good manners).

Kharch—[Arabic *kharaja* = went forth]—(1) expenditure, expenses; (2) the debit side of an account-book (bahî).

Kharcharâî— } fees paid to owners of land for
Kharcharî— } grazing.

Kharêńṭh—crops nearly ripe. East districts.

Kharêruâ—the upright posts forming the siding of a cart. Bundelkhand (gâṛî).

Khâṛh }
Khâṛhâ } [*khâl*]—a ravine (khâṛhî).

Kharhâ—[*khar* = grass]—(1) the animal that lives in the grass, a hare; (2) an ox unbroken to work. Oudh (adhârî).

Kharhak—(?) (*auphar, jêorâ, kârîhak, khariyak, lêhnâ, nêg, phârkhuṭâî, pharpiṭâî*)—fees paid to a village blacksmith for work done at marriages, repairs of implements, etc. Duâb.

Kharhar— }
Kharharâ— } [*kharhârnâ* = to sweep]—(1) (*kaṛkâ, kuchaṛâ*) a long broom
Kharharî— } made of twigs used for sweeping up leaves, rubbish, etc. East districts; (2) a currycomb—see kharairâ.

Khâṛhî—[*khâl*]—a ravine (khâṛh).

Kharhî—[*khar* = grass]—a stack of grass or straw.

Khâṛî—[Skt. *kshâra* = caustic]—dyes strained for the last time (raṅgrêz).

Khârî—[*khârâ*]—sulphate of soda: water impregnated with sulphate of soda (*rêh*). *Khârî lon* = a kind of sulphate of soda. In salt manufacture nitre of the first evaporation is *ras*; of the second *kâhî*; of the third *lâhî*; of the fourth *jarâtî*. Common marketable nitre is *qalamî*. The brine receptacle in a *khârî* factory is *hauz, haud, haudâ*; the shallow masonry pit *kiyârî*; saltpetre when produced by artificial heat is *aliyâ, jariyâ*; the brine is *kachchâ ras*; the liquor *pakkâ ras*; the mother liquor *toṛ*; the scum *papṛî*.

Kharî—[*khal*]—oil-cake.

Kharî— } [Skt. *khaṭinî* = chalk]—(1) (*chhûhî*)
Khaṛî— } a whitish chalky earth: one kind

known as *kharî*, *kharîyâ* is soft, and the other *sêlkharî* is hard and used for making pottery; (2) (*ravâbiyâ*) red sandstone. Agra.

Kharîddâr—[Pers. *kharîdan* = to buy] (*bâi'dâr*)—a proprietor by purchase.

Kharîf—[*sâvanî*, *siyârî*]—the autumn harvest: popularly taken to mean the months of Âsâṛh, Sâvan, Bhâdoṅ, Kuâr, Kârtik and half Aghan.

Kharihân—see khalihân.

Kharihânî—see khalihânî.

Kharik—sugarcane sown after an autumn crop of rice or pulse; opposed to *parâl*, *purâl* = that sown after a fallow.

Khârish—mange, itch, in animals (khujlî).

Khariyâ— } see kharî, khaṛî.
Khaṛiyâ— }

Khaṛiyâ—[*khâṛâ*]—a net for grass or chaff (pâṅsî).

Khariyâ—(1) beams for pressing the green indigo in the vats (nîl kî koṭhî); (2) cow-dung ashes. East districts (râkh).

Khariyak—(?) see kharhak.

Khariyân—see khalihân.

Kharkauṭ— } a hole in the wall for holding
Kharkauṭâ— } small articles. East districts (gharauṅchî).

Khaṛkhaṛâ—[*khaṛkhaṛânâ* = to rattle]—(1) a scarecrow rattled by pulling a string (dhokhâ); (2) a break for training horses.

Khaṛkhaṛiyâ—[*khaṛkhaṛâ*]—a palanquin with four bearers. East districts (pâlkî).

Khârkî—a young female buffalo.

Kharkuch—a splinter of wood used in roofing (chailâ).

Kharmiṭâo—[? *khar* = sharp; *miṭânâ* = to relieve]—breakfast. East districts. See khânâ.

Kharog—sugarcane sown without a preceding fallow (îkh).

Khaṛoh—a ravine (khâl).

Kharoṅch—[*kharochnâ*, *khurachnâ* = to scrape a pot]—a dish made of *uṛad* pulse boiled down with spices, mixed with shred leaves of betel, arum, etc. East districts.

Kharorî—a bamboo frame put in the bottom of a cart (gâṛî).

Kharrâ—[Skt. *khara* = harsh]—(1) the stretching out of thread. East districts. See kargah; (2) a currycomb (kharairâ).

Kharrnâ—to copulate—of goats. West districts.

Kharsâ—[? Skt. *khara* = harsh]—the hot season. West districts (mausim). *Kharsâ gadhê kâ, barsât bhaiṅs kâ* = the ass likes the hot weather and the buffalo the rains: *i.e.*, the scanty grass of the hot season is enough for the ass, while he cannot eat the coarse grass in the rains. The reverse is the case with the buffalo.

Kharuâ—(1) the circular anvil for shaping the mouth of a vessel (ṭhaṭhêrâ); (2) the upright posts forming the siding of a cart West districts (gâṛî).

Khârûâ— } [acc. to Platts Skt. *khara* = rough]
Khâruâ— } —a dark red dye produced from
Khârvâ— } the *âl*; a coarse kind of cotton cloth dyed in this colour.

Kharvâṅs—the period in the year in which no ceremonies but those of the first shaving (*mûṅṛan*) of a child are performed. East districts.

Khas— } (*khaskhas*, *khaskhas*)—a sweet scent-
Khas— } ed grass root (*Andropogon muricatum*) used for making screens (*taṭṭî*) in the hot weather.

Khâs—(1) a square cut bag of cotton cloth in which sugar or salt is packed; (2) an underground pit for storing grain. Central Duâb (khât).

Khâṣâ—[*khâṣ* = select]—a kind of fine cloth.

Khâsar—slow—of cattle.

Khâsdân—[*khâṣ* = special; *dân* = holding] (*bilêhrâ*)—a vessel with a cover used by Muhammadans for holding betel (pândân).

Khaskhâs— } [Skt. *khaskhasa* = the poppy]
Khashkhâsh— } (*dânahpostâ*)—opium seed.

Khaskhas— } see khas, khas.
Khaskhas— }

Khaṣiyâ—[Arabic *khaṣî* = castrated]—of animals—castrated: the hermaphrodite hemp plant (gâṅjâ).

Khâṣlâî—[*khâṣ* = special]—a variety of the mustard. Kumaun (lâhî).

Khaṣî— } [*khaṣiyâ*]—(1) a castrated animal:
Khaṣṣî— } used particularly of goats; (2) a water-course along a wall.

Khastâ— } very crisp: a variety of cakes: *kha-*
Khastah— } *râb khastâ*, *nimak sastâ* = bad raised cakes and salt cheap!

Khâsû—[*khânâ* = to eat]—a heavy feeder—of cattle. Upper Duâb.

Khâṭ—[Skt. *khaṭva*]—a bed, cot (chârpâî).

Âyê Muṭrû lidarin basê,
Dêkh samârî khil khil hasê;
Samâ kî roṭî, mûrâ hâth,
Muṭrû kahê, bichhâvê khâṭ.
Jamnâ maiyâ hêrê bâṭ,
Kab âvê Muṭrû kî khâṭ.

[Here comes Muṭrû who lives in the filth: when he sees the autumn grains he bursts out laughing. Bread made of Sâvân millet and a radish in his hands. Says he "spread a bed for me! Mother Jamna is watching the road till the bed comes (with Muṭrû's corpse on it)"—*i.e.*, Muṭrû is the impersonation of fever which is promoted by filth, eating the autumn grains and radishes.]

Another version is—

Âyê Gopâl kachariyâṅ basê,
Dêkh samârî ghar ghar hasê,
Jab aiyo bûrhin ko rêho,
Gopâlâ toṅk nigâro dêho.

[Here comes Gopâl (fever and ague) who lives amidst the cucumbers (which cause fever) and laughs all over the place when he sees the grains of the autumn harvest, and when the small fish (which are deadly food) come into the channels, then he strikes his drum.]

Khât—[? *khâd* = to eat] (*giṅdauṛâ*, *khâd*, *khâo*, *pâṅs*, *purso*, *sâr*)—manure. *Karm lauṭ jâê, khâd na lauṭê* = Fortune may fail, but manure does never! *Qismat sê zâid khât zor kartâ* = manure is stronger than fate.

Khât pânî! khât pânî!
Ghul mat karo—sab sûkh gayâ.

[Going about shouting "manure and water"! when your field is dried up. (Locking the stable door when the steed is stolen.)]

Khât—[Skt. *khâta*; rt. *khan* = to dig] (*bhauṅrâ*,

chakbachchâ, chauṅṛâ, gaṛh, khâs, khâtâ, khattâ, khattî, khaunh)—an underground pit for storing grain.

Khât—[? *khât* = manure] (*khattâ*)—a cattle station in the forests highly manured from cattle excrement and used for tobacco-planting. Bijnor.

Khâtâ—(1) an abstract account under the head of each creditor (bahî); (2) the ultimate undivided unit in a village: a cultivating or proprietary holding. Central Duâb.

Khâtâ—[see khât]—(1) an underground pit for grain; (2) a pit in which the sugarcane slips are kept for planting. Central Duâb.

Khâtâbahî—[*khâtâ*]—the account-book which shows an abstract of each cultivator's account (bahî).

Khâṭâî—[Skt. *shaṭa* = sour]—acid.

Khatânâ—[*khât*] (*bhêṅṛvâṅs, hirâval, hîrâval, hîrânâ, hirâvar, pâṅsnâ, rahâvan*)—to manure land by folding cattle upon it.

Khatânâ—[*khâtâ*]—to abstract accounts.

Khatarî—see khatrî.

Khaṭaruvâ—a name in the Hills for the constellation Kanya or Virgo—see Kanya Saṅkrânt.

Khatauni—[*khâtâ*] (*khatiaunî*)—the abstract of an account (bahî).

Khaṭauniyâ—a refiner of iron ore. Hill districts.

Khâtî—[*khât*]—an underground pit for grain.

Khatiaunî—see khatauni.

Khaṭiyâ—[*khâṭ*]—a small bed or cot (chârpâî).

Kuch kaṭ khaṭiyâ, bat kaṭ joê,
Marê nâhîṅ, to adhmarâ hoê.

[If you have your bed so short that your ankles hang over the foot and a wife who interrupts you when you speak, if you are not a dead man you are half dead.]

Khaṭkâ—[*lit.* a knock] (*khaṭkhaṭâ*)—a scarecrow rattled by pulling a string (dhokâ).

Khaṭkan—[*khaṭkâ*]—a buffalo that has a habit of knocking its head against a peg: considered a very bad class of animal—see the proverb under bhaiṅs.

Khaṭkhaṭâ—see khaṭkâ.

Khatnah—[*Arabic khatn*]—circumcision among Muhammadans—see kanûrî.

Khaṭolâ—[*khaṭ*]—(1) a small bed or cot (chârpâî). *Nâm Bhânuvatî sovê khaṭolê par* = she is called Mrs. Beautiful and sleeps on a small cot; (2) the frame forming the seat of the ox cart (bahlî).

Khatrî—(*khatarî, khitarî, khitrî*)—a layer of silt in a river bed along the Ganges. Central Duâb.

Khâṭsâl—[Skt. *khaṭva* = a bed; *shâla* = a house]—the holes in the legs of a bed irregularly placed (chârpâî).

Khaṭṭâ—[*khâṭ*]—a small bed or couch (chârpâî).

Khattâ— } [*khât*]—an underground pit for
Khattî— } grain.

Parhit banaj, sandêsê khêtî,
Bê bar dêkhê biyâhê bêṭî,
Birânê bâr jo gâṛê khâtî
Yê châroṅ mil piṭêṅ chhâtî.

[He who gets another to trade for him, to farm for him, who marries his daughter without seeing the bridegroom, and who buries his grain at another's door—all four will beat their breasts.]

Khaṭṭî—[*khaṭṭ* = a letter]—rents fixed on special crops; sometimes rents fixed by contract, not custom. North Oudh.

Khatvârî } [*khât*, Skt. *vâṭa* = enclosure]—a
Khatvâṛî } manure pit (kûṛî).

Khanâ—[*khânâ* = to eat]—the midday meal. Central Duâb and Rohilkhand (khânâ).

Khâûbîr—[*khânâ* = to eat; Skt. *vîrâ* = a hero] (*aivaliyâ*)—a defaulting debtor; a man who borrows with the intention of never paying his debts.

Khauhâ—[*khoî* = refuse sugarcane]—the man who removes the crushed sugarcane from the mill; corrupted in some places into *kavvâ* = crow (kolhû).

Khauhaṭ—[*khânâ* = to eat]—advances of grain for food to cultivators. East districts (taqâvî).

Khaunh—an underground pit for grain. Oudh (khât).

Khaur— } [*khor* = the wrath or curse of a
Khauṛ— } god] (*dasgâtar, dasgâtra, dasvâṅ, kâjkriyâ*)—a ceremony usually performed on the 10th day after a death for men and on the 9th for women. The *pinḍadân* (qv.) ceremony is done 10 times and the 10 juices (*pâṅchras*), sugar (*guṛ*), butter (*ghî*), oil (*têl*), curds (*dahî*), salt (*lon*) are offered. The relatives then bathe and all the clothes and other property of the deceased are given to the officiating priest (*achâraj, mahâbrahman*).

Khauṛ—(1) the crescent-shaped mark on the forehead worn by Shaivites; (2) a woman's ornament for the forehead.

Khaur—[Skt. *kuhara* = a pit]—a funnel-shaped fishing net. Central Duâb (jâl).

Khavâî—[*khânâ* = to eat]—advances to purchase food for cultivators. East districts (taqâvî).

Khavai—[? *khênâ* = to row]—the socket for the mast in a boat (nâo).

Khâvand—see khâvind.

Khavîd— } green wheat or barley stalks cut for
Khavîd— } fodder.

Khâvind—[corr. of *khudâvand*] (*bâbal, bâlam, bar, bhatâr, gharvâlâ, kanth, khâvand, manusêdâ, mard, mardâ, patî, pî, pih, pîtam, piyâ, pritam, purakh, sâjan, shuuhar*)—a husband.

Khazânâ— } [corr. of *khizânah*]—(1) a treasu-
Khazânah— } ry; (2) the water reservoir in an indigo factory (nîl kî koṭhî).

Khâyâkâr—an occupancy tenant. Kumaun (maurûsî).

Khêdkê lêjânâ—
Khêd lêjânâ— } (*bêṛhnâ*)—to drive off cattle,
Khêdnâ— } etc., by force.

Khêh—ashes, dust (khâk, râkh).

Khêlâ—[*khêlnâ* = to play]—calves nearly full grown. Upper Duâb (birkankânî).

Khêlab— } [Skt. *kriḍ*]—(1) to play; (2) to shake
Khêlnâ— } the body as if possessed by the divine afflatus (abhuâb).

Khelâr—[cf. *khâl*]—low lands in river valleys (kachhâr).

Khêlaunâ—[*khêlna*]—a scape-goat (pujâpâ).

Khêp—[Skt. *kship* = to throw; *kshêpa* = throwing]—a trip in carrying a load of any kind.

Khêṛâ—[Skt. *khêṭa* = a village]—(1) the mound forming the site of a deserted village: *khêṛê ki râṅḍ* = a miserable old woman.

Gâṅv gaṅvâran sau bâtêṅ, kheṛâ utrê pâṅch,
Jâê paṛê darbâr mêṅ—Miyâṅ kahê so sâṅch.

[The boor has a hundred arguments at home: only five when he has left his village mound: but when he gets into Court all he has to say is "whatever Your Honour says is true."] "*Khêṛâ*, used as a termination of village names, invariably implies a state of comparative deprivation, which may be either of people or land, according as it arises either from the emigration of the greater part of its inhabitants to some entirely different locality or by the formation of a number of subordinate hamlets in the neighbourhood, which divide among themselves all the culturable area, and leave the *bâzâr* merely as a central spot for common meeting." (Growse, Mathura, p. 315.)

(2) a cultivator's house in the fields. Oudh (chhâonî); (3) another term for *Bhûmiyâ* (qv.). West districts (ḍihvâr).

Khêṛâpat— } [*khêṛâ*, Skt. *pati* = master]—(1)
Khêṛâpatî— } the headman of a village; (2) the hereditary priest (*parohit*) of the village entitled by custom to certain dues and privileges. This man lights the fire at the *Holî* festival.

Khêṛî—[Skt. *khara* = hard; *ayas* = iron]—country steel (faulâd).

Khêṛî—[Skt. *kshar* = to flow]—the after birth (âṅvar).

Khês—A white sheet of cloth chiefly made at Râmpur (dopaṭṭâ).

Khêsârî— } (*khisâri*)—a coarse kind of pulse (*La-*
Khêsâṛî— } *thyrus sativus*)—see kêsârî. Mr. Grierson quotes the proverb (certainly made by a Kâyasth).

Turak târî, bail khêsârî;
Bâman âm, Kâyath kâm.

[Toddy for a Musalman; khesârî for an ox, mangoes for a Brahman; work for a Kâyath.]

Khêt—[Skt. *kshêtra*]—(1) (*hâr, takhtâ*) a field. For various kinds of fields see chundarîbaṭ, dhâp, kar, gâṭâ, khêtbaṭ, kiyârî, lânâ, paṭiyâ; (2) the outer belt of fields in a village. Kumaun (barhâ); (3) a measure = 100 cubits. Bundelkhand; (4) the place where horses, etc., are bred; the locality in which money is lent.

Khêtâr—[*khêt*]—cultivated land (âbâd).

Khêtbaṭ—[*khêt-bâṅṭnâ* = to divide]—a disposition of fields in a village in which the lands of one proprietor are mixed up with those of another.

Khêtî—[*khêt*]—cultivation, farming.

Uttam khêtî, maddham bân,
Nikhad châkarî, bhîk nidân.

[The best occupation is farming, trade is middling; service bad; but begging is worst of all.]

Khêtî khasam sêtî.
Âdhê kâ kî?
Jo dêkhê âvê tâkî.
Bigṛê kâ kî?
Jo ghar baiṭhê pûchhê tâkî.

[He only prospers in husbandry who works himself. Who gets half? He who only takes a look about now and then. Who is ruined? He who sits at home, and only asks "how are things going on?"]

Khêtî bahut karê, so aur ko,
Thorî karê, so âp ko.

[Take up too much land and another will benefit: take up little and you will benefit yourself.]

Khêtî to thorî, mihnat karê savâî,
Râm châhê vuh mânus ko tobah kabhî na âî.

[The man who takes a little land and works hard, if God will—he will never repent.]

Khêtî to inkî, jo karê âṅhâṅ âṅhâṅ;
Aur unkî kyâ khêtî, jo dêkhê sâṅj subhâṅ?

[His farm thrives who is always saying "gee up!" to his oxen. How can his thrive who looks at it only morning and evening?]

Khêtî Bhavânî—the field goddess worshipped by the gardener caste (*Kâchhi, Koêṛî*) on the day they plant or cut vegetables. They make cakes (*pûrî*) and cook vegetables in the field. Some of these they offer to the goddess and eat the rest themselves. The caste who sell vegetables (*kuṅjarâ*) who are Muhammadans instead of doing this take sweetmeats to the field, and facing the west recite the *fâtiha* or opening chapter of the Qurân.

Khetîj—see akhtîj.

Khêtiyâ—[*khêt*]—a kind of mustard (*Brassica campestris*). Dehrâ Dûn (toṛî).

Khêtrpâl—[Skt. *kshêtra, pâla* = guardian of fields]—the tutelary deity of fields and boundaries—see bhûmiyâ.

Khêtvâh—[*khêt, bahânâ* = to cause to flow]—the man who distributes water in the field. East districts (hatvaiyâ).

Khêvâ—[*khênâ* = to row]—the moving of the shuttle backwards and forwards in the loom. East districts (kargah).

Khêvâ—a large bundle of thorns. West districts (châp).

Khêvâl—(1) a pile of sweetmeats in a shop (ḥalvâl); (2) a pile of bricks.

Khêvaṭ—(1) in a coparcenary village—the record of the shares of the proprietary community; (2) the amount of revenue payable by each member of the proprietary body. Upper Duâb.

Khevaṭdâr—[*khevat*]—a member of the proprietary body.

Khichnâ— } [*khênchnâ* = to drag]—the rope
Khichnî— } for turning the churn. East districts (nêtâ).

Khichṛî—[Skt. *kṛisara*]—(1) rice and pulse boiled in equal proportion and spiced. *Khichṛî khâtê pahuṅchâ ṭûṭê* = to get your wrist broken eating *khichṛî!*; (2) the Hindû festival on the last day of Mâgh when *khichṛî* is eaten and distributed. East districts.

Khichṛî khavâî—[*khichṛî-khânâ* = to eat]—the ceremonial feeding of the bridegroom at a wedding. East districts (basiaurâ khânâ).

Khijhurâ—the short fibres of hemp. East districts (san).

Khîl— } [*khilnâ* = to swell] (*khîr, lâî, lâjâ,*
Khilâ— } *lâjî, lavâ, murmurê, parmal*)—maize or rice damped and parched (chabênâ).

Khîl— } [Skt. *khila* = desert]—(1) newly
Khîlâ— } broken up waste land. Azamgarh (nautor); (2) land left fallow to recover its strength. Garhwal (baṅjar); (3) temporary cultivation of jungle after burning it. Kumaun (dâhiyâ).

Khîl— } [Skt. *kîla*]—(1) a nail or spike; (2) the
Khîlâ— } wooden handle at the mouth of the irrigation bucket. Bundelkhand (charas).

Khilkî rât—[*khilnâ* to swell]—a bright starry night. West districts.

Khilpah—[Skt. *khila* = desert]—land the second year after it has been broken up. Azamgarh.

Khiluâ—[*khilnâ* = to expand]—a woman's sheet. East districts (sârî).

Khiñchnî— } [*khîñchnâ* = to drag]—(1) the
Khîñchnî— } tightening of the strings of a bed, etc. (chârpâî); (2) the string used for working the stirrer in a churn. East districts (nêtâ).

Khîr—see **khîl**.

Khîr—[Skt. *khshîra* = milk] (*jâur*)—rice milk ½ *chhaṭâñk* (one ounce) of boiled rice is added to each *sêr* of milk: then boiled and sweetened with brown sugar. *Ghar khîr to bâhar khîr* = if you have rice milk in the house you have it outside the house.

Sâvan na khâê khîr, na Bhâdoṅ khâê pûâ;
Arê! main to kâhê ko hûâ?

[Why was I born that I ate no rice milk in Sâvan nor gram pudding in Bhâdon?]

Aisê karam kê baliyâ,
Râñdhî khîr ho gayâ daliyâ.

[So unlucky is he, I cooked rice milk for him but it turned out meal.]

Khîrâ—[Skt. *kshîraka* = milky]—the cucumber (*Cucumis sativus*). The *kakṛi* is a large variety.

Khiṛak—[Skt. *khaḍakkikâ* = a private door)—(1) a hurdle used as a door. Upper Duâb (châñchar); (2) an enclosure in which cattle are kept at night—see **ghêr**.

Khirkâ—(*kharanjâ*)—masonry made of bricks set on edge.

Khiṛkî—[*khiṛak*]—a little side door or window.

Khîrlâ—[*khîr*]—clarified butter; Katthak's slang (ghî).

Khirlahî—[*khîr*]—cakes cooked in clarified butter; Katthak's slang.

Khirmangâh—[Pers. *khirman* = corn; *gâh* = place]—a threshing-floor. West districts (khalihân).

Khirsâ—[Skt. *kshîra* = milk]—curds made of the beistyn or milk given by a cow for the first few days after the birth of her calf. East districts (pêusî).

Khiṛvâ—[*khêṛâ*]—fields near the homestead. Bundelkhand (gauhânî).

Khîs—[Skt. *kshîra* = milk]—beistyn or milk given by a cow immediately after calving. Upper Duâb (pêusî).

Khîsâ—[Pers. *kîsah*]—a bag or pocket. West districts (thailâ): *khol khîsâ khâ harîsah* = open the bag and eat wheat pottage.

Khisârî—see **khêsârî**.

Khitarî— } see **khatrî**.
Khitrî— }

Khîtvâh—see **khêtvâh**.

Khivaiyâ—[*khênâ* = to row]—a man who rows a boat (nâo).

Khizânah—see **khazânâ**.

Khoâ—[Skt. *kshoda* = pounding]—(1) pounded bricks; (2) (*khoyâ, mâvâ*) milk thickened by boiling used in making sweetmeats.

Khobâ—[*khubnâ* = to pierce]—a wooden beater or mallet for consolidating plaster (râj).

Khobâr— } [Skt. *kroḍa* = a hog; *vâṭa* = en-
Khobârâ— } closure] (*bhaṭ, bhaṭṭâ, bhiṭ, bhiṭâ,*
Khobârî— } *khubâr, khubârâ, khubârî*)—a pig stye—see **sûar**.

Khobṛâ—refuse straw, etc., on the threshing-floor. East districts (gaṅṭhâ).

Khod—[*khodnâ* = to dig]—(1) digging; (2) the sole of a plough. East districts (hal).

Khodâî—[*khod*]—(1) (*goṛâî, khankoṛ, koṛâî, khudâî*) digging; (2) wages for digging.

Khodnâ—[Skt. *khan*] (*godnâ, gornâ, kornâ*)—to dig. *Jo khodêgâ so girêgâ* = he that digs a pit shall fall into it himself.

Khogîr—the stuffed part of the saddle used with the pony cart, etc. (ekkâ).

Khoî—[*khoâ*] (*chhoi, chhûchh, chhûñchh, khoiyâ, pâtâ, pâtî*)—the refuse sugarcane after the juice is expressed.

Khoîñchhâ—(1) the bark of a tree. East districts; (2) the side pocket in a woman's sheet. East districts (girah).

Khoînî—the gram-parcher's poker. East districts (bharbhûñjâ).

Khoiyâ—see **khoî**.

Khokhâ—[*lit.* hollow, unsubstantial]—of a bill of exchange—paid and discharged (hundî).

Khol—[*kholnâ* = to open]—an outer water or women: it differs from the *dohar* (qv.) in not being hemmed all round (dopaṭṭâ).

Kholâ—[*khol*]—a ravine or water-course. West districts (nâlî).

Kholâ—[*khallar*]—an old buffalo (bhaiṅsâ).

Kholâ—[? corr. of *agaulâ* (qv.)]—the upper part of the sugarcane. West districts (âg).

Kholârâ—[*kholnâ* = to open]—the poppy capsule.

Kholî—[*kholnâ* = to open]—a gate, an open door. Kumaun (darvâzah).

Kholo—[*kholî*]—a row of houses close together. Kumaun (bâkhal).

Kholuâ—[*kholnâ* = to open]—hollow—of ornaments.

Khom—an evil omen connected with certain days and places.

Khoñch—[*khoñchnâ* = to thrust]—(1) a cattle muzzle. Lower Duâb and Benares; (2) a stick covered with bird lime (*lâsâ*) for catching birds; (3) a basket for catching fish. West districts (gâñjâ); (4) a handful of anything dry (chuñgal); (5) an earthen dish.

Khoñchî— } [*khoñch*, Skt. *kara* = tax]—a
Khoñchiyâ— } portion of the grain to be
Khoñchkar— } parched given to the grain parcher.

Khoñḍar—[cf. *ghuñḍar*]—leavings or gleanings on the threshing-floor after the bulk of the grain is removed (gharvâ).

Khoñpâ— } (1) the sole of the plough. East
Khoñpî— } districts (hal); (2) the outside
Khoñpiyâ— } corner of a house. East districts (nok); (3) a shed for chaff. East districts (bhusaili); (4) a leaf platter for betel. East districts.

Khoñrâ—an enclosure for cattle. Bundelkhand (gausâlâ).

Khoñṛhar—the ring round the neck of the irrigation bag. Bundelkhand (charas).

Khoṅtâ—(1) a cattle muzzle. Lower Duâb and Benares (chhîṅkâ); (2) a bird's nest (ghoṅslâ).

Khoṅtab— } to nip off the flowers or upper stalks
Khoṅtnâ— } as in tobacco (badhiyânâ).

Khopâ—
Khopî— } see khoṅpâ.
Khopiyâ—

Khoprâ— } [*lit.* the skull; Skt. *kharpara*]—(1)
Khoprî— } the head of the poppy. Kumaun (ḍoṅḍâ); (2) the kernel of the cocoanut (nâriyal).

Khor—[*kholnâ* = to open]—a man or woman's sheet—see khol.

Utnê pâṅv pasâriyê jitnî lambî khor = stretch out your feet only to the length of your sheet (cut your coat according to your cloth).

Khor—[? Skt. *khâd* = to eat]—a vessel fixed in a cattle manger. Upper Duâb (laṛâmnî).

Khorâ— } [*âbkhorâ*]—a metal vessel from
Khorî— } which food is eaten, like the
Khoriya— } kaṭorâ (qv.).

Khoriyâ—[? Skt. *krîḍa* = play]—the women's feast held on the night of the departure of the marriage procession, when they wear masks and dance.

Khorsi—[? *khaur*: Pandit Kâshînâth takes it to be Skt. *shoḍasha* = sixteen ?]—the ceremony on the 10th or 11th day after a death (kriyâ karm).

Khoṭṭhâ—tobacco ashes. East districts (jaṭṭhâ).

Khoyâ—see khoâ.

Khshai mâs—[Skt. *Khshaya* = lost]—a month in which there are two conjunctions (sankrâṅt).

Khshêtrpâl—see khêtrpâl.

Khuân— } a wooden tray: *khuânchâ*
Khuânchâ— } *farosh* = a huckster who
Khuânchah— } carries about articles for sale on a tray.

Khûbâr—
Khûbârâ—
Khubârâ— } a pigstye—see khobâr.
Khûbârî—
Khubârî—

Khûbhar—[*khûbâr*]—a net for quail, fish, or pig. East districts (jal).

Khûḍ—see khûṛ.

Khûd—see khavîd.

Khudâî—see khodâî.

Khuḍḍî—compartments in a privy (paikhânah).

Khuddî—[? Skt. *khaṇḍa* = a piece] (*khûdî*)—small pieces of grain (kankî).

Khûdhar—rags, refuse of grain. East districts.

Khûdî—see khuddî.

Khudkâsht—[*khud* = own; *kâsht* = cultivation]—lands cultivated by the proprietor from time to time, as contrasted with *sîr* which implies permanent occupation; but in the Upper Duâb the distinction is often not carefully observed.

Khudnî—[*khodnâ* = to dig]—a wooden poker used by a grain-parcher, sugar-boiler, etc. (bhaṛbhûṅjâ, kolhvâr).

Khûhâ—[cf. *khoî*]—(1) (*patêvaṛâ*) the sheath of the maize cob. East districts (makkâ); (2) the empty dry ears of the *maṅṛuâ* millet. East districts (balurî).

Khujlî—[Skt. *khurju*]—mange or itch in animals (khârish).

Khukhânî— } a wooden poker used in a sugar-
Khukhêrnî— } boiling house, etc. Rohilkhand (kolhvâr).

Khûkhî—an insect which injures cold weather crops (kûkî).

Khûkhû—a pig. East districts (sûar).

Khukhurî— } [*khukhal* = hollow]—the empty
Khukhurî— } cob of maize before the seed forms or after it has fallen off. East districts (gûlî).

Khukhurî—the hillman's short sword.

Khulî—a thick club. Rohilkhand (laṭh).

Khûnbahâ—[*khûn* = blood; *bahâ* = value]—a grant of land to the heirs of a person killed in battle.

Khûṅch— } see khoṅch.
Khûṅchâ—

Khûnchî—[Pers. *khuân*, *khûanchah* = a tray]—a stand for sweetmeats. Rohilkhand (ḥalvâî).

Khûṅd—see khûd, khavîd.

Khuṅḍ—a small field. East districts (gâṭâ).

Khûṅdhnâ— } to mix up clay with the feet for
Khûṅdnâ— } making pottery (kumhâr).

Khûṅt—a share in a village. Azamgaṛh (ḥiṣṣah).

Khûṅṭ— } a spike or peg.
Khûṅṭâ—

Khûṅṭâhar— } [*khûṅṭâ* = a peg; *hal* = a
Khûṅṭâharâ— } plough]—a plough of which the block is worn: contrasted with *nauhar* (qv.): the ploughing with such a plough is *séo* (qv.) (hal).

Khuṅṭaiṅt— } [*khûṅṭ*]—a tenure in which the
Khuṅtait— } shares are expressed in fractions
Khuṅṭaitî— } of a given unit. Azamgaṛh.

Khûṅṭarâ— } [*khûṅṭâ*]—various spikes and props
Khûṅṭarî— } in a cart. East districts (gâṛî).

Khûṅṭî—[*khûṅṭâ*]—(1) a small peg or spike; (2) (*dorêzî*) the second crop of indigo growing from the roots of the previous year (nîl); (3) stubble.

Khûṅṭnâ—[*khûṅṭâ*]—(1) (*khuṅṭvânâ*) to roughen a grindstone (râhnâ); (2) to nip off the upper shoots of plants (khoṅṭnâ).

Khuprâ—[cf. *khop*, *khopâ*]—a light plough with a horizontal body. East districts (hal).

Khûṛ—[Skt. *kshur* = to dig] (*khûḍ*)—(1) a furrow (guṅḍ); (2) sowing in a furrow after the plough (bonâ).

Khur— } [Skt. *kshura*; rt. *kshur* = to dig] (*khu-*
Khurâ— } *rî*)—the cloven foot of an animal.

Khûrâ—notches on the beam of a plough by which the adjustment is altered. Benares (hal).

Khûrâ—[*khur*]—a rope for fastening an animal to a peg. West districts (khurâṅv).

Khurâ—[*khur*]—the spike which goes into the handle of the fodder cutter, etc. (gaṅḍâs).

Khurâî—[*khur*] (*gêrâun*, *gîrâin*, *gîrâṅv*, *gîrâṅv*, *goṛvâṅs*, *khûrâ*, *khurvâṅs*, *khurâṅv*)—a rope for tethering an animal to a peg. East districts.

Khurâṅt— } [*khur*]—land trodden up by the
Khûrâṅt— } hoof of animals.

Khurâṅṭâ—[*khur*]—foot rot in animals. Bundelkhand (khurpakkâ).

Khurâṅv—see khurâî.

Khurchan— } [*khurachnâ* = to scrape; Skt.
Khurchanâ— } *kshura* = a razor]—(1) an
Khurchanî— } iron scraper or poker (kurêdnî); (2) the scrapings of opium pots, etc.

Khurcharâî—[*khur* = hoof; *charnâ* = to graze]—fees paid to the owner of grazing lands for allowing cattle to pasture (**charî**).

Khurchaṭak—[*khur* = hoof; *chaṭaknâ* = to crack]—an ox or buffalo with the two parts of the hoof separated: considered a great fault in an animal.

Khûrdâêṅ—[? *khurd* = small]—the second threshing out of grain. Duâb (**dâêṅ**).

Khurdfaroshî— } [Pers. *khurd* = small; *fa-*
Khurdâfaroshî— } *rokhtan* = to sell]—retail sale.

Khurd nokâ—[*khurd*=small; *nok* = a corner]—shoes short in front (**salêmshâhî**).

Khurêl karnâ—[Skt. *kshur* = to dig]—to plough a field for the first time. Central Duâb (**êkbâh**).

Khuṛhuâ—a mode of tying the blanket over the head to keep off rain. Oudh. See **kammal**.

Khurfâ— } purslane (*Portulaca oleracea*).
Khurfah— }

Khurhâ—[*khur* = a hoof]—foot-and-mouth disease in cattle. Oudh (**khurpakkâ**).

Khurhurî—[*khur* = a hoof]—little knobs of silver or gold attached to a nose-ring: Sunâr's slang. East districts.

Khurî—[*khur*]—the cloven hoof of an animal.

Khurjî—[Arabic *khûrjîn*] (*akkhâ, chhâṅṭî, gaṭhiyâ, gaun, gon, gun*)—panniers or packs for a pack animal: they are usually made of gunny (*ṭâṭ*) and are used by potters for carrying mud or bricks on asses. Similar bags are called *karbach* in Kumaun and *phûṅchâ* in Garhwâl.

Khurkâ—a weed injurious to opium. East districts.

Khurmâ—a date: a sweetmeat made of wheat flour and sugar, so called from its shape.

Khurpâ.

Khurpâ—[Skt. *kshurapra; kshura* = a razor]—a sort of spud used for weeding, rooting up grass, and softening the earth round young trees and plants. A smaller implement of the same kind is *khurpî, khurpiyâ:* the iron blade is *khurpâ:* the handle *bêṅṭ, bêṅṭâ, bêṭâ, bîṅṭâ, bîṭâ:* the iron ring fastening the blade in the handle *shâm, sâm, muṅdrî:* the spike of the blade which goes into the handle *nâr, ḍâṅṛî, ḍâṅḍî:* and in the Upper Duâb *guṅchhâ.*

Khurpalṭâ—[*khur* = hoof: *palaṭnâ* = to barter]—a cattle dealer: properly a thievish class of cattle "copers" who "doctor up" broken-down beasts and exchange them for sound animals (**byopârî**).

Khurpakkâ— } [*khur* =
Khurphaṭâ— } hoof; *pakkâ* = inflamed: *phaṭnâ* = to crack] (*aishû, bâtân, bêkrâ, chhapkâ, chhaprâ, gorkhor, kamkhor, khamorṭâ, kaṭuâ, khâṅg, khaṅguâ, khaṅgvâ, khûraṅṭâ, khurhâ, khursîṭâ, muṅhpakkâ, pakkâ, sîdh*)—foot-and-mouth disease in cattle. West districts. *Khurphaṭâ* is also used of an ox or buffalo with the two parts of the hoof separated, which is considered a great fault in an animal—see **khurchaṭak**.

Khurpî.

Khurpî— } [*khurpâ*]—a small
Khurpiyâ— } spud used in weeding, grass cutting, etc.; a scraper used in making sweetmeats, working leather, etc. *Khurpiyâ* is used in the Central Duâb in the special sense of a cultivator who has no cattle and depends on spade husbandry. The opposite of this is *bailvâlâ.*

Khurpiyâî—[*khurpî*]—the hoeing of crops.

Khursîṭâ—see **khurpakkâ**.

Khuruhri—[? *khur* = hoof]—a pathway (**pagḍaṅḍî**).

Khuruhrî—a hole in the wall or a bracket for holding a light. East districts (**dêorakhâ**).

Khurvâṅs—[*khur* = a hoof]—a rope for tethering an animal to a peg. East districts (**khurâṅv**).

Khushkâ—[*khushk* = dry]—plain boiled rice among Muhammadans: corresponding to *bhât* among Hindûs: *gadhê ko khushkâ* = boiled rice for an ass; throwing pearls before swine.

Khushkharîd—[*khush* = willing; *kharîdnâ* = to buy]—indigo or other produce purchased direct from cultivators at market rates and not supplied under bond: private sale as contrasted with a public auction—see **badnî**.

Khûskhâs—road sweepings, rubbish (**kûṛâ**).

Khushkî—[*khushk* = dry]—(1) dry weather, drought (**akâl**); (2) dry flour sprinkled over cakes: a Muhammadan term (**parthan**).

Khushksâlî—[*khushk* = dry; *sâl*, = year]—a year of drought (**akâl**).

Khuṭahan—[*khûṅṭâ* = a spike] (*khuṭihan*)—land after a crop of *arhar* (*Cytisus cajan*) of which the stumps are left in the ground after harvest until the land is ploughed for the next crop.

Khuṭahar boab—[*khûṅṭâ* = a spike; *hal* = plough]—to sow seed in the furrow left by the share of the plough. East districts (**bonâ**).

Khuṭaharâ— } [*khuṭahar*]—a light plough with
Khuṭahrâ— } a horizontal body: an old worn-out plough. East districts (**hal**).

Khuṭânâ—[*khûṅṭâ* = a spike]—(1) to sharpen a ploughshare. East districts (**chaṅḍvânâ**); (2) to get a flour mill roughened (**râhnâ**).

Khuṭihan—see **khuṭahan**.

Khutthâ— } (*bhûîṅpêṛâ, ṭhuṅṭh*)—the knotty
Khutthî— } stump of a tree.

Khwâjâ khizr—(*barun*)—the god of water and woods. "He is properly one of the great Muhammadan saints to whom the care of travellers is confided. He is the Hindû god of water (not actually a member of the Hindû pantheon, but Hindûs do not object to worship him) and is worshipped by burning lamps and feeding

Brahmans at the well and by setting afloat in the village pond a little raft of sacred grass with a lighted lamp upon it. (Ibbetson, *Panjâb Ethnography*, p. 114.) "Musalmân women fast in his honour on every Tuesday in the month of Bhâdon (August-September) and call the fast *Khâjê kidar kâ rojâ*." (Grierson, *Bihar Peasant Life*.) "He is a prophet who, according to oriental tradition, was prime minister and general to an ancient king of Persia called Alexander, or to Kaikobâd (not Alexander of Macedon). They say that he discovered and drank of the fountain of life, and that, in consequence, he will not die till the last trumpet. He is by some confounded with the Prophet Elias." (Herklot, *Qânûn-i-Islâm*, p. 67.) Also see Chap. XXVII for further details regarding him and the honour paid to him by Muhammadans.

Khwêṅtar—a sling for scaring birds. Kumaun (gophanâ).

Kibârgân—[*kivâṛ*]—the lintel of a door. Bundelkhand (sardal).

Kîch— **Kîchar**— **Kichkil**— **Kîchkil**— [Skt. *kachchá* = a marsh]—mud, swampy ground. *Aglê pânî pichhlê kîch* = first comes the rain, then the mud.

Jaiso sê taiso milo, milê nîch sê nîch ;
Pânî mêṅ pânî milê, milê kîch mêṅ kîch.

[Like should mix with like: the mean with the mean, water with water, and mud with mud.]

Kîl— **Kîlâ**— [Skt. *kîla*]—a spike, peg, nail.

Kîlâ—[Skt. *khila* = desert]—forest land taken up for temporary cultivation. Kumaun (ijhar).

Kîlâ—beistyn or milk given by a cow immediately after calving. Central Duâb (pêusî).

Kilânâ—[*kîl*] (*kirânâ*)—to winnow grain with a fan—see usânâ.

Kîlî—[*kîl*]—(1) a small peg, nail, spike; (2) the system of working a well with two pairs of oxen which are changed alternately by taking out a spike in the yoke: the opposite is *nâgaur* (qv.). Central Duâb; (3) the handle or stilt of a plough (hal).

Kîliyâ—[*kîlî*]—the man who drives the two pair of oxen at a well. Central Duâb (pairhâ).

Kilkêyâ—[*killî*]—a sort of guineaworm which attacks the feet of cattle. Central Duâb (naharuâ).

Killâ— **Killî**— **Kîlo**— **Kilrî**— **Kilṛî**— see kîl.

Killî—(*kilnî*)—a sort of tick which clings to cattle.

Kilvâ—[*kîl*]—a large hoe or mattock.

Kilvâî—[*kilvâ*] (*gânâ*)—a heavy wooden rake used for collecting weeds, and softening the surface of a field which has been baked by the sun after rain or irrigation. Rohilkhand.

Kilvânâ—[*kîl* = a nail]—*lit.* to have nails driven into anything: hence to bring a person under magical influence: nails or wooden pegs are driven into a house to keep off evil spirits (see Herklot's *Qânûn-i-Islâm*, p. 225, etc.)

Kîmâ—pieces of sheep's head cut up for frying: a cook's word.

Kîmukht— **Kimukht**— (*kirkin*)—prepared horse, ass or mule skin.

Kîmukhtî— **Kimukhtî**— shoes made of the leather known as *kîmukht*.

Kinârî—[*kinârâ* = a border]—a kind of lace used as edging (gotâ).

Kinkhî— **Kinkî**— [Skt. *kaṇika* = a grain of wheat] (*kankî*)—small broken grains.

Kiṛâ—[Skt. *kîṭa*] (*kîṛî*)—an insect, worm, etc. *Âdmî anâj kâ kîṛâ hai* = man is but a grain worm: *gû kâ kîṛâ gû hi mêṅ rahê* = the dung insect lives in dung—*i.e.*, every one likes his own element.

Hańsê bâjrâ, han muskyâê.
Junharî ṭêrî kahâṅ pirâê?
Kâ karûṅ bhaiyâ, kâ karûṅ bîr?
Kîṛâ kâ mârâ bhay faqîr.

[The bajra laughs, the cotton smiles; why art thou in pain juâr; What can I do brethren, what can I do brother? He whose field worms attack becomes a beggar.]

Kîrâ—[*kîl*]—a silversmith's mould (sunâr).

Kiṛânâ—[*kîṛâ*]—of a man or animal—to be attacked with worms.

Kirânâ—[Skt. *krayaṇa* = purchasing]—various kinds of spices and groceries.

Kirânâ—[*kilânâ*]—to winnow grain by throwing it about in a fan: not throwing it in the air which is *phaṭaknâ* (usânâ).

Kirâṅchî—[prob. Port. *carruagem*]—a two-wheeled covered cart, used for conveying goods and passengers.

Kirâo—[Skt. *kalâya*] (*kêrâo*)—the small pea. East districts (maṭar).

Kirayiyâ—[? corr. of *kiyârî*]—a small field. Duâb (gâṭâ).

Kiṛhir—the mat put in the bottom of a cart. Oudh (gârî).

Kîṛî—see kîṛâ.

Kîṛî— **Kiṛî**— a seed used in weighing: a Sunâr's word. East districts: cf. ghuṅgchî.

Kirihrâ— **Kiṛihri**— [*kiṛhir*]—a grass or straw mat. East districts (tarai).

Kiriyâ—[*kirayiyâ*]—(1) a small field. Duâb (gâṭâ); (2) the irrigation beds in a field. Duâb (kîyârî).

Kirkhî nirâb—to weed a field. East districts (nirâî).

Kirkin—[supposed to be a corr. of *kharkin*, as made of donkey hide] — shagreen leather (kimukht).

Kirsân—see kisân.

Kirvârâ— **Kirvârî**— wedges for fixing the pots in the Persian wheel. Bundelkhand (arhaṭ).

Kirvaṭ—[*kirâo*]—land after a crop of peas. East districts.

Kisân— **Kisânâ**— [Skt. *kṛishâṇa* = a ploughman; rt. *kṛish* = to drag] (*kirsân*) — a husbandman, farmer.

Nîṅd âlas kirsân ko khovê,
Jâr ko khovê hâṅsî
Gahnâ byâj sahûkâr ko khovê
Chor ko khovê khâṅsî.

[Sleep and indolence ruin the husbandman: a laugh betrays a lover; pawn-broking ruins the merchant, and a cough the thief.]

Another version is—

Âlas nîṅa kisânê khovê, chorê khovê khâṅsî;

Hańsî muskurî sâdhû khovê, Brahman khovê dâsî.

[Indolence and sleep ruin a cultivator, coughing a thief: laughing and flirtation are the ruin of an ascetic, and a slave girl of a Brahman.]

Kisbat—[Arabic *kisvat* = dress]—a case in which a barber carries razors, etc. (thailâ).

Kishtî—[corr. of *kashtî*]—a boat (nâo).

Kisnai—[*kisân*] — husbandry, farming. *Khêt charhê kisnai jâniyê* = know a man to be a farmer when his crop is ripe.

Kisvat—see **kisbat**.

Kiṭkirâ—moulds used by a goldsmith (sunâr).

Kivâr— Kivârâ— Kivârî— [Skt. *kapâṭa*] (*kêvâr*)—the leaf of a door (pallâ).

Gûjar Râńgar do, kuttâ billî do;
Yê châr na ho, khulî kivârî so.

[The Gûjar and the Râńgar (well-known thieving tribes) are two, the cat and the dog two more—were it not for these four, you might sleep with open doors.]

Chalo sakhî Râjan darbâr!
Ham sukhî ki tum sukhvâr?
Êk sakhî uṭh bolî yoń,
Pavan lagê to jivê kyoń?
Imlî mêń sê uṛâ pataṅg,
Pavan lâgê mêrê aṅg.
Jo nahîń dêtî jhapaṭ kivâṛ,
Urjâti maiń kos hajâr.

[Come, comrade, to the king's court. Am I happy or are you? One comrade spoke thus—"If the wind strike me, how can I live? A kite flew down from the tamarind and the wind struck my body. Had I not shut the door quick, I would have been carried off a thousand miles" (from the native nonsense book).]

Kiyâr—[Skt. *kêdâra*]—land under rice. East districts (dhankar).

Kiyârî—[*kiyâr*]—(1) (*barahî, bigahî, kiriyâ, parvâ*) the beds or subdivisions made in a field for the purposes of irrigation. The smallest beds are those in a fœnugreek field—see **mêthî**; (2) the crop of transplanted rice in the Hills (dhân); (3) the evaporating pans in which salt is made—see **khârî**; (4) rice land. Azamgarh (dhankar).

Kiyulârî—rings of wood at the mouth of the irrigation leather bag. Duâb (charas).

Koâ—[Skt. *kosha*]—(1) the fruit of the *mahuâ*, (qv.). tree; (2) the pulp covering the seed of the jack fruit (*kathal*); the silk cocoon.

Kobâ— Kobah— [Pers. *kob* = striking]—the mallet or pounder used by a shoe-maker or book-binder to join the edges of a leather which he has previously smeared with paste (jildsâz, mochî).

Kochnâ—[Skt. *kuch* = to mark with lines]—an instrument for making ornamental lines on pastry (nânbâî).

Kodo—[Skt. *kodrava*] (*kodrâ, kodram, kuduvâń*)—a small millet (*Paspalum scrobiculatum* or *frumentaceum*). "*Kodo* is regarded as an inferior grain. It is not used in the *hom* or other religious ceremonies of the Hindûs, and in some parts of the district the people have a fable that hell (*naraka*) is the fate of any one who dies within 21 days of eating it. It is husked with great difficulty and *kodo darnâ* is used figuratively for *to harass*" (J. R. Reid, Azamgarh Sett. Rep., p. 115). It is also said to be the resort of snakes and therefore poisonous.

Kûṭê kuduvâń, uṛî bhusî,
Naulâ margayo apnî khushî.

[When the kodo is threshed and the chaff flies about the weasel dies straight off.]

Koêlâ—[Skt. *kokila*] (*kaulâ*)—charcoal. *Koêloń kî dallâlî hâth kâlê* = bargaining in charcoal means dirty hands; *asharfî luṭê koêlê par mohr* = your gold mohurs are robbed and you are sealing up your charcoal, *i.e.*, penny wise pound foolish.

Koêr—see **koir**.

Koêrâr—land held by the *Koêrî* or market gardener caste: land under garden vegetables. East districts (bârî).

Koftâ— Koftah— [Pers. *koftan* = to pound]—meat pounded up and cooked in balls.

Kohâ—(1) divisions in a sugarcane field. East districts (mêńḍ); (2) a small flat earthen vessel used for mixing flour and cooking pulse and vegetables.

Kohar—(1) the frame at the mouth of a well (jaṅglâ); (2) the beam of the irrigation lever. Upper and Central Duâb (ḍhêńkli).

Kohê phûṭnâ—of sugarcane, to sprout. Rohilkhand (kullâ).

Kohês— Kohil— Kohilâ— Kohirâ— Kohr— Kohrâ— [Skt. *kuhêḍikâ, kuhêlikâ*]—a fog (ṭusâr).

Koilî kî roṭî—[*koâ*]—bread made of the berries of the *mahuâ* (qv.). East districts.

Koinâ— Koindâ— Koindî— Koinî— [*koâ*]—the seed or fruit of the *mahuâ* (qv.).

Koir—[*koêr*]—green chopped fodder. East districts: cf. **lêhnâ**.

Koirâr— Koirâr— see **koêrâr**.

Kokh—[Skt. *kukshi*]—the belly of an animal.

Kol— Kolâ— [Skt. *kûla* = a slope, a heap]—(1) a ravine. Hill districts; (2) a grain measure. Garhwâl. See **muṭṭhî**; (3) a small field; properly a field near a house or one closed on two or three sides with water. East districts (gâṭâ).

Kolhâr— Kolhârâ— Kolhaur— Kolhaurâ— [*kolhû*; Skt. *vâṭa* = enclosure]—the sugar factory, comprising the sugarcane mill and boiling house. East districts (kolhvâr).

Kolhâvan—[*kolhû*]—fees given to carpenters for repairing sugarcane mills.

Kolhû—[*kolû*]—the country sugarcane mill. Sunday is the proper day to start pressing. Its parts are as follows:—

(*a*) the hollowed block forming the bed of the mill, *kolhû*, throughout the Province. The hollow cavity in this in which the pieces of cane are placed—in Azamgarh *kuńdî*; in Gorakhpur *koṭhî*; in the Upper Duâb *mohan*; in Rohilkhand and West Oudh *ghân, mohan, hańṛiyâ*; in Benares *ghagrâ*; in Kumaun *kunî*,

ghânî; in the Central Duâb *gâṅḍâ.* Round this a rim of mud *pîṅr, pîṅḍ,* is placed to prevent the cane slips from falling off. In Rohilkhand, when this cavity is large, the mill is called *ghânâ;* when small *pichariyâ.* The iron ring fixed round the block to strengthen it is in the Upper Duâb *kuṅḍal;* in Rohilkhand *kuṅḍrâ, koṛar, taurik, tauq.* The iron ring round the cavity to prevent the edge from being worn away is in the Central Duâb *muhâr;* in the East districts *moṛvâr.* The bevilled side of the cavity is to the East *sirvâ, pâvat;* the saucer-shaped cavity for the cane slips *chhîṭî.* The upper rim of the block is *pachhar, pachhran; bhaun* in Rohilkhand; *roṛâ* in the Western districts; in other places *pâchar* are small pieces of wood put in the cavity to help in crushing the cane. The drain for the juice cut in the bottom of the block is usually *nêruâ;* in Benares *ghânâ, ghanâ;* in Rohilkhand *ghol, ghull, muṅh;* in the Upper Duâb *nârâ.* The wooden spout through which the juice drops is generally *parnâri;* in East Oudh *panârî;* in the Eastern districts *patnâlâ, patnârî;* in Rohilkhand *nâlî;* in the Upper Duâb *naluâ;* in Farrukhâbâd *parakhiyâ.* In the base of the block a groove is cut, in which the shaft of the driving gear works. This is usually *rah, ghagrâ.*

(*b*) The horizontal beam to which the oxen are yoked is in Rohilkhand and the Upper Duâb *pâṭ;* to the East *kaṭhrî, kâṭhar;* in the Central Duâb and Oudh *kântar;* in North Oudh *paṭiyârâ.*

(*c*) The upright beam or pestle which works in the hollow of the mill and crushes the cane is in the West districts and Rohilkhand *lâṭh, châran;* to the East *jâṭh, pâṭ, mohan;* in Kumaun *muslî.* The ball at the end is *âṅṛî* in Rohilkhand; the end cut to a point in the Upper Duâb *chûliyâ, chûṭiyâ;* more generally *mûṅḍî, mûṅṛî, mûṅgar, mûṅṛî.* The twisted piece of wood joined to this is generally *chiṛiyâ, beliyâ;* in the East districts *ṭâran, ḍhêṅkâ;* in the Upper Duâb *ḍhabkâ, ḍhabkî.*

(*d*) The upright post fixed to the horizontal beam is in the Upper Duâb *mânak khambhâ;* in parts of the Upper Duâb, Rohilkhand, and Oudh *malkham;* in the Central and Lower Duâb *khûṅṭâ;* in the East districts *malkham, markham, mirkham.*

(*e*) The piece of wood which keeps the beam of the driving gear in the channel at the base of the block, *jibhâ, jibheilâ, jibhêlâ, jibhî.* A second piece of wood, sometimes known as *kanail,* is sometimes added.

(*f*) The rope of straw, etc., supporting the pestle by fastening it to the upright beam—to the East *kanmêṅṛâ;* to the West *khaiṅchî, qaiṅcṅî.* A bamboo known to the East as *kârha,* and to the West *ḍaṅḍîlâ,* is attached to the horizontal driving beam by a piece of rope *duâlî* or *divâlî pachhaudhî;* and the other end is fastened by a piece of rope known as *duâlî* or *divâlî agauṅdi* or *nâdhâ;* and to the West *tanai.*

(*g*) The driver's seat on the horizontal beam is—to the East *harsâ, harsaudhâ;* in the Upper Duâb *pâṭ;* in Kumaun *pâṭî.*

(*h*) The thong by which the horizontal beam is connected with the yoke is generally *nâṛ, nâṛî;* in Kumaun *nâṛo;* or, if made of flax, *jotiyoṛo.*

(*i*) The circle in which the oxen move is in the Upper Duâb *pair;* in Rohilkhand *paiṅṛhâ, pâṛh;* in the Central Duâb *pâvṛî;* in the East districts *paudar;* in South Oudh *bhavan.* In the Duâb the inner ox is *bhîtarâ;* the outer *pâgur.*

(*j*) The receptacle for the cane before it is cut—see gaṅḍrâ.

(*k*) The wooden mallet for pressing the pieces of cane under the crusher is usually *thâpî.* In the West districts the cane as it is being crushed is stirred with a piece of iron *khail, phal;* and the man who does this work uses a leather gauntlet *thapkî, hâthî, haththî, hatharkâ.*

(*l*) The pot into which the juice drops is usually *ṭhiliyâ, hâṅḍî;* in the Duâb and parts of Rohilkhand *bojhâ;* in Oudh and East Rohilkhand *mâṭ, maṭor, maṭâ, kûṅchî, kuṅḍî;* in the Upper Duâb *kachhâlî, nichânî;* in other places *nâṅd, châṭâ, kuṅḍâ.* The strainer for the juice as it falls into the pot is *chhîtâ, chhîpâ, raschhannî.*

(*m*) The pot for removing the juice to the boiler is in the Upper Duâb *bâhnî;* in Rohilkhand *karhâ, ḍorî, sâyâ;* in parts of Oudh *kaṛâh;* in parts of Bundelkhand *chaiṅkâ.*

(*n*) The block on which the cane is cut—in the Upper Duâb *nêhî, baḍḍî;* in Rohilkhand *oṭ, oṭâ;* in the Central Duâb *oṭ, kuṭêrâ;* in the East districts *nisuhâ;* in South Oudh *roîâ.*

(*o*) The apparatus for lifting out the crusher in order to clean the mill—in the Upper Duâb *châṅrî;* in the East districts *lamisâh, lamêsâ, ḍhokâ.*

(*p*) The basket from which the mill is fed. In the Upper Duâb *jhâl, jhallâ:* in the Duâb and Rohilkhand the large basket is *oṛâ, khâṅchâ;* the small basket *oṛî, oṛiyâ, khachiyâ;* in Bareli *jhauâ;* in Rae Bareli *jhaunî.*

(*q*) Among miscellaneous terms,—for the pieces of cane cut up ready for the mill see gaṅḍêrî. As much chopped cane as can go into the mill at one time is *ghân, ghanâ, ghanî.* As much juice as can be boiled at one time is *tâo.* For the cane after the juice is expressed see

khoî. In the Eastern districts this is soaked in a trough, *khâtâ*, and a juice called *kakai* used in tobacco manufacture is extracted. *Gâh lagnâ* in the East means to be crushed like cane in a mill. To work the mill is *pêlnâ, pêrnâ, chalânâ:* for the system of working it by turns see phêrî phêrî. For the men employed in the mill see chholâ, the cutter; gaṅḍkaṭ, the man who cuts the cane into lengths; paṭihâ, the driver; muṭṭhiyâ, the man who feeds the mill; khauhâ, the man who removes the crushed cane; jhoṅkâ, the stoker.

Kolhvâr—[*kolhû*] (*aiṅdhî, bahnâ, guṛvayî, kolhâṛ, kolhâṛâ, kolhaur*)—the sugar factory, comprising mill and boiling house. The boiling house is to the West *bel;* in the Upper Duâb *garçoî;* to the East *gulaur;* and in parts of Oudh *bhaṭṭhâ*. The fire-place is in the Upper Duâb *jhokaṭ;* in Rohilkhand *aiṅdhî, bhaṭṭhî, jhokâṅd, jhuknâ;* in the East districts *gulaur:* in other places *chûlhâ, bhaṭṭhâ*. The stoke-hole is to the East *mohân, jhukvâ, mukhvâ, poṅchhiyâ, puchhvâ;* in the Duâb *jhuknahrâ, jhukâro, mûṅḍhâ;* in Rohilkhand *jhukaiyâ, jhoṅkṅhra*. The outlet for the smoke is *dhuṅdlâ, dhuṅdhâlâ, dhuṅdvâ;* to the East *dhuṅdkâ, dhudhukâ*. Among the utensils used are—

(*a*) The poker—in Rohilkhand *khukhêrnî, khukhâni, jhûṅknî, jhûṅknî;* in North Oudh *khudnî;* in the Upper Duâb *jhalâr*.

(*b*) The fire-shovel—in the Upper Duâb *koṅchâ;* in Rohilkhand *koṅch. kâṅṛû*.

(*c*) The vessel for collecting the juice after boiling—to the West *nâṅd, nâd, maṭor, kuṅdî;* to the East *rasahvâ haṅḍâ*.

(*d*) The spoon for taking the juice out of the boiler—generally *ḍohar, ḍohrâ, ḍhor, ḍhorâ;* in Rohilkhand *oṭânî, sayyâ;* to the East, when made of copper, *ṭâṅbî*.

(*e*) The scraper to prevent the sugar burning at the bottom of the boiler, *khurpî;* in Rohilkhand *chandvâ, charvâ;* to the East *gurdâ, gurdani;* in the Central Duâb *ladohrî*.

(*f*) The system of using only one boiling pot is *bahnâ*, and two or more *bêl*. In the former a skimmer, *haththâ, paunâ, paṭṛâ*, is used for collecting the scum. In the latter a flat piece of wood *chaṭanî* or *chaṭuâ* is used for the same purpose. In Rohilkhand, when only one pan is used, it is lined with a kind of tile called *bhann paṭailâ*. The earthen vessel for removing the juice from one pan to another is to the West *châk;* to the East *pagaurâ:* when three pans are used they are known as (1) *kaṛâh, kaṛhâo, kaṛâhî*, (2) *châshnî*, (3) *phûlâ*. When five pans are used the largest is *hauz*, and the others are in rotation, in Rohilkhand *nikhâr* or *nikhârâ, phûlâ, phadkâ, châshnî* or *parchhâ*. In the East the upper and lower pans are respectively *pachhlâ kaṛâh* and *aglâ kaṛâh*. The pot in which the boiled juice is placed is *karsî, maṭukâ*. The flat reservoir into which the thick syrup is poured to coagulate is to the West *châk;* to the East *khaprâ, khapṛâ*. Sometimes it is coagulated in large jars *kûṅṛâ, chhoṅṛ*. To cool the syrup is in Rohilkhand *usâ dênâ*.

Kolî } [*kol.-kolâ*]—a small field near a house.
Koliyâ } East districts (gâṭâ).

Kolû—see kolhû.

Koluâ—
Kolvâ—
Kolvâî—
Kolvârî— } [*kol-kolâ*]—a small field near a house. East districts (gâṭâ).

Komaṛ—a promontory or projecting bluff of land. East districts: cf. ḍhâê.

Komarâ chhakâ—
Komarâ chhâkâ—
Komarâ dopahar— } [*komarâ* = soft; *chhâk* = the midday meal]—a little before noon. Central Duâb.

Komhal—see kûmhal.

Kon—
Konâ—
Konâ konî— } [Skt. *kona*]—(1) a corner; (2) (*kondêb*) ploughing a field from corner to corner (jotnâ).

Koṅch—
Koṅchâ—
Koṅchî— } [Skt. *kuchikâ*]—(1) a comb of reeds to keep the threads of the warp apart. Rohilkhand (kargah); (2) a shovel for removing ashes in a sugar factory. West districts (kolhvâr); (3) large cakes of bread. East districts (dhoṅgâ); (4) a piece of stick tied to a calf's nose to prevent it from sucking its mother. East districts (kaṭhîlâ); (5) a large iron spoon, a ladle used by sugar boilers and confectioners for removing the syrup from the pan—cf. palṭâ.

Kondêb—see kon.

Koṅḍrâ—[Skt. *kuṇḍala*]—the iron ring round the neck of the irrigation bucket. West districts (charas).

Koṅdrâ—land formed often at some distance from the river by back-water flowing up the channels of water-courses. Bundelkhand.

Koṅhâr—see kumhâr.

Koṅhṛâ—[acc. to Platts Skt. *kûshmâṇḍaka*] (*koṅṛhâ*)—the white gourd melon or pumpkin (*Anona squamosa*)—see kâshî phal and pêṭhâ.

Koṅhṛat kâ bhât—
Koṅhṛat kî pattarî— } [*koṅhṛâ*]—the ceremonial feeding of the bridegroom at a wedding, so called because the sweet pumpkin is eaten (Basiaurâ khânâ).

Koṅhṛaurî
Koṅhṛaurî } [*koṅhṛâ*]—cakes made of ground pulse and pumpkin.

Konî—the *kâṅgnî* (qv.) millet in the Hills.

Koṅṛhâ—see koṅhṛâ.

Koṅs—[Skt. *kosha* = a sheath]—the pod of peas *arhar* and similar plants—see arhar.

Konsî—[*kon*]—cross ploughing of a field (kon).

Kontar mârab—[*kon*]—to eat into the land as a river does. East districts.

Kopaṛ—a deep brass pan used in making sweetmeats. Bundelkhand (ḥalvâî).

Kopîn—[Skt. *kaupîna* = the pudenda]—a small waist cloth worn by ascetics (laṅgoṭî).

Kor—[*kaur* = a morsel; Skt. *kavala*]—(1) food eaten by labourers during work in the fields

(akor); (2) the first watering of the spring crops. West districts.

Maṅgsir mêṅ nahîṅ dî thî kor;
Kyâ ! têrê baiłoṅ ko lêgayâ chor ?

[What did a thief steal your oxen that you did not (do such an urgent duty as) water your crops in Aghan ?]

Kor—[Skt. *koṭi*]—the sides or edges of cloth.

Koṛâ—[acc. to Platts Skt. *kapardaka* = knotted like hair]—a horse whip (châbuk).

Korâ—[? Skt. *kêvala*] any thing unused such as cloth, vessels, etc.

Korâ—[*kor*]—the first watering of sugarcane or the spring crops (kor).

Koṛâî—[*koṛnâ*]—digging (khodâî).

Koraṅgâ—(*ḍâlâ*)—a basket plastered with mud and cowdung in which rice is stored. Hill districts: cf. bakhâr.

Koraṅjâ—[*kaur;* Skt. *kavala* = a mouthful; *anâj* = grain] (*savaiyâ*)—an allowance to a labourer who only gets his food from his master. East districts (mazdûr).

Korâr— } land held by the caste of *Koêrî* or
Koṛâr— } market gardener, and used for growing vegetables. East districts (bârî).

Koṛar—[Skt. *kuṇḍala*]—an iron ring to strengthen the block of the sugarcane mill. Rohilkhand (kolhû).

Koṛâ— } the roasted ears of maize. Upper Duâb
Koṛê— } (gadâ).

Koṛhâ baiṭhano—[? *koṛh* = leprosy]—the room in which a woman is delivered. Kumaun (obar).

Koṛhî— }
Koṛhiyâ— } [*koṛh* = leprosy]—a leprous-looking disease of a fungoid
Koṛhiyâṅ— } nature which attacks tobacco. East districts: cf. kâptî, chiṅgurân.

Koṛnâ—to dig; to hoe (khodnâ).

Tîn kiyârî, têrah koṛ,
Tab baṛhê ûkh kî por.

[Give three waterings and thirteen hoeings, then the knots of your sugarcane will grow.]

Koro—(1) the rafter of a house, usually of bamboo—see ballâ; (2) the long stalks of the castor oil plant used for roofing.

Kos—[Skt. *krosha*—properly the range of the voice in shouting; rt. *krush* = to cry out]—a measure of length; "the variation in its length in Upper India depends, according to Sir H. M. Elliot, upon the valuation of the *gaz:* for the *kos* consists of either 100 cords (*ṭanâb*) or 50 *gaz* each, or of 400 poles (*bâṅs*), each of 12½ *gaz*, making in either case the *kos* = 5,000 *gaz;* and the value depends therefore on that of the *gaz;* the actual measurement of the distance between the *kos* pillars (*minâr*) still standing in the Upper Provinces makes the *kos* = 2 miles, 4 furlongs, 158 yards, at which rate the *gaz* is = 32·8 inches, approaching the 33 inches assumed by the British Government as the standard." (*Prof. Wilson.*)

Kosâ—[Skt. *kosha* = a sheath]—(1) the pod of peas *arhar* and other pulses. West districts; (2) a large earthen lamp saucer. East districts.

Kosahî jêonâr—[*kosâ, jîmnâ* = to feed]—a rural ceremony in the Eastern districts. On the day the grain is being cut they worship the local ghosts (*bhût, jâk,* etc.). They take a large lamp saucer (*kosâ*) to the field with milk and cowdung fuel. They boil some rice and milk in the saucer, and when the rice swells give it to a crow, Chamâr, or ploughman.

Koṭ—[Skt. *kûṭa*]—a peaked crest of a hill. Hill districts (bûṅgâ).

Koṭ—[Skt. *koṭṭa*]—a fort: a house surrounded by a wall.

Koṭar—[Skt. *koṭara* = the hollow of a tree] (*kânâ*)—sugarcane hollowed out by the *sûṅṛî* (qv.) insect. West districts.

Koṭh— } [Skt. *koshṭa* = a store-room]—(1)
Koṭhâ— } the upper storey of a house on which people sit and sleep: *niklî hoṅṭoṅ, chaṛhî koṭhoṅ* = when a word leaves the lips it is proclaimed from the house tops; (2) a house with a flat roof made of beams and earth. West districts; (3) (*koṭhî, koṭhilâ, koṭhvâr, kuṭhlâ*) a house granary (bakhâr).

Koth ânê lagnâ—[Skt. *kosha* or *koshṭha*]—of cereals—to be in the stage at which the ear forms. Upper Duâb.

Kothalâ— } [Skt. *koshṭha*]—a sack, a bag.
Kothalî— } *Hîṅg kî kothalî, bâs âî bâs* = the assafœtida bag never loses its smell (You may break, you may shatter, the vase if you will, but the scent of the roses will cling to it still).

Koṭh bâṅs—[*koṭh*] (*bâṅsî, bâṅsvâṛî, baṅsvâṛî basvârî, basvâṛî, ghârî*)—a clump of bamboos. East districts.

Koṭhâr— }
Koṭhârâ— } [*koṭh*]—a grain store, a store-room.
Koṭhârî— }

Koṭhârî—[*koṭhâr*]—the man in charge of a store-room.

Koṭhî—[*koṭh*]—(1) a house roofed with beams; (2) a bank, a merchant's office; (3) a wooden cylinder to support the side of a clay well (gaṛâvarî); (4) the cavity in the block of the sugarcane mill. East districts (kolhû); (5) a closet, a house granary. *Chor kî mâ koṭhî mêṅ sar dêkê rovê* = the thief's mother through shame hides her head in the closet and weeps: *koṭhî dhoiyê kich hâth lagî* = when you wash out a closet you get mud on your hands.

Koṭhilâ—[*koṭh*]—a house granary.

Koṭhiyâ—[Skt. *koshṭha*]—an ox whose horns project in front. East districts (jhuṅgâ).

Kothlâ— }
Koṭhlâ— } see kothalâ.

Koṭhṛî—[*koṭh*] (*obrâ*)—a closet or inner room in a house.

Kotvâl—[Skt. *koshṭha pâlâ* = guardian of a house]—(1) the chief police officer of a town; (2) (*ḍhokanâ, jhukanâ, jhukhanî, pihkar*) a wooden poker.

Kovâ—[*koâ*]—the *mahûâ* (qv.) tree. Lower Duâb.

Krishnâ paksh—[Skt. *krishṇa* = dark; *paksha* = fortnight]—the dark half of the month (paksh).

Krittikâ—[Skt. *kṛittika;* rt. *kṛit* = to cut]—the third lunar asterism (nakshatra). The cultivators towards Allahâbâd have an idea that the word has some connection with *kiṛâ* = an insect, as rain in that asterism brings them.

Krittikâ to korî gai, Ârdrâ mêh, na bûṅd,
To yoṅ jâno Bhaḍḍalî kâl machâvê duṅd.

[The *Krittika* asterism has passed without rain, and not a drop in *Ârdra*. Then says Bhaḍḍali, be sure famine will give trouble.]

Kriyâ—[Skt. *kriyâ* = doing, performance]—(1) a solemn oath (halaf); (2) a funeral rite.

Kriyâ baiṭhnâ—to sit mourning for the period of impurity after a death in the family.

Kriyâ karm—[*kriyâ*, Skt. *karma* = act]—the regular funeral ceremonies for a Hindû: contrasted with jalparvâh (qv.). For an elaborate account of the ritual see Atkinson's *Himalayan Gazetteer*, II., 917 ff. For some of the death ceremonies see barsî, chaubarsî, chhamâhî, chitâpinḍâ, dîpdân, ghanṭ, kapâl kriyâ, kartâ, khaur, khorsî, mâtampursî, pańch kaṭhiyâ, pinḍâ, pitrapakshâ, satrahvîn, têrhîn, tilâńjul. For the burning see dâh kriyâ; the bier arthî; the shroud kafan; the cremation place ghâṭ, marghaṭ, masân, smashân: the pyre chitâ.

Kûâń—[Skt. *kûpa*] (*châh, najoharî*)—a well.

For the various kinds of wells see kachchâ, pakkâ, indârâ, bâolî, pâîń kûâń, choâ; for a clay well fallen in jhêrâ; a well that does not hold water jhâńjh; the excavation for a masonry well dhalâ; the spring sot; the hole for spring bam; a percolation well baṛhâî; the masonry cylinder golâ; the earthenware hoops used to support the sides gâńṛ; the wooden cylinder to support the sides gaṛâvarî; wells so supported budhjâr; wells with two cylinders doband; the wooden support of the cylinder jâkhan; a well which works two buckets doaḍḍâ; three buckets tiaḍḍâ; four chauaḍḍâ; a well-sinker kuiyhâ; rushes at the mouth of a well chîk; the wooden frame-work at the mouth jaṅglâ; the beam across the mouth sardar; the masonry platform maṅḍ: the place where the water is poured out of the bucket chauṅṛhâ; posts to support the pulley khambh; mud pillars used for the same purpose thûhî; the cross-beam resting on the posts miyâr; the spikes or pegs to support the pulley axle gûriyâ; the axle of the pulley akhauṭâ; the pulley charkh; the sloping pathway for the oxen naichî; the place where the oxen are turned moṅṛâ; wells worked with two pairs of oxen yoked alternately kîlî; those worked with one pair nâgaur.

Ghar ghar duniyâ bâorî: kahêń châm sê Râm:
Bardhan thuńsê kâṭh mêń, karê âpno kâm:
Karê âpno kâm, jhûṅṭh sab koî alâpê;
Aisâ kańh voh Râm jaun ghar ghar mêń tâpê:
Kahi Girdhar Kavirâê. Râm kî yihî mahimânî,
Rât ko dhuâń khâê, divas ko ḍhovê pânî.

[All the world is so mad as to call leather Râm. They push the oxen into wooden yokes and take work from them! What sort of Râm is he who warms himself in every house. Says Girdhar the poet: "this is the hospitality shown to Râm—to be smoked all night and lift water all day. (This is a satire on the well man who cries '*Râm*' as the bucket rises. He illtreats his cattle and takes the leather home and dries it over the smoke at night.)"]

Âyê Râm dhanush dhârî!
Solah phulkâ lâî, dâl niyârî!

[A joke. The man at the well calls out "Râm has come who bears the bow!" (but looking round he sees his wife with his breakfast, and goes on) "She has brought sixteen cakes not to speak of the pulse!"]

Hal harê, kolhû karê,
Kuâńtâ madhurî châl:
Do pur bharê bharê!

[Drive your plough evenly without stopping, the cane mill hard, the well cattle at a medium pace, and bring two full buckets every time!]

Assî tâl, unâsî kûâń
Tâ par Râo piyâsâ mûâ

[A local proverb about Unasiya in Pargana Khairâbâd of the Sitapur district = in spite of 80 lakes and 79 wells the Râo died of thirst (see Oudh Gazetteer, II., 122).]

Kûâń khêtî, tupak hatiyâr;
Jab jôṛogê tabhî tayyâr.

[A well is for cultivation what the musket is among weapons—always ready when you put it in gear]—*Hari âyê andar gyânî* = God has come who knows the inmost heart—(the cry of the man at the well as the bucket rises).—*Gâṛî kî muskurâî, kûâń Râm Râm* = use "chaff" when driving a cart! but "Râm Râm!" when you work the well. "Digging a well should commence on Sunday. On Saturday night little bowls of water are set round the proposed site and the one which dries up least marks the exact site for the well. The circumference is then marked and they begin to dig leaving the centre lump of earth intact. They cut out this clod and call it *khwâjâ jî*, and worship it and feed Brahmans. If it breaks it is a bad omen and a new site will be chosen a week after" (Ibbetson, *Panjâb Ethnography*, 119).

Kûâńbandî—[*kûâń, band* = fastened]—an assessment on wells.

Kuâr—[Skt. *kumâra* = a boy] (*âsin, asauj, asoj*)—the 6th Hindû month—September-October, *Kuâr jâṛê kâ duâr* = *Kuâr* is the gate (opening) of the cold weather.

Asojâ badi mâvasâ jo âvai Shanivâr,
Samyo hovai kirvaro; josî karo bichâr.

[If the last day of the dark fortnight of Asoj fall on a Saturday it will be an average season—so say the prophets.]

Kuârâ—[*kuâr*]—(1) an unmarried man, a bachelor; (2) a kind of pulse (*Cyamopsis psoralioides*) (gavâr, guâr).

Kuârî—[Skt. *kumârî*]—(1) an unmarried girl; (2) rice sown with the first fall of rain and cut in the month of *Kuâr* (September-October).

Kuâr lahrâ—the short heavy showers and broken weather at the close of the rains.

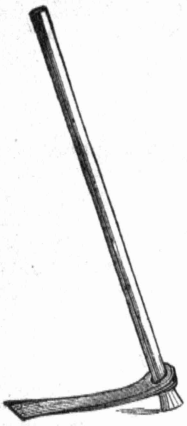
Kubṛî—[*kubṛâ* = humpbacked]—a walking stick with a curved head (chharî).

Kûchâ— } [Skt. *kûrcha* = a bundle of grass]
Kûcharâ— } —a long twig broom used for sweeping up leaves and rubbish. East districts (kharhar).

Kûchî— } [*kûchâ*]—(1) a brush or broom used
Kuchiyâ— } by weavers for cleaning thread and for whitewashing; (2) a wisp of grass for cleaning a pot. West districts (jûnâ).

Kûchnâ—[*kûchâ*]—(1) a grass rope. Rohilkhand (**jûn**); (2) a wisp of straw for cleaning a pot. West districts (**jûnâ**).

Kûcho—see **kûchâ, kûchî.**



Kudâlî.

Kudâl—
Kudâlâ—
Kudâlî—
Kudâr—
Kudârâ—
Kudârî— [Skt. *kuddâla* *k u d d â r a*] (*k u d r â*)—a spade or mattock with a long narrow blade, as contrasted with the *phâoṛâ* (qv.), the broad bladed mattock.

Kûḍh—
Kuḍhiyâ— the body of the plough: the pipe of the drill plough. West districts (**hal**).

Kudhiyâ—a disease in rice and millets caused by west winds. East districts.

Kudkhyo—a ceremony in the hills. "On the day fixed for the commencement of ploughing, the ceremonies known as *kudkhyo* and *halkhyo* (qv.) take place. The *kudkhyo* takes place in the morning or evening, and begins by lighting a lamp before the household deity and offering rice, flowers, and balls made of turmeric, borax, and lemon-juice known as *pityâ*. The conch is then sounded, and the owner of the field or relative whose lucky day it is takes 3 or 4lb of seed from a basin and carries it to the edge of the field prepared for its reception. He then scrapes a portion of the earth with a *kutalâ* (whence the name *kudkhyo*) and sows a portion. One to five lamps are then placed on the ground and the surplus seed is given away." (Atkinson, *Himalayan Gaz*, II. 856.) See **halâêtâ.**

Kudrâ—see **kudâl.**

Kuduvâṅ—see **kodo.**

Kuḍvârâ—[*kunḍ*]—a stretch of water produced by percolation from the soil of land springs situated below the surface.

Kuhâs—
Kuhâsâ—
Kuhil—
Kuhilâ—
Kuhir—
Kuhirâ—
Kuhrâ—
Kûhrâ— [Sk. *kuhêlikâ, kuhêḍikâ*]—a fog or mist (**ṭusâr**).

Kuidar—[*kûâṅ*] (*kuiṅdar*)—a hollow that marks the existence of a well. Lower Duâb.

Kuilî—[? Skt. *kuṇḍala*]—wooden rings at the mouth of the irrigation bucket. Duâb (**charas**).

Kuiṅdar—see **kuidar.**

Kuiyar—
Kuiyhâ— [Skt. *kûpakâra* = well-maker] (*ghotahkhor, sêhâ, sêṅhâṅ*)—a well-sinker.

Kujiyâ—
Kujjâ— [corr. of Pers. *kûzah*]—a porous earthen pitcher with a long neck for holding water: for similar metal vessels cf. **aftâbâ.**

Kûkî—[*khûkhî*]—an insect which injures cold weather crops.

Kûknî—[*kâṅgnî*]—the *kâṅgnî* (qv.) millet. Bijnor.

Kukṛî—
Kûkṛî— [*kûknâ* = to wind]—(1) spun thread. Upper Duâb; (2) the cob of maize.

Kulâ—
Kulâh— [corr. of Pers. *qulah* = the top of anything]—a large cap (**ṭopî**).

Kulai—the English field pea (*Pisum arvense*). Kumaun (**maṭar**).

Kulêono—irrigation. Kumaun (**âbpâshî**).

Kulfâ—[corr. of Pers. *khurfah*]—purslane (**khurfâ**).

Kulhâ—[cf. **kullâ**]—sugarcane, etc., at the sprouting stage: *kulhâ, poî, sûî* are used for the blades of wheat, etc., as they come overground. Central Duâb.

Kulhâṛâ—[Skt. *kuṭhâra, kuṭhârika*]—a carpenter's adze.

Kulhâṛî—[*kulhâṛâ*]—a small adze.

Kulhiyâ—[Skt. *kuṭikâ*]—a small earthen cup; *kulhiyâ divâlî ki* = a cup with rice nicely arranged in it, offered at the *Divâli*, and hence is proverbial for anything nicely decorated.

Kulhṛâ—[Skt. *kuṭa*]—an earthen drinking vessel shaped like the *âbkhorâ*, which is of metal. East districts.

Kuliyârî—a hobble for cattle. West districts (**chhân**).

Kulkhar—
Kulkhâr— alloyed, impure silver—Sunâr's slang. East districts. (**ṭalahâ mâl**).

Kulkî—a pipe bowl. Katthak's slang (**chilam**).

Kullâ—[cf. **kulhâṛâ**]—a kind of hoe used in the hills (**jandrâ**).

Kullâ—(1) (*kohê phûṭnâ, kulhâ, kurâ, poî*)—the sprouts of young crops. West districts; (2) a light watering given to sugarcane when the young sprouts appear all over the field. Azamgarh.

Kullhar—[Skt. *kuṭa*]—a little earthen vessel used for serving out spirits.

Kulo—a water distributary. Dehra Dûn (**barhâ**).

Kulon—irrigated land. Kumaun (**âbpâshî**).

Kulsî—[Skt. *kalasha*]—an earthen vessel used in sugar factories, etc.

Kulthî—[Skt. *kulatha*]—a kind of vetch (*Cyamopsis psoralioides*)—see **gavâr, kurthî.**

Kuluf—[corr. of *qufl*]—a lock for a door, etc. (**tâlî**).

Kûmal—see **kûmbhal.**

Kumâr—[Skt. *kumâra*]—an unmarried boy.

Kumargaṛhâ—[*kumâr-gâṛnâ* = to bury]—a piece of ground set apart for the burial of children who die in infancy before they have been initiated into Hinduism. Central Duâb.

Kumârî—[Skt. *kumârî*]—an unmarried girl: *kumârî bhât* is the food taken by the relations of the married pair before the marriage; afterwards it is *bîhâ bhât.*

Kumbh—
Kumbhâ— [Skt. *kumbha* = a water jar]—the constellation of Aquarius or the entrance of the sun into that constellation. The great fair at Hardwâr which comes round every 12th year when Jupiter is in Aquarius is the *Kumbh mêlâ* (**saṅkrânt**).

Kûmbhal—
Kûmhal— [Skt. *kumbhila* = a burglar]—a hole in the wall of a house made by burglars. Central Duâb: cf. **baghlî, sên.**

Kumhâr—[Skt. *kumbha kâra*] (*koṅhâr*)—a potter. He uses the wheel *châk*, which is turned by a stick *chakaiṭh, ḍaṅḍâ*, on an axle *gâodum, kîl, killâ*: the instrument for mixing the clay is to the East *lêhsur*; in Rohilkhand *pâṅsû.*

There are three terms used for the preparation of the clay: to work it up with water in the hands is *gûṅdhnâ*, to tread it out with the feet is *khûṅdhnâ:* to make it finally into lumps for the wheel is *rûndhnâ*. The rammer for consolidating the clay is *pîṅṛ, pîṅṛî, thâpî:* in Rohilkhand *kanausî*. The tool for smoothing the pots is *chaptâ, ṭhappâ*. The string for severing the pots *chêurî, sir, chêval, ḍorâ*. The kiln is *âvâ, âṅvâṅ, âlâ:* the clay pit *khadânâ*. "The potter is a true village menial, receiving customary dues, in exchange for which he supplies all earthen vessels needed for household use, and the earthen-ware pots used on the Persian wheel, wherever that form of well gear is in vogue. He and the *Dhobî* also alone keep donkeys, and it is his business to carry grain within the village area: and to bring to the village grain bought elsewhere by his clients for seed or food. But he will not carry grain out of the village without payment. He is the petty carrier of the villages and towns, in which latter he is employed to carry dust, manure, fuel, and the like. His religion appears to follow that of the neighbourhood in which he lives. His social standing is very far below that of the *Lohâr*, and not much above that of the *Chamâr:* for his hereditary association with that impure beast the donkey—the animal sacred to *Sîtala*, the small-pox goddess—pollutes him, as also his readiness to carry manure and sweepings." (Ibbetson, *Panjâb Ethnography*, p. 329.)

Kumuno—cultivated land. Kumaun (âbâd).

Kunâo—grain and straw on the threshing-floor. East districts (siltî).

Kunarbojî—see kurmuṅḍan.

Kunar kalêû—[corr. of *kuṅvar, kumâr-kalêû*]—the bridegroom's breakfast; the ceremonial feeding of the bridegroom. West districts (basiaurâ khânâ).

Kunar mandlâ—see kurmuṅḍan.

Kûṅch— } [Skt. *kûrcha*] (*kûchî, kûcho, kûṅchî*)—a brush used by weavers for cleaning thread, whitewashing, etc.
Kûṅchâ—

Kûṅch— } [Skt. *kuṅchikâ*]—a red and black seed used as a weight (*Abrus precatorius*) (ghuṅgchî).
Kûṅchâ—

Kûṅch— } [Pers. *kûchah*] (*galî kûṅchâ*)—a narrow lane or street.
Kûṅchâ—

Kûṅchar—[? *kûṅch* = the hough of an animal]—an ox which sits down at work. Bahraich (galiyâ).

Kûṅchî—see kûṅch.

Kûṅchî—[Pers. *kûzah*]—(1) a pot for receiving the juice at a sugarcane mill. Rohilkhand (kolhû); (2) *kûṅchî kî chînî* is sugar crystallized in an earthen bowl (kûzâ).

Kunchî dênâ—[*konâ* = corner]—to plough a field from corner to corner. Rohilkhand (kon).

Kuṅḍ— } [Skt. *kuṇḍa* = a pot]—(1) a tank or reservoir; (2) an earthen vessel used for kneading dough, making curds, etc. *Nau kûṅḍê das nêgî* = ten people to get a dole and only nine pots! cf. athrâ, athrî; (3) pots sunk in a manger for feeding cattle (laṛâmnî).
Kûṅḍ—
Kuṅḍâ—
Kûṅḍâ—

Kuṅḍâ—[? *kuṇḍala* = a ring]—a staple or hook for fastening a door.

Kuṅḍal— } [Skt. *kuṇḍala* = a ring]—(1) an iron ring fixed round the block of the sugarcane mill. Upper Duâb (kolhû); (2) the iron ring round the neck of the leather irrigation bucket. Upper Duâb (charas); (3) a ring worn in the ear.
Kuṅḍalâ—

Kuṅḍalî—[*kuṅḍal*]—the horoscope of a child (janampatr).

Kuṅḍanâ—see kuṅḍnâ.

Kûṅḍar—[*kuṅḍal*] (*kuṅḍarkhâ*)—a stack of cut corn or fodder. West districts (chhaur, pahî).

Kuṅḍar— } see kuṅḍal.
Kuṅḍarâ—

Kuṅḍarî— } [*kuṅḍal*]—a circle drawn on the ground in which a man stands while he takes an oath: or from which he takes a thing claimed: a kind of rustic ordeal. West districts (gururû).
Kuṅḍariyâ—

Kuṅḍarkhâ—see kûṅḍar.

Kuṅḍêlâ—[*kuṅḍ*]—an earthen pot, such as that fixed in a cattle manger (laṛâmnî).

Kuṅḍêr—the crop of rice which is cut in August. Rohilkhand (dhân).

Kuṅḍêrâ—see kuṅḍêlâ.

Kuṅḍî—see kuṅḍâ.

Kundî—calendering of clothes.

Kuṅdnâ—[*kuṅdan* = fine gold] (*kuṅdanâ*)—a disease in the *bâjrâ* millet when the stalk gets reddish and the seed turns into a black dust.

Kuṅḍrâ— } see kuṅḍal, kûṅḍar.
Kûṅḍrâ—

Kuṅḍvârâ—[*kuṅḍ*]—the receptacle for the sugarcane before it is cut up for the mill (gaṅḍrâ).

Kunî—[*kuṅḍî*]—the cavity in the block of the sugarcane mill. Kumaun (kolhû).

Kuṅj—[Skt. *kuṅja* = a bower]—a court or rest-house.

Kûṅjâ—[*kûzah*]—sugar crystallized in an earthen pot or on frames of bamboos.

Kuṅjî—[Skt. *kuṅchikâ, kuṅch* = to be crooked]—a key (tâlî).

Kûṅṛ— } [Skt. *kuṇḍa*]—an earthen vessel used for kneading dough, holding grain, collecting juice at the sugar mill, etc.
Kûṅṛâ—

Kûṅṛî— } [*kûṅṛ*]—a smaller vessel than the *kûṅṛ* (qv.).
Kuṅṛî—

Kûṅṛî âyî nâlê
Têrâ bail khaṛâ jugâlê.

[The pot is nearly full and the ox stands chewing the cud.]

Kûṅṛî—[Skt. *kuṇḍala* = a ring]—a pad for supporting vessels on a woman's head. Bundelkhand (ṭîṅḍhuâ).

Kunsî— } [*kon*]—cross or cornerwise ploughing of a field: this is always the way in which the last ploughing for the spring crop is done. Duâb (kon).
Kunsû—

Kuṅṭî—[Skt. *kunta* = a dart]—a piece of sugar-stick.

Kûṅvarâ—the posts which support the thwarts of a boat (nâo).

Kûṅvârâ—[Skt. *kumâra* = a boy]—a kind of pulse—see gavâr.

Kûp— } a stack of chaff. Upper Duâb (mandal).
Kûpâ—

Kuphur—the steep and rocky side of a hill. Hill districts.

Kupiyâ— } [Skt. *kutupa*] (*ḍabbâ, kuppî*)—a
Kuppâ— } leather vessel for oil, clarified butter, etc. (jhâbâ).

Kuppak—strangles in horses (ghoṛâ).

Kûṛ—the body of the plough. Duâb and parts of Oudh (hal).

Kûṛâ—[Skt. *kurkuṭa*] (*bajhâvân*)—sweepings; manure.

Kûṛâ—[? Skt. *kora* = a bud]—sprouts of sugar-cane and other crops. West districts (akhuâ, kullâ).

Kûrâ—[*kurâ*]—ripe, of cereals—see under bhadahar.

Kurap—[*gûrab*]—ploughing up the millets when they are about a foot high. Central Duâb.

Kurai—[*koro*]—rafters for a roof (ballâ).

Kurâlâ—the sloping side of a hill ending in a precipice. Hill districts.

Kuṛaṛ—[*kûṛâ*]—a high, old, manure heap. Upper Duâb (kûṛî).

Kuṛariyâ—land enclosed in the windings of a river. Central Duâb.

Kûṛayyâ—a weight of five *sér*. Bundelkhand.

Kûrchâ—pieces of wood fastened to the neck of the irrigation bag. Bundelkhand (charas).

Kurêbhâ—a cow that calves twice within a year. East districts (purêbhâ).

Kurêdnî—(*khurchanî*)—an iron poker.

Kuṛhâ—the body of the plough. Farrukhâbâd (hal).

Kurhil—(*hêonâlî*)—land ploughed during the hot weather for the early rice crop (*bhadai*). East districts (dhankar).

Kurî—the millet *Panicum miliæceum*. Central Duâb (chînâ).

Kûṛî—[*kûṛâ*] (*ghûr, ghûrâ, ghûrkatvârî, ghûrkatvâr, kuṛaṛ*)—a manure heap. West districts.

Kurî—[*kurâ*]—pods of the *arhar* pulse. Duâb (koṅs).

Kûṛî—(1) a small pile of anything. East districts; (2) a subdivision of a caste—see pâl.

Kuriyâ—[*koro*]—(1) a shed, the threshing-floor shed (maṛhâ); (2) rafters for a house (ballâ); (3) the space behind a house (pichhvâṛâ).

Kurkhêt—fallow land prepared for cultivation. Azamgarh.

Kuṛkuṛâ—the bare side of a hill, usually with a southern aspect. Hill districts.

Kurkurî—[*onomatopœic* = rumbling]—colic or gripes in a horse (ghoṛâ).

Kurkuṭ—[Skt. *kurkuṭa*]—rubbish; sweepings.

Kuṛmuṅḍan—
Kuṛmuṅḍanî—
Kuṛmuṅḍî—
Kuṛmuṅḍlâ—
Kuṛmuṅḍnî— } [*kûṅṛâ* = a pot; *mûṅḍnâ* = to close]—the end of the sowing season: so called because a little of the seed-grain is shut up in an earthen pot (ḍaliyâ jhâṛ).

Kuro—[cf. *kuriyâ*]—a dwelling-house. Kumaun (ghar).

Kurorâ—the iron bands connecting the blade of the *bâkhar* (qv.) plough to the pegs. Bundelkhand.

Kurrâ châṛâ—dry fodder. East districts (châṛâ).

Kursî—(1) a chair; (2) an ornament worn by women on the breast, especially by Jâṭ women in the Upper Duâb; (3) the plinth on which a house is built.

Kurtâ—
Kurtah— } a coat (aṅgâ).

Kurthî—[Skt. *kulattha*] (*kulthî*)—a kind of vetch grown as fodder—see gavâr.

Kurtî zanânî—a woman's boddice; larger than the *cholî* or *aṅgî* which only covers the bosom.

Kuruî—(*bohiyâ, boiyâ, chaṅgêl, chaṅgêlî, choênî, ḍêlvâ, maunî, piṭârî, ṭipârî*)—a small straw basket.

Kus—
Kusa— } [Skt. *kusha*]—the sacred grass: a destructive weed (for a full account of the plant see Cadell, *Banda Sett. Rep.*, p. 7). Brahmans collect it on 15th dark half of Bhâdoṅ (*Bhâdoṅ badi amâvas*), known as *kushavarthî* or *kushgrahanî amâvas*. The pious Hindû, when in Kuâr (October) he makes his yearly oblation of water to his deceased relations, wears a ring of *kus* grass on the third finger of each hand—see dâb.

Kusagun—[*ku* = depreciation; *shagun* = an omen] (*kushagun*)—a bad omen (shagun).

Kush—
Kusha— } see kus.

Kushagun—see kusagun.

Kushâsan—[*kush-âsan* = a seat]—a mat made of the sacred *kusha* grass used in a temple, etc.

Kushast—[*kush-hast* = hand]—grants of land under certain ceremonies in which the sacred *kusha* grass is used.

Kushavarthî—
Kusgrahanî— } see kus.

Kusgun—
Kushgun—
Kuson— } see kusagun.

Kussâ—an iron spike used by gardeners for stirring the earth round plants, and also by burglars. Central Duâb.

Kusum—
Kasumbh—
Kusumbhâ— } [Skt. *kusumbha*]—the safflower plant. For the proverb see bijjû. *Kavvâ kî pûñchh kusum kâ phûl* = a safflower blossom on a crow's tail!

Kusvâ—a blight in transplanted rice. East districts (khairâ).

Kût—(*âṅkâi, bakâr, kankût*)—valuation of crops for division between landlord and tenant (baṭâî, darkaṭî).

Kûṭ—[*kûṭnâ* = to pound]—vessels beaten out with a hammer: contrasted with *bêdahâ* = those made in a mould (ṭhaṭhêrâ).

Kûtak—[*kutkâ*]—a club; a pounder for crushing *bhaṅg* or intoxicating hemp.

Kutalâ—an iron hook with a wooden handle used in reaping. Garhwâl.

Kuṭanhârî—[*kûṭnâ*] = to pound; Skt. *kâra* = doer]—a woman who lives by husking grain. East districts.

Kuṭêrâ—[*kûṭnâ* = to pound]—the block on which sugarcane or fodder is cut. Central Duâb (nisuhâ).

Kuṭhâlî—
Kuṭhârî— } [Skt. *kuṭhârika*] (*ghariyâ*)—a crucible for melting metals.

Kuṭhiyâ—[Skt. *koshṭa*] (*kuṭhla*)—a house granary (koṭh).

Kuṭî—[Skt. *kuṭi*]—a hut: especially that of a faqîr

Kutkâ—[*kûtak*]—(1) a thick club (laṭh); (2) a hemp-grinder.

Prîtaj aisî kîjiyê, jaisâ kutkâ bhaṅg ;
Voh toṛé vâkî pâṅslî, voh lipṭê vâkê aṅg.
[Let your affection be like that of the crusher and the hemp: though the former break the latter's ribs, still do they cling together.]

Kuṭkâ—triangular needlework on cloth.

Kuṭkî—[Skt. *katuka* = pungent]—(1) a small millet (*Panicum miliare*). Bundelkhand; (2) a bitter herb given as a tonic to horses.

Kûṭnâ—[*âṅknâ*]—to estimate the price of anything: used in particular of valuing crops for division between landlord and tenant.

Kûṭnâ—(1) to pound, to crush grain; (2) to destroy the sexual power in an animal by macerating the nerves.

Kuṭṭî—[Skt. *kuṭṭ* = to divide]—stalks of millets, etc., cut up for cattle fodder. West districts (châra).

Kuṭṭî, miṭṭî, kâpṛê, mûṅj, sanî aur ṭâṭ—
Yé chhaiyoṅ chhittê bhalê—aur sâtvân Jât.
[There are seven things the better of a beating—fodder, soil, clothes, hemp, *mûṅj*, matting—six—and the seventh is a Jâṭ.]

Kutvâr—[*kût*]—the man who values crops for division.

Kûzâ— } (1) [*kûṅjâ*] a water-ewer, not long-
Kûzah— } necked like the *surâhî*; (2) sugar allowed to crystallize in its natural crystals round the sides of a globular earthen vessel, and on threads suspended for the purpose. The vessel is then broken, leaving a globular crust of crystallized candy-sugar. The most esteemed kind is *kûzah Bikânêrî*.

L

Labâdah—[Arabic *labâdat*; Pers. *labâchah*]—a long coat worn by respectable people—cf. choghâ.

Labanâ— } [Skt. *labhana* = taking]—an oblong
Labanî— } earthen vessel used for collecting palm juice on the trees.

Labârâ—[Skt. *lâba kâra* = the crier] (*jaiṅgrâ, jaiṅgrî, jaiṅgrî, jiṅgar, jiṅgrâ, khailâ, khairâ, labêrâ, lahnâ, lavârâ, lairuâ, lêruâ, lichrâ*)—a calf. West districts.

Labdâ— } (1) a short stick. East districts
Labdî— } (chhaṛî); (2) a sort of rake used
Labêdâ— } on the threshing-floor and for co-
Lâbêdî— } vering seed. East districts (dâṅt).

Labêrâ—see labârâ.

Lâbh—[Skt. *lâbha*]—profit.

Lâbh— } the curved part of the blade of a
Labhdar— } spade.

Labhâo—[*lâbh*]—a handsel; something given in a bargain (ghêlaunî).

Lâbhkâr barâbar— } [*lâbh* = profit]—a phrase
Lâbhkâr bârobar— } used by vegetable-sellers in exchanging vegetables for grain.
A little grain is first taken out as profit, and then a weight of vegetables equal to the remaining grain is given.

Labnâ— } see labanâ.
Labnî— }

Lachchhâ—(1) a hank of thread, hemp, etc.; (2) a lump of thickened milk.

Lachdâr—[*lachnâ* = to be bent]—springy—of bamboos, etc.

Lachkâ—[*lachnâ* = to be bent]—a warp of silver gilt bands worked with a woof of silk thread, in breadth varying from half an inch to an inch. It is like a broad tape of sheet gold, and to enhance its lustre patterns are stamped on it in *repoussé* work in high relief. Having been thus crimped up, it is used as an edging for turbans, for state costumes, and for the dresses worn by dancing-girls.

Lâd— } [*ladnâ* = to be loaded]—(1) the coun-
Lâdâ— } terpoise on the irrigation lever. East districts (ḍhêṅklî); (2) (*lâḍ, lâḍâ*) indigo refuse after maceration.

Lâḍ— } see lâd.
Lâḍâ— }

Lâḍâ—[Skt. *lâd* = to fondle] (*lâḍlâ, lâḍilâ, lâṛilâ, lâṛlâ*)—a lover: a bridegroom (dûlhâ).

Lâdan—[*ladnâ* = to be loaded]—a pack ox; Kahâr's slang (ladâo).

Ladâo—[*ladnâ* = to be loaded]—(1) a thatch on the top of a wall to save it from rain. Duâb (parchhatî); (2) the counterpoise on the irrigation lever (ḍhêṅklî); (3) an arched roof without beams; (4) (*lâdan*) a pack animal.

Laḍḍû—[Skt. *laḍḍu, laḍḍuka*]—a sweetmeat made in the form of a ball. One kind is yellow and made of gram flour (*bêsan*); the other white and made of fine wheaten flour (*maidâ*). The best kind is *motîchûr*, which is made by boiling up pease flour (*bêsan*) with four or five times its weight in sugar (*khâṅḍ*) in butter. The native cookery books mention 17 kinds of laḍḍû—the most important of which are *motîchûr, mûṅg kî piṭṭhî, bêsan, bhunî mûṅg, sûjî, chûṭiyé kê laḍḍû*, and *gurdhânî kê laḍḍû*.

Râm nâm laḍḍû, Gopâl nâm ghî ;
Har kâ nam miṣrî, ghol, ghol pî.
[Râm's name is as sweet as a laddu, Gopâl's as pleasant as butter, Hari's as sweet as refined sugar; make it into sherbet and drink.]

Sâṅch kahê so mârâ jâê,
Jhûṭhâ bhaṛuâ laḍḍû khâê.
[The man who speaks the truth is ruined, while the lying pimp gets the sweets.]

The phrase for making this sweetmeat is *laḍḍû bâṅdhnâ*.

Lâdî—[*ladnâ* = to be loaded]—the counterpoise on the irrigation lever (ḍhêṅklî).

Lâḍilâ— } see lâḍâ.
Lâḍlâ— }

Ladohrî— } a scrape to prevent the sugar burn-
Laḍohrî— } ing in the bottom of the boiler. Central Duâb (kolhvâr).

Laduâ—[*ladnâ* = to be loaded]—a pack animal.

Lagan— } (*lagnî*)—a vessel in which dough is
Lagn— } kneaded. It is like the *kaṭhrâ* (qv.), but usually of copper.

Lagan—[Skt. *lag* = to be joined]—the sun's entrance into a sign of the zodiac; an auspicious time; the day fixed for a marriage, and the letter announcing the date. The letter should properly contain the date fixed by the Pandit for the marriage itself, and other preliminary ceremonies, as well as a horoscope (*janampattrî, zâêchah*) and the names of the ancestors of the pair to be married who are still alive. The sides and letters are sprinkled with a mixture of rice, turmeric, and alum known as *roli*. It is sent

with five roots of turmeric (*haldî kî girah*), two pieces of betel-nut (*chhâliyâ kî ḍalî*), some coloured rice, and two pice. It is tied with a coloured string (*kalâvah*). After it is sent, the girl has to worship Ganêsh and perform what is known as the *lagan kî pûjâ*. The letter is thrown into the girl's lap with a cocoanut (*nâriyal*), then the girl's face down to the chin (*ṭhoṛî, ṭhoṛhî*) is smeared with lines of turmeric mixed with alum and rice known as *rolî*, and acid tooth-powder (*missî*). These lines are called *marvaṭ*. Then her maternal uncle (*mâmû*) takes her into the women's quarters (*zanânah*) and makes her do obeisance (*ḍaṅḍvat*) to the family gods. After this he brings her back to the men, and the things which had been placed in her lap are given to the family priest (*parohit*) and the barber (*nâî*), who takes them to the house of the boy's father (*samdhiyânâ*). When they come the boy's father fixes a lucky time (*lagan lênê kâ mahûrat*). His priest and barber, in the presence of the brotherhood, bring the marriage cocoanut (*nâriyal laganî*), four rupees, and a packet of betel (*pân kâ bîrâ*). The boy is sent for and made to sit on a stool (*pîṛhî*), and is made to worship Ganêsh and the nine planets (*naugraha*). Then the Pandit makes the sectarial mark (*ṭîkâ*) on his forehead, and the marriage cocoanut and rupees are put in his lap, and he is fed with the betel His maternal uncle (*mâmû*) then takes him into the women's quarters. His aunt does the *ârtâ* (qv.) ceremony over him and the things in his lap are produced. After this a Brahman on the part of the boy's father opens the letter, reads it, and ties up all the things with it as before, except the money, which he keeps for himself. Then the boy's father distributes betel to the kinsmen and dismisses them. The wedding is said to begin from that day: hence *lagan* = the whole period of the marriage ceremony.

Lagân—[*lagnâ* = to be fixed] (*bhêj, dain, dên, foṭ, foṭah, lagtâ, pot, potâ, ogâhî, oghâî, ugâhî, ughâî, sirtî*)—rent.

Lagan patrî— } [*lagan*; Skt. *pattraka* = a let-
Lagan pattrî— } ter]—see lagan.

Laggâ— } [*lagnâ*; Skt. *lag* = to be fixed]—(1)
Laggî— } a sort of rake for removing grass
Lâgî— } or manure (kaṭhphâṅvṛî); (2) a very long, heavy stick (malkhânî); (3) the propelling pole of a boat (nâo); (4) a forked stick used for pulling down fruit (aṅkṛâ).

Lagnâ—[Skt. *lag* = to be joined]—(1) (*phalnâ*) of a cow—to be covered by a bull; (2) of a cow—to give milk.

Lagnî—see lagan.

Lagtâ—[*lagnâ* = to be fixed]—land-rent; cesses (lagân, abvâb).

Lagû— } [*lagnâ* = to be fixed]—deep ploughing.
Lâgû— } West districts (avâî).

Lagvâh—(*lagnâ* = to be fixed)—the man who feeds the sugarcane mill. North Oudh (muṭhiyâ).

Lahalvâ—[*lahlî*]—a quagmire. Rohilkhand (bhûs).

Laḥad—the hole made near a Muhammadan grave in which the corpse is placed during the burial ceremony. "On the 39th day after death they prepare such dishes as the deceased was in the habit of eating during his life, and arrange them on plates with some of the clothes and jewellery of the deceased, which they deposit on the spot where the individual gave up the ghost, and over them suspend to the ceiling a flower garland. This ceremony is denominated *laḥad bhaṛnâ* = to fill up the grave." (Herklot, *Qânûn-i-Islâm*, p. 287.)

Lâhan—[Skt. *lâh, lâbha* = profit]—(1) yeast or leaven: sugar and other substances fermented for distilling spirits; (2) drugs given to cows when calving (*chanêṭh*); (3) fees for the conveyance of grain—see lahnâ.

Lahârâ—[*lâî*] (*kaṭinhâr, launâhar, launhâr, launhârâ, nûnaiyâ*)—a reaper. West districts.

Laharâ—the *bâjrâ* millet. Central Duâb and Bundelkhand.

Uṭho laharâ yoṅ uṭh bolo—
Châr mahînâ mo ko khâê,
Bûṛhê tê javân ho jaê.

[Up gets bajra and cries out, "If any one eat me for four months he becomes young again."]

Laharuâ—[dim. of *laṛhâ*]—a light kind of cart used in villages. Rohilkhand (gâṛî).

Lahâs— } [either Skt. *labh* = to grasp, or
Lahâsâ— } possibly a lascâr corr. of English
Lahâsî— } *hawser*]—the main cable of a boat (nâo).

Lâhaurî non—[*lâhaur*, Lahore]—Panjâb rock-salt (lon, sêṅdhâ).

Lâhî—(1) (*râî, sarsoṅ râî, gohnâ râî, baṛî râî, baṛlâî, bâdshâhî, khâs râî*) mustard (*Brassica juncea, Sinapis dichotoma*); (2) a kind of plant lice; (3) nitre after the third evaporation (khârî).

Lahilâ—gram. Lower Duâb (chanâ).

Lahlahî— } [*lahlânâ* = to bend]—a quagmire
Lahlî— } (bhâs).

Lahnâ—[? Skt. *lâbha* = gain]—(1) a calf. Rohilkhand (labârâ); (2) (*lâhan*) wages allowed to cultivators who bring the grain to the threshing-floor. If employed by the tenant, he is allowed their wages when the crop is being divided. Kheri.

Lahṅḍâ—(*gahêṅṛ*)—a herd of buffaloes.

Lahṅgâ—[Skt. *linga* = pudenda] (*dâman, dâvan, ghagrâ, ghâghrî, kachhauṭâ, ṭukṛî*)—a woman's petticoat. If loose it is *dhablâ*: a girl's small petticoat, *ghêṅghariyâ, phariyâ*; to the east *kachhâṅṛ* is a mode of tying the petticoat under the leg when the wearer is walking. The waistband is *toî, nêfâ, izârband, ijârband*; the string of the bride's petticoat is *nârâ*; the skirt, *lâvan*. *Pardê kî bibî, chaṭâî kâ lahṅgâ* = a veiled lady with only a mat for a petticoat!

Lahr—[Skt. *lahari*]—(1) a wave; (2) (*narhâî*) a herd of cattle.

Lahrâ
Lahṛâ
Lahrî
Lahṛî } the bulrush millet (*bâjrâ*)—see laharâ.

Lahsan—[Skt. *lashuna*]—the leek; garlic.

Kiyârî kari kapûr kî, chandan barhâ band,
Sîṅchê kêvaṛ gulâb sê, lahsan tajê nagaṅdh:

Lahsan tajê nagaṅdh; Rudra âgar sañjutâ,
Kabhûṅ hoê gajrâj, kathuṅ sûkar kâ putâ:
Kahi Girdhar kavirâê—vêd bhâkhê yeh sârâ:
Bîj boyo so hoê: kahâ karé uttam kiyârâ.

[Make a field plot of camphor and a water-course of sandal-wood, and irrigate the plot with *kevaṛa* perfume and rose-water: still garlic sown in such a field will never lose its stench: even if the intelligent god Rudra (Mahâdeo) were to undertake the task, he could never turn the son of a hog into the prince of elephants: says Girdhar, prince of poets—"This is the truth taught by the Vedas: as is the seed, so will the plant be. The fair field will not be able to alter its nature."]

Lahsaniyâ—[*lahsan*]—the cat's-eye stone.

Lahstâ—[*lâhî*] (*jaḍiyâ, jaṛiyâ, laitâ*)—the black mustard (*Brassica campestris dichotoma*). Dehra Dûn.

Lâî—mustard—see lâhî.

Lâî—[Skt. *lâja* = fried grain]—maize or rice damped and parched (khîl).

Lâî—[? Skt. *lû* = to cut] (*kaṭâî, kaṭiyâ, kaṭnî, laihâ, launî, nûnâî*)—reaping; harvest time. West districts. "Reaping should be begun on a Tuesday and finished on a Wednesday—the last bit of crop being left standing till then." (Ibbetson, *Panjâb Ethnography*, p. 119.)

Laiâ—the winter crop of transplanted rice (aghanî).

Laihâ—see lâî.

Lailvâ—[cf. lahlî]—a loose sandy soil in which a well cannot be sunk. Rohikhand (lêlvâ).

Lâin—[*lânâ* = to bring] (*chakautâ, lâo lagânâ, lâvan butâvan*)—the taking or pledging of an animal or other property in discharge of a debt. East districts.

Lain—a cow just after calving. West districts (alvâî).

Lainî—a skin stuffed with straw, or a rude figure of a calf put before a cow that has lost her calf to induce her to give milk. East districts: cf. akor, saṅgharâb.

Laipâlak—[Skt. *laya* = affection; *pâlna* = to support]—an adopted child (mutabannâ).

Lairû— } [Skt. *lêlâya* = skipping]—a calf.
Lairuâ— } East districts (labârâ).

Laitâ—the black mustard (*Brassica campestris dichotoma*). Kumaun (lahstâ).

Lâjâhavan—[Skt. *lâja* = parched grain, *havana* = invocation]—barley offered up during the marriage ceremony.

Lâjî—[Skt. *lâja*]—maize or rice damped and parched (khîl).

Lajurî—[*lêj*]—a rope used with an earthen vessel at a well. Lower Duâb (ubhan).

Lâk—see lâṅk.

Lâkh— } [Skt. *lâkshâ*]—(1) gum lac used for
Lâkhâ— } making bangles, etc.; (2) reddish—
Lakhâ— } white coloured—of cattle; (3) a disease in wheat: spores fill the plant-tissues and break out when ripe in longitudinal fissures like rust. It is said altogether to prevent a plant from bearing ears—see *Field and Garden Crops*, North-Western Provinces, I, 6.

Lakhaurî—[Skt. *laksha* = 10,000] — small country bricks (nautirahî).

Lakhêrâ— } [*lâkh*]—a man who makes lac
Lakhêrî— } bangles (chûṛîhâr).

Lakhphâr—[*laksha* = 10,000; *phêr* = turning] —the netting of a bed made of more than one string (chârpâî).

Lakhuâ—a disease in wheat—see lâkh.

Lakkaṛ—[Skt. *lakuṭa, laguḍa*] (*lakṛâ*)—(1) a thick stick or beam: a log of wood; (2) a cylindrical field roller.

Assî man kâ lakṛâ, uspar baiṭhe makrâ,
Rattî rattî khâê, to kai din mêṅ khâê.

[There is a log 80 maunds weight. A spider sits on it and eats it at the rate of a *ratti* a day. In how many days will he eat it?]

Lakorâ—[*lâṅk*]—a bundle of cut grass, vetches, etc. Mathura (bojh).

Lakṛâ—see lakkaṛ.

Lakṛî—[*lakkaṛ*]—wood; *lakṛî dênâ* = to burn a corpse (dâh kriyâ); *lakrî jalaunî* [*jalanâ* = to burn]—firewood.

Laksî—[*laggî*]—a forked stick used for pulling down fruit, etc. North Oudh (aṅkṛâ).

Lakṭhâ—[*lakkaṛ*]—stalks of *arhar* or maize. East districts.

Lâl—[? Skt. *lal* = to play]—(1) (*gorâ, laliyâ, lchâ, lohiyâ, loharâ, lohavâ, narî*) red coloured—of cattle: brown, of horses; (2) (*chablâ, mirkî*) a disease of the mouth in cattle, when it becomes red and inflamed; (3) (la'al) a ruby. *Apnâ lâl ganvâi ke ghar ghar mâṅgê bhik* = the spendthrift wastes his valuables and then goes and begs from house to house.

Lâlâ sâhî—[? from the man who introduced it] (*sâdâ*)—the commonest tobacco used by the poorest classes.

Laliyâ—[*lâl*]—(1) red coloured—of cattle; (2) red cloth used for lining petticoats, etc.; (3) a hard red variety of wheat (gêhûṅ).

Lambardâr—[English *number*, the *number* of a field or holding as recorded in the survey: *dâr* = holding]—a village headman; a convict in charge of other convicts.

Lamêsâ—(*lamisâh*)—an apparatus for removing the pestle in order to clean the sugarcane mill (kolhû).

Lamghiṅchuâ— } [*lambâ* = long; *ghiṅch* =
Lamghiṅchvâ— } neck]—a camel. Lower Duâb (ûṅṭ).

Lamisâh—see lamêsâ.

Lân—[*lâṅk*]—fresh-cut crops. Upper Duâb.

Lânâ—[*lânâ, lêânâ* = to bring]—(1) a long narrow field. Upper Duâb; (2) lands near rivers which have a chance of being left dry in time to sow the spring harvest. Mathura.

Lânâdârî—[*lânâ-dâr* = holding]—a tenure similar to the *bhaiyâchârâ* (qv.). Bijnor.

Lâṅḍâ—[cf. luṅḍâ]—an animal with no hair on its tail, or a very small tail. *Bakhsho bîbî bilâî chûhâ lâṅḍâ hi jîêgâ* = excuse me, Mrs. Cat, from coming out of the hole: I am better off as a rat even without a tail (baṅṛâ).

Laṅḍaurî—[? Skt. *lêṇḍa* = excrement; *vâṭa* = exclosure]—a cattle manger. West districts and Rohilkhand (laṛâmnî).

Lâṅg—[Skt. *linga* = pudenda]—(1) the part of the loin-cloth tied under the legs (dhotî); (2)

a side pocket in a woman's sheet. West districts (girah).

Laṅgar—[Skt. *lâṅgula* = a tail]—(1) a boat's anchor (nâo); (2) a piece of wood tied round the neck of vicious cattle; (3) a foot ornament worn by women; (4) a wrestler's loin-cloth—cf. **laṅgoṭî**; (5) a stone fastened to a stick thrown up for the purpose of knocking down fruit, etc.; (6) part of the rope-twisting machine—see **bânsâz**; (7) among Muhammadans—a special distribution of alms, etc., in gratitude for the attainment of a desire or in discharge of a vow. The phrase is *laṅgar nikâlnâ*. For details of the ceremony see Herklot's *Qânûn-i-Islâm*, p. 141 f.

Laṅghar—sheds for breeding cattle. Oudh (gausâlâ).

Laṅgoṭ— / **Laṅgoṭâ**— / **Laṅgoṭî**— [*linga* = pudenda; *paṭṭaka* = a cloth] (*naṅgoṭî*)—a small waist-cloth worn by ascetics or while bathing (dhotî). *Laṅgoṭê mêṅ phâg khêlo* = when you go to play the Holî wear only a loin-cloth. *Chaltê chor laṅgoṭî lâbh* = when the thief clears off you are lucky to save even a loin-cloth.

Laṅgûrî—[Skt. *lâṅgula* = the tail]—(1) black mail paid to a thief for the restoration of stolen cattle, etc. Central Duâb (panhâî); (2) [*laṅgûr* = a baboon] the bounding pace taught to native horses—see **ghoṛâ**.

Lâṅk—[P Skt. *lû* = to cut] (*lâk, lân*)—fresh-cut crops; green indigo cut for manufacture.

Lâṅkrî—[cf. **laggî**]—a wooden scraper used for removing manure, etc.—cf. **kaṭhphâṅvṛî**.

Lankurâ—one of the local gods (**ḍihvâr**).

Lâo—the main rope of the well (**bart**).

Lâo lagânâ—[*lânâ* = to bring]—to receive an animal or other property in discharge of a debt (**lain**).

Lâonâ— / **Lâonî**— [Skt. *lû* = to cut]—reaping; harvest time. West districts.

Lapêṭan—[*lapêṭnâ* = to roll up]—the beam in the loom on which the cloth is rolled up as fast as it is made (**kargah**).

Laphâ—blight in betel. East districts.

Lapsî— / **Lâpsî**— [Skt. *lapsika*]—gruel; slops: to the east the flour of any grain boiled with milk and eaten with sugar. *Ahîr kâ kyâ jajmân aur lapsî kâ kyâ pakvân* = the Ahîr is as bad a parishioner as *lapsî* among sweetmeats.

Laṭâ—[*lipaṭnâ* = to cling]—molasses (**shîrah**).

Laputṛ—a strong, hot west wind (**lûh**).

Laqvâh—paralysis in men or animals—see **ghoṛâ**.

Laṛ— / **Lâṛ**— a string, strand of a rope; a line of camels or other animals tethered one to the other.

Laṛâmanî— / **Laṛâmnî**— / **Laṛaurî**— [*laṛnâ* = to fight; but see **laṅḍaurî**]—(1) pasture ground; (2) (*charan, charhî, charnî, kûṅḍ, laṅḍaurî, lêṛaurî*) a cattle manger in which pots are fixed. West districts. The pots are *doṭho, khor, kûṅḍ, kuṅḍâ, kuṅḍêlâ, kuṅḍêrâ, nâd, nâṅd, naṅdolâ*.

Laṛhâ— / **Laṛhî**— / **Laṛhiâ**— [Skt. *ratha* = a conveyance]—a country cart: usually applied to a small cart made of a few planks mounted on two wheels, with a large open wicker-work basket and a wooden axle, used for carting manure (**gâṛî**).

Laṛî—see **laṛ**.

Larihaddrâ—*arhar* pulse: Sunâr's slang (**arhar**).

Lâṛilû—[*lâṛlâ*]—a bride (**dulhin**).

Laṛkâ—[Skt. *laṭ* = to be a child] (*horilavâ, laṛkvâ, ṭâbar*)—a boy.

Laṛkanî— / **Laṛkî**— / **Laṛkiyâ**— a girl.

Laṛkvâ—see **laṛkâ**.

Lâsâ—[*lêsnâ*]—bird-lime.

Lâsî— / **Lassî**— [*lâsâ*]—(1) a black louse-like insect which attacks wheat, generally brought on by moisture and east wind, and disappearing when the wind turns to the west; (2) a mixture of half milk and half water.

Lâṭ—[Skt. *yashṭi*]—(1) any post; the axle of the spinning wheel (**charkhâ**); (2) a long embankment thrown across a plain in which rice is cultivated, and where there is a flow of surface water. East districts (**bâṅdh**); (3) a steeple or minaret.

Lâṭ— / **Lâṭâ**— (1) a mess made of *mahuâ* (qv.) and rice; (2) thin treacle. *Sab guṛ lâṭ ho gayâ* = all the sugar has turned into poor treacle—utter ruin.

Latâ—[Skt. *lata*]—a creeping plant (**latikâ**).

Latahâ—[*lât* = a kick]—an ox given to kicking (**bail**).

Laṭan—[Skt. *lâṭa* = old, worn-out]—early spring crops (**saonî**).

Latauvâ—[*lât* = a kick]—a kicking ox (**bail**).

Laṭh—[Skt. *yashṭi*] (*bajarboṅg, bâṅḍî, bhaṅg ghotnâ, ḍâṅg, ḍêṅg, godhî, khulî, kutkâ, pahârî, soṅṭâ*)—a thick club.

Lâṭh—see **lâṭ**.

Lâṭhî—[*lâṭh*] (*ḍaṅḍâ, khêtavanî, laṭṭhî, lauṅṛ, lauṛ*)—a long stick or club. For other sticks see **chhaṛî, godahâ, jhaṅṭahâ, kubṛî, laggî, laṭh, phaṭṭhâ**: for the butt end see **hûlâ**: the metal ring round the end of the stick is to the east *ṭhêk*, and in other places *chhallâ, sâm*.

Paramêshar kî lâṭhî mêṅ avâz nahiṅ = the club of the Almighty makes no noise.

Lâṭhî mêṅ gun bahut haiṅ, sadâ râkhiyê saṅg:
Gahirî nadî nârâ jahaṅ tahâṅ bachâvat aṅg:
Tahâṅ bachâvat aṅg jhapaṭê kuttê ko mârê:
Dushman davâgîr hoê tinhûṅ ko jhârê.
Kahi Girdhar kavirâê—bât bâṅdho yeh gâṅṭhî,
Sab hatyâr ko chhoṛo hâth mêṅ râkho lâṭhî.

[Many are the good qualities of a stick—keep it always by you. You can test the depth of a river or brook with it and save your life. You can strike a dog with it, and with it you can dust your adversary's head. Says Girdhar, prince of poets: "Bear this always in mind—leave all other weapons, but keep a stick in your hand."

Laṭkan—[*laṭak* = hanging]—(1) a stand on which one water-pot is hung over another to act as a filter—cf. **paiṅḍâ**; (2) a woman's ornament which hangs from the nose; (3) a silk tassel worn by girls on the hand.

Laṭhṭhâ—[*laṭh*]—the block of the axle of the cart. Upper Duâb (gâṛî).

Latikâ—[*latâ*] (*latkâ*)—any creeping plant.

Latrî—the small millet—*Lathyrus sativus*. Azamgarh (kêsârî).

Laṭṭâ—see lâṭâ.

Lattâ— } [Skt. *laktaka* = a red rag]—clothes.
Lattê—

Tan par nahîṅ lattâ—
Pân khâêṅ albattâ.

[He has no clothes on his body to be sure, but he can afford to eat betel all the same.]

Laṭṭhâ—[*lâṭh*]—(1) a measure of length usually one-tenth of a *jarîb* (qv.) or 5½ yards; a *bîghâ* (qv.) is a square of 20 *laṭṭhâ*; (2) a thick beam, a rafter; (3) a coarse kind of country cloth; (4) a boundary pillar such as those between British and Native territory. In Gorakhpur Nepâl is known as *laṭṭhâpâr* = the country beyond the pillars.

Laṭṭhâ bandî—[*laṭṭhâ, band* = fastening]—a rough method of measuring lands under cultivation with poppy, etc.

Laṭṭiyâ san—the fibre of the plant *Hibiscus cannabinus* (paṭsan).

Laṭṭûdâr—[*laṭṭû* = a humming top]—of a turban—with the folds sown together (pagṛî).

Laṭûṛâ—a leathern vessel for holding clarified butter or oil. Upper Duâb (kuppâ).

Laud—
Laudrâ—
Laudrâ—
Laudṛî—
Laudrî— } a twig: the stalks of *arhar*, cotton, etc., used for thatching, basket-making, etc. Central Duâb.

Laukâ— } [Skt. *alâbu*]—the bottle gourd (kaddû).
Laukî—

Laukhaṅḍ— } [*lohâ* = iron; *khaṇḍâ* = a piece]
Laukhar— } (*lokhaṅḍ, lokhar*)—the tools of a carpenter.

Laumnâ— } [? *lûmnâ* = to hang down]—a rope used for hobbling one fore foot and one hind foot of an animal (dhagnâ).
Laumnî—
Launâ—

Launâhâr—[*launî, kâra* = doer]—a reaper. West districts (lahârâ).

Lauṅd—an intercalary month.

Do Âsinî, do Bhâdvê, do Âsâṛh kê mâh;
Sonâ châṅdî bêchkar nâj bisâho nâh.

[Where there are two months of Kuâr, Bhâdoṅ, and Asâṛh in the year, sell your gold and silver and buy grain (for it will be an unlucky season).]

Lauṅdâ—[Skt. *loshṭa*] (*goṅḍâ, loṅdâ, thâpi*)—a lump of damp mud for building a wall.

Laundî—the spoon used in stirring the syrup in a sugar factory. Rohilkhand (khaṅḍsâl).

Lauṅdrâ—(*lavaṅd, lavaṅdrâ*)—a fall of rain in the hot weather preparatory to the rains. East districts.

Lauṅg—[Skt. *lavanga*]—(1) a clove; (2) a woman's nose ornament: so called from its shape.

Launhâr— } a reaper—see lahârâ.
Launhârâ—

Launî—reaping. West districts—see lâî.

Lauṅṛ—
Lauṅṛî—
Lauṅṛiyâ— } [*lâṅṛ*=membrum virile]—a cudgel. East districts (lâṭhî).
Lauṛ—

Lautî—[corr. of *oltî*, qv.]—the eaves of a house. West districts.

Lavâ— } [Skt. *lâja*; rt. *lâj* = to fry]—maize or
Lâvâ— } rice damped and parched on heated sand. The sudden heat bursts the husk which is then removed by rubbing; when mixed with molasses it is known as *murkî* in the East districts. Of course it is poor food. Hence the verse—

Lâvâ bhojan, chor dhan, bhaiṅs turaṅg êk ṭhâêṅ
Ahîr mitâî na karo, châhê mitra mar jâêṅ.

[Parched gram for food, wealth acquired by theft, and your buffalo and horse tied up in the same stall—all these are untrustworthy—but never be friends with an *Ahîr*, though every other friend should die.]

Lâvak—the winter crop of rice. Allahâbâd (aghanî).

Lâvan—[corr. of *dâman*]—the skirt of a woman's petticoat (lahṅgâ).

Lâvan butâvan—[*lâo*]—taking an animal or other property in pledge for a debt. East districts (lâin).

Lavand— } see lauṅdrâ.
Lavaṅdrâ—

Lavârâ— } a calf. West districts (labârâ).
Lavârû—

Lêd— } [rt. *lâd* = burden]—(1) a bundle of grass bound round the sole of the plough in planting sugarcane for the purpose of making a broad furrow. East districts; (2) the counterpoise on the lever used for raising water. East districts (ḍhêṅkli).
Ledâ—
Lêdî—

Lêhâf—[corr. of *ghilâf*]—a heavy quilt (razâî).

Lêhaṛî—the irrigation swing basket. Duâb, Oudh, and Rohilkhand (ḍol).

Lêhî—see lêî.

Lêhnâ—[Skt. *lêhana* = licking]—(1) green chopped millet fodder. East districts (châra); (2) fees to a blacksmith (kharhak); (3) (*lêhnî*) a small bundle of cut crops. West districts.

Lêhnî—see lêhnâ.

Lêhsur—[*lêhnâ*]—an instrument for mixing the clay used in pottery. East districts (kumhâr).

Lêî—[*lêsnâ*] (*lêhî*)—paste.

Lêj—
Lêjâ—
Lêjî—
Lêjû— } [Skt. *rajju*]—a rope used in drawing water from a well. West districts (ubhan).

Lêkhâ—[*likhnâ* = to write]—an account. *Lêkhâ bahî* = a ledger (bahî); *lêkhâ barâbar karnâ, lêkhâ chukti karnâ, lêkhâ ḍêoṛhâ karnâ* = to liquidate an account.

Lêlvâ—see lailvâ.

Lêṇḍ— } [Skt. *lêṇḍa*]—dung of camels, goats, etc. (lêṅṛhî). *Chhauṅko lêṇḍ, baghâro lêṇḍ, phir vohî lêṇḍ kâ lêṇḍ* = fry dung, stew dung as much as you will, and still it is dung all the same.
Lêṇḍâ—
Lêṇḍh—
Lêṇḍhâ—

Lêndên—[*lênâ* = to take; *dênâ* = to give] (*banaj, banij, banjî, bêohâr, bohrgat, dâd sitad, mahâjanî*)—trade, money-lending. *Udho kâ lên na Mâdho kâ dên* = neither borrowing from Udho nor lending to Mâdho, *i.e.*, living independently.

Lêṅdrâ—[*lêṅḍ*] (*lêṅṛârû*)—the son of a woman by a former husband—see **karâo.**

Lênî—[*lênâ* = to take]—the ceremony of weaning a child among Muhammadans—cf. **chaṭânâ**: see Herklot's *Qânûn-i-Islâm*, p. 22.

Lêṅjur— / **Lêṅjurâ—** / **Lêṅjurî—** [*lêj*]—a rope used for drawing water from a well. East districts (**ubhan**).

Lêṅrârû—see **lêṅḍrâ.**

Lêṅrhâ [*lêṅḍ*]—(1) smut in wheat and barley. East districts: cf. **girvâ**; (2) a flock of animals—especially sheep and goats. East districts.

Lêṅrhî—see **lêharî.**

Lêṅrhî—see **lêṅḍ.**

Lêo—[*lêsnâ*] (*lêv, lêvâ*)—(1) (*aṅvan*) ashes plastered on a cooking pot to save it from the fire. East districts: cf. **tariâib**; (2) the fluid opium used for fixing the petal covering on the cakes (**afiyûn**); (3) the flooding of a field preparatory to sowing rice. In the East districts the phrase *lêo lag gayâ* means that a field has become muddy enough to admit of rice being planted; (4) one of the rice sowings. The land is ploughed and the rice is sown in standing water—the fields being embanked and the water kept in. Allahâbâd (**dhân**).

Lêṛarû—see **lêṅḍrâ**, and cf. **karâo, kaḍhêlaṛ.**

Lêṛaurî—[*laṛâmnî*]—a cattle manger. West districts.

Lêruâ—[Skt. *lêlaya* = skipping]—a calf. East districts (**labârâ**).

Lês—[English *lace*]—lace (**goṭâ**).

Lêsâî—[*lêsnâ*]—plastering with mud and cow-dung (**lisâî**).

Lêsnâ—[Skt *lip* = to smear]—to plaster a wall, floor, etc., with mud or cow-dung (**lîpnâ**).

Lêso—[*lêsnâ*]—sixty bundles, each of 200 betel-leaves (**pân**).

Lêṭâ—a grain market.

Lêv— / **Lêvâ—** [*lêo*]—(1) the planks at the bottom of a boat which run from end to end; (2) clothes made of scraps of cloth. East districts.

Liautî—a frame used in reeling silk (**charkhâ**).

Libâs—clothes (*kapṛâ*). In Arabic the word is properly applied to full drawers of linen or cotton—see Lane—*Modern Egyptians*, I, 36.

Libṛâ— / **Librâ—** / **Libṛî—** / **Librî—** (*litṛâ, litrâ, litṛî, litrî*)—an old shoe. East districts (**jûtâ**).

Lichrâ— / **Lichṛa—** a calf. Rohilkhand (**labârâ**).

Lîd—dung of horses, elephants, etc. (**khât**).

Lifâfah—an envelope: part of the Muhammadan shroud—see **kafan.**

Ligdî—a little weak pony mare. East districts. See **ghoṛâ.**

Lihâf—[corr. of *ghilâf*]—a quilt: it contains more cotton stuffing than the *razâî* (qv.).

Lîk— / **Lîkh—** [Skt. *likh* = to draw a line]—(1) (*gail, gaṛârâ, gaṛiyârâ*) a wheel track; (2) customary presents to servants and dependants at a marriage, especially to those who bring the signs of betrothal from the girl's house to the boy's—see **hathâî**, and cf. **lagan, ṭîkâ.**

Lîl—[Skt. *nîla* = blue]—indigo (**nîl**).

Lîlâ—[*lîl*]—blue coloured—of cattle, etc.

Lilârî—[Skt. *lalâṭa* = the forehead]—the top of a well: the place where the water is poured out of the bucket. East districts (**chauṅṛhâ**).

Lîlvâ—a stratum of sand in a well which is constantly falling in. Central Duâb, Rohilkhand (**lailvâ, lêlvâ**).

Line—[English *line*]—the drying room in an indigo factory (**nîl kî koṭhî**).

Liṅg— / **Liṅga—** [Skt. *ling* = to go]—the phallic emblem of Shiva.

Lipâî—[*lîpnâ*] (*lisâî*)—plastering a wall, floor, etc., with mud or cow-dung—cf. **dogâ.**

Lîpnâ—[Skt. *lip* = to smear] (*goiṅṭhab, goṅṭhab, lêsnâ, lîsnâ*)—to plaster a wall, floor, etc., with mud or cow-dung.

Liruâ— / **Lirvâ—** rice straw (**dhân**).

Lisâî—see **lipâî.**

Lîsnâ—see **lîpnâ.**

Lîṭṛâ— / **Liṭṛa—** / **Litrâ—** / **Litrî—** / **Litrî—** an old shoe. Upper and Central Duâb (**libṛî**).

Liṭṭî—cakes cooked in the ashes: usually made of arhar pulse (**bhaurî**).

Lobhiyâ— / **Lobiyâ—** [Skt. *lobhya* = eagerly desired] (*chauṅra*)—a kind of bean (*Dolichos sinensis, vigna catiang*) (**ravâṅs**).

Lochanâ— / **Lochnâ—** [*lochan* = the eye]—a custom at the birth of the first male child in the family. The family barber goes round to the friends to announce the event and marks them on the forehead (*ṭîkâ*) and gets a present. East districts.

Lodhî— / **Lodhî kârû—** unrefined sugar. Sunâr's slang (**guṛ**).

Logâî—[Skt. *loka* = people]—the women-folk; a woman, wife.

Râṅḍ logâî aru arnâ bhaiṅsâ
Jo biṛgreṅ to hovê kaisâ.

[A widow and a wild buffalo—if they break out or go to the bad, what a business it is!]

Loh— / **Lohâ—** [Skt. *loha* = red coloured]—(1) iron: *lohâ pakkâ* is usually steel. Other varieties are *ḍhâlâ* or to the East *gaṅṭhiyâ* pig iron; *gadrâ tavâ* or *tayâ* thick plates; *pattiyâ* wheel tires: *pattî* flat narrow plates used for making pincers, bird cages, etc.; *ḍaṅḍâ* thick bars; *sulas* Swedish iron; *châdar* thin plates; *kamânî* steel for springs; *saṅg tarâsh* pieces of cast steel for making tools, etc.; *sîkh* thin bars. *Lohchûn* or *lohâ churâ* is iron filings; (2) red coloured—of cattle (**lâl**).

Lohâ chûrâ—[*lohâ, chûr* = powder]—see **loh.**

Lohâr—[Skt. *loha kâra* = worker in iron]—a blacksmith. His tools are—the ordinary anvil *ahran, nîhâî, nihâlî*; which is fixed in a block *ṭhihâ, ṭhihî, kuṅḍâ*, and in parts of Bundelkhand *ahûṭhan*; the perforated anvil over which the piece of iron is placed when being pierced with holes *bîṅḍî*; the anvil on which the heads of nails are shaped *chapraunâ*; the large welding hammer or sledge *ghan, râchh*; the middle-sized hammer *hataurâ, hathaurâ*; the small hammer *hataurî, hathaurî, mârtaul*; the pincers with rounded tips *zambûr, jamûrâ*; the pincers for taking the hot iron out of the

fire *saṅgsî, saṅḍâsî, sansî, saṅḍsî, saṅṛsî;* the iron poker—to the East *akurî,* in parts of Oudh *agûsî,* in Rohilkhand *khalâṅvân;* the cold chisel *chhêṅî;* the chisel for piercing holes in iron *sumbhâ, sumbhî, sumbî, summî;* the fixed bellows *bhâthî, bhaṭṭî, bhaṭṭâ, dhauṅkṅî, dhauṅkî,* in parts of Bundelkhand *khalâṅt;* the hand bellows *sipâvâ bhâthî* or *bhaṭṭî;* the end of the bellows pipe which goes into the fire *mûṅr, mûṅṛâi, muṅḍ, mûṅṛî;* the pipe itself *phuṅknî, dhaukanî, khalâṅt, khalâêṅt;* the wooden sides of the bellows *takhtâ,* in Rohilkhand *khapât;* the leather sides *pakhâl;* the valve *pankhî;* the pivots on which the bellows work *dhurî;* the pillars which support it *khambhâ, khûṅṭâ;* the lever which works it *chhîp;* the awl worked by a bow *barmâ,* of which the string is *tasmâ* and the bow *kamânî;* the iron spike of the awl *ḍânḍî, ḍânṛî;* the fixed vice *bânk;* the hand vice *hathkal,* of which the jaws are *kallâ* and the socket for the screw *chhûchchhî, chhûṅchchhî;* the tool for making screws *bâdiyâ,* of which the female screw is *kutkâ,* the tightening screw *chuṭkî,* and the nut maker *pêṅchkas, pêchkas;* the nut *ḍhêbrî, ḍhibrî.* Among files are the common file *rêtî;* the round file *golak;* the half round file *nîm-gard, nimgirid;* the triangular file *tîn pahal;* the compasses *parkâl, parkâr, kampâs;* the moulds *sâṅchâ;* the instrument for drawing wire *jantrî;* the vessel for cooling the hot iron *jalairî, jilairî, jalahrî, jilahrî, kuṅḍvârâ,* and in Rohilkhand *âṅṛî*

Loharâ— } [*lohâ*]—reddish coloured—of cattle
Lohavâ— } (lâl).

Lohband— } [*lohâ, band* = fastened]—an iron-
Lohbandâ— } bound stick or club.

Lohchûn—see lohâchûrâ.

Lohiyâ—[*lohâ*]—(1) reddish coloured—of cattle; (2) a dealer in iron-ware.

Lohlaṅgar—[*lohâ, laṅgar*]—an iron boat anchor

Lohiṅḍâ— } [*lohâ, haṅdâ*]—an iron cooking pot
Lohṅṛâ— } without handles. East districts (bahgunâ).

Loî— } [Skt. *loman* = wool]—(1) a fine blanket
Loiyâ— } (kammal).

Jab orh lê loî,
Kyâ karêgâ koî.

[What care I for any one when once I have donned my blanket]; (2) (*pêṛâ, pêṛî*) lumps of dough out of which bread is made.

Lokâ—[Skt. *ulka* = a meteor]—lightning (bijlî).

Lokhar—see laukhar.

Lon— } [Skt. *lavaṇa*]—(1) (*namak, non*) salt.
Lonâ— } Some of the kinds used are *khârî non, sêṅdhâ* or *lâhaurî non* = Panjâb salt; *sâmbhar* salt from Rajputâna; *kâlâ non,* coarse black rock salt; *samudrî non,* sea salt; (2) gram, or more properly the acetic acid which collects on the leaves of the plant. East districts (chanâ).

Lonâr—[*lon*]—a place where salt or saltpetre is made (nonâr).

Loṅdâ—[Skt *loshṭa*]—a lump of mud for building a wall (lauṅdâ).

Loṅḍâ—(*loṅṛâ*)—an enclosure for cattle. Central Duâb (ghêr).

Lonî— } [*lon*]—saltish earth scraped off
Lonî mîṭṭî— } walls and from which saltpetre is extracted.

Loṅṛâ—see loṅḍâ.

Lorh— } [Skt. *loshṭa* = a lump]—(1) a roller
Lorhâ— } for grinding spices, etc. See
Lorhî— } silbaṭṭî. *Likh lorhâ parh pat-*
Lorhiyâ— } *thar* = writing "grindstone" and reading it "stone" [said of a lazy blockhead who goes to school and learns nothing]; (2) the horizontal body of the *bâkhar* (qv.) plough. Bundelkhand.

Lorhnâ—[*lorh*]—to clean the seeds from cotton (oṭnâ).

Lorho—see lorh.

Loṭâ—[rt. of *loṭnâ* = to roll about]—a metal drinking vessel: the smaller size is *loṭî, loṭiyâ, luṭiyâ, ḍabûliyâ.*

Loṭan—[*loṭnâ;* Skt. *luṭh* = to roll]—a light kind of plough. West Oudh and Rohilkhand.

Loṭî— } see loṭâ.
Loṭiyâ— }

Loṭnâ—[Skt. *luṭh*]—(1) to roll about; (2) a clod. Kahâr's slang (ḍhêlâ).

Lubhâo—see labhâo.

Lûgâ—[acc. to Platts Skt. *rugṇa,* which always has the idea of being old or torn]—(1) clothes. East districts (kapṛâ); (2) a woman's sheet (sâṛî).

Lugâî—see logâî.

Lûgar—see lûgâ.

Lugdî—(1) (*khaḍvâ*) pounded castor oil seed (anḍî); (2) a ball of pounded narcotic hemp (bhaṅg).

Lugrâ—see lûgâ.

Lûh—(*dhauṅkâ, lapuṭ*)—the hot west wind.

Lûkâ—[*lokâ*]—(1) lightning (bijlî); (2) a kind of fishing net used at night. Bundelkhand (jâl).

Lûkhâ—[Skt. *ruksha* = rough]—food prepared without butter: when without salt it is *alonâ* (rûkhâ).

Lukṛâ—[*lûgâ*]—clothes. Kumaun (kapṛâ).

Luksâz—[*luk* = varnish; *sâz* (*sâkhtan*) = making]—a man who makes patent leather.

Lukṭî—[Skt. *lakuṭa*]—a walking stick. North Oudh (chhaṛî).

Lûm— } *lit.* a tail: a tassel of gold or silver
Lûmâ— } hung on the arm above the elbow.

Luṅḍâ— } [Skt. *luṇḍika* = a ball]—(1) (*biṅdâ,*
Luṅḍî— } *lachchhâ*) a hank of cleaned thread; (2) an ox with no hair on his tail or a short tail (bâṅṛâ).

Luṅg— } [*lâṅg* = the part between the thighs]
Luṅgâ— } —(1) a cloth worn by Muhammad-
Luṅgî— } ans as a waist cloth or scarf or girdle. According to rule it should be merely wrapped round the body, and its ends tucked in, not carried between the legs. *Shauqîn burhiyâ, chaṭâî kî luṅgî* = an old hag setting up for a swell with only a mat to cover her nakedness! (2) a kind of red cloth specially used for waist cloths.

Luṛhvâ—see lorh.

Luṛkâ— } [conn. with *luṛakhnâ* = to roll]—(1)
Lurkâ— } a stone set in wire and used as an
Luṛkî— } earring; (2) the rope fastening the
Lurkî— } iron ring round the neck of the irrigation leather bag. Upper Duâb (kas).

Luṭiyâ—see loṭâ.

M

Mâ—[Skt. *mâta, mâtri*] (*ammâ, arrî, buṛhiyâ, ḍokrî, ḍokariyâ, mahtârî*)—a mother; a step-mother is *dûsrî mâ, mausî* or *maindar mâ*.

Ma'ajûm— } [Arabic *ma'ajûn* = kneaded]—a
Ma'ajûn— } preparation of narcotic hemp in the form of a sweetmeat; a maund should contain *bhaṅg* 3 *sêr*, butter 2 *sêr*, sugar 35 *sêr*. For the mode of preparation see Atkinson, *Himalayan Gazetteer*, I, 765 ff; and Herklot, *Qânûn-i-Islâm*, Glossary, XCI.

Mâch— } [Skt. *mañcha*]—(1) (*machiyâ*) a four-
Mâchâ— } footed stool with a twine seat; (2) a large bed (châr pâî); (3) a large wooden platform on which men sit and smoke. The *takht* is a similar piece of furniture kept for purposes of ostentation at the door of well-to-do people; (4) the watchman's field platform (machân).

Machân—[*mâchâ*] (*aṅṭâ, ḍâmchâ, jauṅḍâ, mâchâ, maiṅṛâ, maiṛâ, mâñch, mâñchâ, marah, marhalâ, maṭṭulâ, mêṅḍâ, mêṅṛâ, pâṛ, ṭân, ṭâṅṛ, ṭâṅḍ*)—the watchman's field platform The shed over it is in Bundelkhand *ḍhabuâ*, to the East *ṭhaichâ*, in North Rohilkhand *ghoghâ*, and in other places *maṛhai, maṛhaiyâ, chhappar, chhappariyâ*.

Machêrî—[*mâchâ*]—the lower bar of the yoke. Central Duâb (hal).

Machhâ sîm— } [Skt. *matsya* = a fish; *sîma* =
Machhâ sîmâ— } a boundary]—the rule by
Machhâ siyo— } which the deep stream is treated as the boundary in settling alluvion disputes. Upper Duâb. See dhârdhûrâ, maḥâzî.

Machhotar—[*matsya* = a fish, from its shape]—the wedge fixing the beam of the plough into the body. Oudh: cf mâchî (hal).

Mâchî—[*machâ*] (*machiyâ*)—(1) an ox yoke. Oudh (hal); (2) the place for putting the luggage in an ox cart (mâñchî); (3) one of the pegs or wedges in a plough (hal); (4) a small four-legged stool with a twine seat (mâch).

Machiyâ—see mâchî.

Machlâ—a little chip box. Bundelkhand (gêlhâ).

Machuâ— } [*mâchâ*]—the leg of a bed. South
Machvâ— } Oudh and Central Duâb. *Nayê bhagat machvan kî mâlâ* = when the ascetic starts first he wears a necklace of bed legs round his neck!

Madad—help; a gang of labourers.

Madak—[Skt. *mâdaka* = intoxicating]—a narcotic preparation made by boiling down and inspissating the juice of opium or *kaphâ* (qv.).

Maḍâo—[Skt. *maṇḍapa*]—the hut in which the Hindû marriage ceremony is solemnised (maṅḍha).

Madâr—[*lit.* a place of turning or returning]—also known as Zindah Shâh Madâr, the celebrated saint of Makhanpur in Cawnpur district. His name was Badiuddîn Shâh, and he is said to have been a converted Jew, who was born at Aleppo in 1050 A.D. He is supposed to have died at Makhanpur aged 383 years, after expelling a demon called Makan dêo from the place. He is believed by some to be still alive (whence his name), Muhammad having given him the power of living without drawing breath. His devotees are said never to be scorched with fire, and to be secure against venomous snakes and scorpions, the bites of which they are said to have power to cure. Women who enter his shrine are believed to be seized with violent pains as if they were being burnt alive (see Ibbetson-*Panjâb Ethnography*, p. 287). Beale, in his Biographical Dictionary, says he was a disciple of *Shaikh Muhammad Taifûri Bastâmi*, and is the founder of the sect called *Madâriya* in India. Many curious anecdotes are related of him. He died on 20th December 1434 A.D., 838 A.H., aged 124 years, and is buried at Makhanpur in Kanauj. He was a contemporary of *Qâzî Shahâbuddîn Daulatâbâdi*, who lived in the time of Sultân Ibrahîm Sharqi of Jaunpur. A visit to his shrine is said to ensure offspring. But some sceptic made the proverb—*Jab kamar mêṅ zor hotâ hai, tab Madâr ṣâḥib bêṭâ dêtê haiṅ* = when a man has strength in his loins, then saint Madâr gives him a son.

Madâr—[Skt. *mandâra*]—the plant *Calatropis gigantea*—see âk.

Madâriyâ—[*madâr*]—(1) a sect of devotees, followers of *Shâh Madâr* (qv.); (2) a tobacco pipe with an earthen water reservoir and a curved stem (huqqâ).

Madhû—[Skt. *madhû* = sweet] (*shâhad, shahad, shahat*)—honey.

Madhûkarî—[*madhû*]—(1) cakes of bread baked in ashes: a word used by ascetics; (2) small cakes of cow-dung fuel. East districts. See gobar.

Madhuparak—[Skt. *madhuparkâ*]—the butter of the milk of a cow and her daughter, mixed with honey: given to the wedded pair at marriage and smeared three times on their hands.

Madhur— } [Skt. *madhura* = sweet]—(1) of
Madhurâ— } cattle—slow: *mîṭhâ* is used in the same sense; (2) of wind—gentle.

Madhushâhî—a kind of pice—see maṅsûrî.

Madkhûlâ— } [*dâkhil* = entering into]—a wi-
Madkhulâ— } dow married a second time—see karâo.

Maḍlâ— } [Skt. *maṇḍala* = a wheel]—(1) a
Maḍlâ— } spinning wheel (charkhâ); (2) the axle of a spinning wheel (charkhâ); (3) a small house granary. Rohilkhand (dhûṅḍkî).

Magad— } [*magdar*]—a sweetmeat made of
Magaṅd— } mûṅg pulse and butter: often distributed among the brotherhood after a death in the family.

Magar—[*maṅgar*]—the outer edge of a cart wheel. Rohilkhand (gârî).

Magh—[Skt. *magha*] (*maghâ*)—the 10th lunar asterism (nakshatra).

Maghâ makrî, Purvâ ḍâṅs,
Uttarê mêṅ sab kâ nâs.

[Rain in Maghâ brings spiders; in Purvâ gadflies; but rain in Uttara destroys them all.]

Ki magh ṭar, ki magh bor,
Magh ki barkhâ or na chhor.

[Magh may be obstinate or prolific, but there is no end to the rain in Magh.]

Maghâ kê barsê, mâtâ kê parsê.

Another version is—

Mâtâ kê parsê putr aghâê,
Maghâ kê barsê prithvi aghâê.

[Rain in Maghâ is as good as food served by your mother.]

Jo kahîṅ Maghâ barsê jal,
Sab nâjoṅ mêṅ hogâ phal.

[If it rain at all in Maghâ all grains will give good produce.]

Mâgh— } [Skt. *maghâ* = referring to the aste-
Mâghâ— } rism *Magh*] (*Mâh*)—the 10th Hindû lunisolar month—January-February.

Mâh talâtal bâṛhê;
Phâgun gorê kâṛhê.

[The day increases slowly in length in Mâgh, but by strides in Phâgun.] *Mâgh mêṅ aur kakorê* = asking in January for vegetables that grow in August!

Maghâ—see **magh.**

Maghar—[*Mâgh*]—fields which, having borne rice during the preceding season, are in January and February ploughed, hoed, and weeded for a fresh rice crop. East districts.

Maghârnâ—[*Mâgh*]—to plough in the month of January-February lands intended to be sown with rice in the next rainy season. East districts.

Maghz roshan— } [*maghz* = the brain; *roshan*
Magjrosan— } = clear]—snuff (nâs).

Magrâ— } [Skt. *mârga* = anything straight like
Magrî— } a road]—the ridge pole of a house. West districts (balêṅḍî).

Magro—[*magrâ*] — river sand-banks rendered culturable by a deposit of good soil. Mathura.

Mâh—the month of **Mâgh** (qv.).

Mâh—[Skt. *mâsa* = a month]—a month (mahînâ).

Magrosan—see **maghz roshan.**

Mahâdêvâ—[*lit.* the great god, a title usually applied to Shiva]—the projecting knob in the upper bar of a plough yoke. East districts (hal).

Mahai—[*mahnâ* = to churn]—the stirring up and oxidisation of the indigo extract in the vats (nil).

Mahâjâl—[*mahâ* = great; *jâl* = net]—a large fishing net.

Mahâjan—[*mahâ* = great; *jan* = man]—(1) (*bîpâri, bohrâ, by opârî, sâh, sâhû, sahûkâr*) a large money-lender, banker.

Sât sunârâ nau ṭhaggâ;
Sau ṭhag Baniyâ êk;
Sau Baniyê ko mârkê,
Gaṛo mahâjan êk.

[Seven goldsmiths equal nine thugs: a hundred thugs equal one Baniya: but if you want to form one Mahâjan you must kill a hundred Baniyas.]

Baniyâ apnê bâp ko ṭhagat na lâvê bâr,
Nis bâsar janni ṭhagê jahâṅ lêt autâr;
Jahâṅ lêt autâr; mâs das udra mêṅ râkhê;
Gurû sê karê bibâd; âp paṇḍit hoê bhâkê:
Kahi Girdhar kavirâê—bêchê hardi aru dhaniyâ,
Mitr jân ṭhag lêt jahâṅ lag bhaktâ Baniyâ.

[The Baniya never hesitates to cheat his own father, and his mother day and night, from whose womb he was born and where she kept him for full ten months. He thinks himself a pandit and will argue with his own teacher. Says Girdhar, prince of poets: "He deals in turmeric and coriander and cheats his own friend, however great a devotee he may be."]

(2) in Kahâr's slang—human excrement (khât).

Mahâjanî—[*mahâjan*]—money-lending, banking (lêndên).

Maḥal—(1) a palace; (2) a side chapel in a Hindû temple (mandir); (3) a wife—among Muhammadans.

Mahâmâî— } (1) the great mother—popularly
Mahâmî— } supposed to be the younger sister of Devî: she brings boils on children and small-pox like Mâtâ (qv.); (2) rinderpest in cattle (chêchak).

Mahant— } [Skt. *mahata* = great]—the abbot
Mahanta— } or chief of a Hindû temple.

Mahâpars—[? corr. of *mahâpurush* = great man]—a scare-crow. South Rohilkhand (dhokhâ).

Mahâparshâd— } [*mahâ* = great; *parshâd* =
Mahâprasâd— } offering]—the great distribution of cooked food distributed to all the persons present at the shrine of Jagganâth: among ascetics it means cooked rice.

Maharâ— } (1) one of the Kahâr or bearer caste.
Maharî— } East districts; (2) a title among the Chamâr caste for a father-in-law and a mother-in-law. East districts (susar).

Mahaut—[? corr. of Arabic *mahîṭah* = surrounding]—the eave board of a house (oltî).

Mahaut—see **mahâvat.**

Mahâvar—a red dye used by women for painting their hands and feet. East districts and Bundelkhand.

Mahâvat—[Skt. *mahâmâtra*] (*mahaut*)—an elephant driver.

Mahâvaṭ—[Skt. *Magha-varsha* = rain in the *Magha* asterism]—the winter rains: for the proverb see under **bhaiṅs.**

Mahâvatî—[*mahâvat*]—elephant's dung. Kahâr's slang (khât).

Maḥâzî—*lit.* opposite: the rule by which, in cases of alluvion, land thrown up in front of a village is regarded as belonging to it—cf. **dhârdhûrâ.**

Mahêlâ— } [Skt. *mâsha* = a bean]—(1) a mash
Mahêrâ— } made of the grain of *moṭh*, sugar, butter, etc., given to horses to fatten them; (2) a mess of rice and sour milk. Duâb.

Mahêrî—[*mahêlâ*]—unground *juâr* millet boiled and eaten with condiments.

Mahî—[Skt. *mathita* = churned]—butter-milk (maṭṭhâ).

Mahiâr—[*mahi*]—(1) the sediment deposited in making clarified butter. East districts (mail); (2) the worst kind of clay (*maṭiyâr*) soil found in low-lying situations. Central Duâb (maiyâr).

Mahînâ—[Skt. *mâsa*]—(1) (*mâh, mainâ*) a month. The following gives the months and the worst food for each:—

Chaitê guṛ, Baisâkhê têl;
Jêṭhê paṅth, Âsârhê bêl,

Sâvan marsâ, Bhâdoṅ dahî ;
Kuâr karêlâ, Kâtik mahî.
Aghan jîrâ ; Pûsê dhanâ ;
Mâgh mêṅ misrî, Phâgun chanâ :
In mâsan mêṅ yeh sab tajê,
Jo nar nârî sukh ko bhajê.

[Men and women who wish to maintain their health should not take the following in the months noted against them; coarse sugar in Chait: oil in Baisâkh: a journey in Jêth; *bel* fruit in Âsârh: the potherb *amaranthus* in Sâvan: curds in Bhâdoṅ: bitter cucumber in Kuâr: butter-milk in Kâtik: carroway in Aghan: coriander in Pûs: refined sugar in Mâgh, and gram in Phâgun.]

(2) money wages (darmâhâ).

Mahîndâr—[*mahînâ*]—a labourer paid by the month.

Mahîr—[*mahî*]—the sediment deposited in making clarified butter. West districts (mail).

Mahit—[? corr. of Arabic *muhîṭah* = enclosing]—the eave board of a house (oltî).

Mahiyâ—[*mahî*]—the scum of boiling sugar: the sediment deposited in clarifying butter (mail).

Mahmêz—a riding spur.

Mahnâ—[Skt. *math* = to churn]—(1) to churn milk; to beat about the indigo liquor in the vats; (2) the stirrer in a milk churn (rai).

Mahṅgî—[Skt. *mahârgha* = high priced]—scarcity, dearth (akâl).

Mâho—(*mâhûṅ*)—an insect which injures mustard, cotton, etc. It attacks the plant when a few inches high, and covering it with a glutinous slime effectually prevents it from arriving at maturity. It is developed by cloudy weather about Christmas, but is destroyed by the winter rains.

Mahr—(*dênmahr*)—the marriage settlement or provision for the wife in case of divorce among Muhammadans. It may be either immediate (*mu'ajil*) or deferred (*muvajil*). For the rules regarding it see Herklot's *Qânûn-i-Islam*, 89.

Maḥram—*lit.* a confidant: a small tight woman's jacket, usually worn by prostitutes (aṅgî).

Mahrû—[*mâh-rû* = moon-faced]—the stem of an opium pipe—see afiyûn.

Mahruâ—[Skt. *mahila*]—a woman, wife. East districts (jorû).

Mahtâ—[Skt. *mahat* = great]—the leading tenant in a village (muqaddam).

Mahtârî—[Skt. *mâta*]—a mother (*mâ*). *Nau laṛkoṅ kî mahtârî pâṅch sêr gâjar kyâ hot* = what are five *sêr* of carrots to a mother of nine! (her belly is so big.)

Mahtin—[*mahtâ*]—a head woman in a village: among certain low castes a title given to mothers-in-law by their sons and daughters-in-law (sâs).

Mahtiyâ— **Mahto**— **Mahtoṅ**— [*mahtâ*]—(1) the leading tenant in a village. East districts (muqaddam); *gâṅv gaṅḍiyâ kumhâr mahtoṅ* = it is only in an impotent village that the potter is leader; (2) among certain low castes, a father-in-law. East districts (susar).

Mahuâ—[Skt. *madhu* = sweet] (*gohî, gulî, kovâ*)—the tree (*Bassia latifolia*), the fruit or nut of which is eaten, used in distilling, oil-making, etc. The fruit is *koâ, koinâ, koiṅdâ, kovâ, gullû, gullî, gilauṅdâ, guleṅdâ.* Bread made from it is to the East *kardhar, koilî kî rotî.* The oil is *guliyâ têl* in Bundelkhand. The fruit when fermented for the purpose of distilling is *pâs* in the Eastern districts and the flowers when cooked for food *ajhilâ.*

Mahuârî— **Mahuâṛî**— [*mahuâ*—Skt. *vâṭa* = enclosure]—a grove of *mahuâ* (qv.) trees.

Mâhûṅ—see mâho.

Mahûrat—[Skt. *muhûrta* = a moment: the thirtieth part of a day] (*samahut*)—an auspicious time for beginning agricultural work, a journey, etc.; an omen watched for on such occasions. The following lines give the lucky and unlucky days:

Itvâr jo karê, so dhanvaṅtar hoê :
Somvâr jo karê sêvâ kâ phal hoê :
Budh Brispat jo bhalê, Sukkar bharê bakhâr :
Sanîchar Maṅgal jo karê, bîj na âvê duâr.

[Sunday brings wealth; Monday the reward of your labour: Wednesday, Thursday, Friday a full granary: but if you sow on Saturday or Tuesday, you will not get back even your seed-grain.]

So with journey omens:

Khar bâyâṅ, lîlâ dâyâṅ, lambê bolê siyâr ;
Sukh sampat anand bhayyâ, thailê lârê châr.

[A donkey on the left, a jay on the right, and a jackal howling in the distance—all omens of wealth and happiness. Go and bring home four bags of gold.]

Khêt, mît, ghar dâêṅ
Bâêṅ banaj karâê.

[A partridge calling on the right is auspicious if you are going to your field, to meet a friend, or to your house; on the left it is auspicious for trade.]

The rules on this point are very numerous. The year's ploughing is best begun on a Wednesday: it must not be begun on a Monday or a Saturday or on the 1st or 11th of any month; and on the 15th of each month the cattle must rest. A mantis is the house of Râma and is always saluted when seen. Chief among good omens is two waterpots, one above the other (*doghar*). This should be left to the right as should be the crow, the black buck and the mantis, but the snake to the left. To sneeze is auspicious, as you cannot die for some time afterwards. Odd numbers are lucky. Lucky omens are—seeing a nightingale (*shâmâ*) in the morning; a donkey braying on the left (right unlucky); a jackal crossing the road to the left (right unlucky); a person bearing a full water-pot (*gharâ*)—if empty, behind you; a man carrying wood behind; to look at a cow the first thing in the morning; to keep a cow with a shaky horn; to meet a sweeper, or a snake, a prostitute or a married woman, a woman with a male child Unlucky omens are—black is unlucky, and if a man go to build a house and turn up charcoal at the first stroke of the spade he will abandon the site. Owls portend deso-

late houses and the *koil* (*Cuculus Indicus*) is also especially unlucky; 3 and 13 are unlucky because they are the bad days after death; hence *têrah tîn* is equivalent to "all anyhow." So if a man not content with two wives wish to marry again he will marry a tree, so that the new wife may be the fourth, not the third. Meeting a man riding on a buffalo when you are starting on a journey; a dog shaking his ears in the morning: seeing a hairless man in the morning; a man or woman carrying an empty water-pot in front; a man carrying wood in front; speaking of an owl or monkey in the morning: an owl hooting in a grave-yard or cremation place—are all bad. Seeing a one-eyed oilman is about the worst of all.

Mai—[*mairâ*] (*mayâ*)—a plank harrow or clod crusher West districts.

Bâhâ hal, khoyâ 'aql aur bal;
Hal bahâkê lâyâ mai,
Aglî pichhlî sârî ḍhâî;
Mai dêke lâyâ ghâs,
Ab kyûn karê, susrê!, jîvan kî âs?
Êk din mâr liyâ.
Paṅdrah din khâ liyâ,
Na karêṅ khêtî, na bharêṅ ḍâṅḍ.

A western verse describing the life of a thief, or ne'er do-well.

[You have lost your sense and strength by ploughing. After you plough you use the clod crusher and lose everything. You use the clod crusher and get your oxen to bring grass. And then, you rascal! what hope have you of living? Living for a fortnight on one day's plunder! If you don't cultivate no one will demand rent from you.]

Maidâ— } (*sûtphûl*)—a kind of fine flour: the
Maidah— } wheat is washed clean, dried in the sun, ground fine, and sifted through cloth—see âṭâ.

Maidân—(*patpar*)—a large open plain, an open space.

Maidânî—(*maidâ*)—fine flour soaked for the night to make *jalêbî* (qv.).

Maigâ—the hauling ropes of a harrow. North Oudh (barahâ).

Maikâ—[Skt. *mâtraka*] (*naihar, pîhar, pausâl*)—the house of a wife's parents, as she calls it.

Mail— } [Skt. *mal*]—refuse or dirt of any kind.
Mailâ— } The sediment in an indigo vat is *mail, mailâ, talî, kanai, kaṅdai;* the sediment in making clarified butter is *mail, mailâ;* to the East *maṭiyâr, phâṛan;* to the West *maihar, mahîr, mahiâr, tarî;* in the Upper Duâb *chhachhêrû*. The scum on boiling sugar is *mail, mailâ, mahiyâ, ḍhaṅḍhoî, patoî*.

Mail khorâ—[*mail, khûrdan* = to eat]—the pad under a horse's saddle.

Mail kuṅḍâ—[*mail, kuṅḍâ* = vat]—the vat for refuse indigo.

Main—(1) the strings on the wheel of the spinning wheel. Rohilkhand (charkhâ); (2) (*atrâvan*) the thick rope at the end of a bed. East districts (chârpâî).

Mâîn—[Skt. *mâmika*]—an aunt on the mother's side; the wife of the *mamû* or mother's brother.

Mainâ—a corr. of mahînâ (qv.).

Mainâ—[*mêṅḍhâ* = a ram] (*maiṅḍhâ*)—an ox whose horns join in the centre, or with a loose horn (jhuṅgî).

Maindar mâ—[*mâîn*] (*sautêlî mâ*)—a step-mother.

Maiṅḍhâ—see mainâ.

Maiṅṛâ— } [*mêṅḍ, mêṅṛ*]—(1) a boundary (*mêṅḍ*);
Maiṛâ— } (2) (*mai, sohâgâ*) a beam used as a clod-crusher in sandy (*bhûr*) land: the *ḍhêlâ-phoṛ* (qv.) being used in clay soils. Upper Duâb; (3) in Basti *maiṛ* = a field which, after long lying fallow, is broken up in August-September and dug again in January-February or May-June. In June-July it is carefully cleared of grass, manured, and sown with rice.

Maiyâr—the worst description of *maṭiyâr* (qv.) soil: a hard inferior clay mixed with *ûsar* (qv.), occurring always lower than the surrounding lands, and occupying often the natural drainage beds. It produces only the poorest rice and a scanty crop of barley. If the rains are too light rice cannot be planted, and if they are too heavy the ground becomes swamped. In the spring harvest barley can be sown only when much water is not required. It is apparently a gradual formation from *ûsar* (qv.), improved by clay carried off from the high fields. In many respects it corresponds to the *jhâbar* (qv.) of Etâwah. Central Duâb.

Mâjâî—[*mâ*; Skt. rt. *jan* = to be born]—a sister from the same mother.

Majâyâ—[*mâjâî*]—a brother from the same mother.

Majêṭhî—[Skt. *madhya* = middle]—the piece of wood joining the lower supports of the spinning wheel. East districts (charkhâ).

Majêṭhî—see mañjîṭh.

Majhâr—[Skt. *madhya* = middle, and *hâr* (qv.)]—the intermediate belt of fields in a village. East Oudh (mañjhâ).

Majhiyâ—[Skt. *madhya* = between]—the thin poles forming the bottom of a cart. Lower Duâb (gâṛî).

Majhiyâlo—[Skt. *madhya-alaya*]—(1) the vestibule of a house. Kumaun (dâlân); (2) the first floor of a two-storied house. Kumaun.

Majhlî—[Skt. *madhya* = between]—a second wife; a second daughter; a second son's wife; a second or younger brother's wife—see dharûk.

Majholâ— } [Skt. *madhya* = middle]—(1) (*maṅ-*
Majholî— } *jholâ*) a light ox cart (bahlî); (2) a middle-sized carpenter's chisel, broad at the base and narrow at the top (baṛhai); (3) a medium-sized awl (mochî); (4) the intermediate belt of fields in a village. Duâb (mañjhâ).

Majhpaṭṭî—[Skt. *madhya* = middle; *paṭṭî*, Skt. *patra* = a beam]—the cross bars behind the driver's seat in a cart. Bundelkhand (gâṛî).

Majîṭh— }
Majîṭhâ— } see mañjîṭh.
Majîṭhî— }

Majûr— } see mazdûr.
Majûrdâr— }

Majûrî—see mazdûrî.

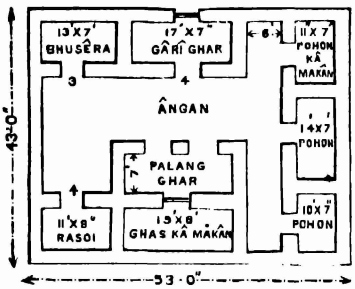
Majûsâ—[? Skt. *madhya* = between]—beams for pressing indigo in the soaking vats. Rohilkhand (nîl kî koṭhî).

Makai— } see makkâ.
Makaiyâ— }

Makân—a house: in the Central Duâb, a share in a village or an estate. The accompanying sketch gives the usual arrangement of a cultivator's house.

Ground plan of an ordinary cultivator's house in the Central Duâb.

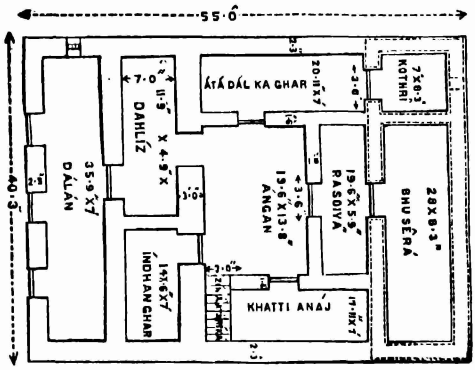
Scale 32 feet to 1 inch.



Makân

Ground plan of a respectable cultivator's house in the Central Duâb.

Scale 16 feet to 1 inch.



Makân.

Makara— } [Skt. *makara* = a croco-
Makar kî saṅkrânt— } dile, shark, dolphin]—the constellation of Capricorn; the day on which the sun comes into that constellation; a day of rest for cattle in the western districts—cf. amâvas, pañcheiṅyâṅ, nâgpañchamî. It is known in the Hills as ghugutiyâ, phûl, uttarâyinî, or uttrainî. It was the date of the commencement of the ancient Hindû year—see Wilson's Essays, II, 159.

Makêrâ—[*makkâ*] (*daṭhoî*)—land which has been under millets or maize. Rohilkhand.

Mâkhan—butter (makkhan).

Mâkharâ— } (1) cross bars behind the driver's
Mâkhrâ— } seat in a cart. East districts (gârî); (2) the axle peg of the Persian wheel. Upper Duâb (arhaṭ).

Makhnâ—[Skt. *matkuṇa*]—an elephant with small tusks: an unfledged boy (hâthî).

Makî— } (*baṛâ juâr, bhuṭṭâ, jûnalâ, jundarî,*
Makkâ— } *junêrâ, junhâr, junharî, makai,*
Makkî— } *makaiyâ, mukuî, muṅgarî*)—maize, Indian-corn (*zea mays*). *Baṛâ juâr, jûnalâ, jundarî, junêrâ, junhar, junharî*, mean properly the large millet (*juâr*), but in the East districts and Hills are sometimes loosely applied to this crop. In the Upper Duâb the stalk is *pharṛâ, phaṭêrâ, pharṭâ, makrêrâ*: in the East districts *lakṭhâ*. A broken stalk is to the East *ṭilṭhâ*, and in Rohilkhand *ṭhaṭherâ*. The male flower is *jhanḍâ*. The unripe ear is *gûl* in the Upper Duâb, and *gabûdâ* in Rohilkhand. When ripe it is *bhûṅṭâ, bhuṭṭâ, bhuṭiyâ, bhuṅṭiyâ*; in the Hills *chûchî*; in the Central Duâb *aṅṛiyâ, aṅḍiyâ*; in Bundelkhand *junharî*. The ear roasted is in Bundelkhand and the Lower Duâb *gadâ, gadgadê*; in the Upper Duâb *koṛê*. The empty cob when the grain is beaten out is in the Duâb *gûlî, gullî, gûliyâ, gulliyâ*; in the East districts *khukhurî, khukhurî, guḍhî, chhûnch, chhochh*. The grain beaten out is *naṅhâ, nannâ, nannhâ, nanhiyâ nâj*. The hair or beard on the cob is to the West *bâl*, and in Bundelkhand *bhuṅjêriyâ*. The sheath of the cub is to the East *khûhâ*; to the West *paṭêvarâ*. Maize is not thought much of as a crop.

Makkâ chabênâi khêtî.

[Maize is only a chaw pulse crop, *i.e.*, only good for parching at home.]

Its chief enemy is the *silâî* or *salâî* (qqv.), a small caterpillar which burrows in the stalk and leaf-sheaths.

Makkhan—[Skt. *mrakshana*; rt. *mraksh* = to rub]—(1) (*mâkhan, maskâ, nainî, nainû, nonî*) butter; (2) a churn. West districts.

Makkhî—[Skt. *makhshika*]—(1) a fly; (2) a woman's ornament for the neck: so called from its shape.

Makkhsî—[*makkhî*]—flea-bitten coloured—of horses (ghoṛâ).

Makoha—[? Skt. *matkuṇa* = a flea]—a red insect about an inch long which attacks autumn crops in drought.

Makrâ—[*makkâ*]—the cereal known elsewhere as *maṅṛuâ* (qv.). East districts.

Makrâ râi—common black mustard. Central Duâb (râî).

Makrêrâ—[*makkâ*]—maize stalks. Upper Duâb (makkâ).

Makṛî— } [Skt. *markaṭa*]—a spider which at-
Makrî— } tacks the buds of millets before the flower forms, in times of drought. Duâb.

Makuâ—a blight appearing in the leaves of millets.

Makunâ—[another form of *makhnâ* (qv.)]—an elephant with small tusks: an unfledged boy (hâthî).

Makunî—cakes made of gram flour.

Mâl—(1) capital, property; (2) Government revenue (mâlguzârî); (3) produce as of indigo, poppy, etc.

Mâl—[Skt. *mâla*] (*mâlh*)—the driving band of the spinning wheel. East districts (charkhâ).

Mâlâ—[Skt. *mâla*]—(1) a necklace—in the case of men and boys usually made of beads: *baṅdar kê galê motiyoṅ kî mâlâ* = a bead necklace on a monkey's neck! (2) a rosary or

string of beads used in Hindû worship. It usually contains 108 beads: the *japmâlâ* contains as many as a thousand. The chief bead is *sumêr, sumarnî.*

Mâlâbâñsâ—the bamboo funnel attached to the plough handle through which the seed is sown. Allahâbâd (bâñsâ, hal).

Malâî—[Skt. *mala* = scum] (*balâî*)—cream.

Malaiyâ—[Skt. *mattaka*] (*maliyâ*)—a cocoanut vessel for holding oil: a little earthen dish (kulhiyâ).

Malbâ—[Skt. *mala* = filth]—(1) sweepings, dirt; (2) contributions levied from sharers in coparcenary estates to cover village expenses (gâñv-kharch).

Mâlguzârî—[*mâl* = revenue; *guzâr* (*guzashtan*) = payer, paying]—the Government revenue.

Mâlh—see mâl.

Malhnî—a boat with a broad bluff bow (mêlhnî).

Malîdah—pulse cakes cooked in oil or butter: *ghar kê pîroṅ ko têl kâ malîdah* = pulse cakes cooked in oil for the elders of the house!

Mâlik—[Arabic *milk* = possession, property]—a master, owner; husband (khâvind).

Mâlikânâ—[*mâlik*]—a head or quit-rent: a fixed allowance paid by sub-proprietors to the *ta'alu-qadâr* or head landlord.

Mâlish—[*malnâ* = to rub]—(1) rubbing, grooming of animals; (2) threshing of corn. Agra (dâêñ).

Maliyâ—see malaiyâ.

Malkham—[*malnâ* = to rub; *kham* = post]—the upright post fixed to the horizontal beam in the sugarcane mill. East districts (kolhû).

Malkhânî—[*malkhân* = a hero]—a long heavy stick (laggî).

Mâlkuṅḍâ—[*mâl* = indigo produce; *kuṅḍâ* = a vat]—the vat for receiving the dye on its way to the boiler in an indigo factory (nîl kî koṭhî).

Malmal—muslin.

Malmalâ—see marmarâ.

Malmâs—[Skt. *mala* = filth; *mâsa* = month: so called because no religious ceremonies should be performed in such a month]—an intercalary month (adhik mâs).

Mâlpûâ—wheat flour mixed with curds, aniseed, and sugar, and fried in butter (gulgulâ).

Malsâ—a vessel for holding clarified butter. Upper Duâb and Rohilkhand (kuppâ).

Malsî— } a vessel like a small *hâñrî*, used by
Malsiyâ— } Muhammadans for cooking.

Mâmâ—a female domestic servant, a nurse, among Muhammadans.

Mâmâ—[Skt. *mâmaka*]—a maternal uncle (mâosâ).

Mamêrâ bhâî—[*mâmâ*]—a male cousin on the mother's side.

Mamêrî bahin—[*mâmâ*]—a female cousin on the mother's side.

Mâmî— } [*mâmâ*]—a maternal aunt (*mâosî*):
Mamiyâ— } *mamiyâ sâs* = the husband's or wife's maternal aunt in relation to the wife: one's wife's mother's brother (*mâmâ*) is his *mamiyâ sasur;* and similarly a man's *mâmû* is his wife's *mamiyâ sasur.*

Mamiyaur— } [*mâmâ, mamiyâ;* Skt. *vâra* =
Mamiyaurâ— } door]—the house of the maternal uncle or grandfather.

Mamraj—a kind of yellow earth (pêorî).

Mâmû— } [*mâmâ*]—the maternal uncle. He
Mamûñ— } takes a leading part in the wedding ceremonies, and gives the bridegroom his wedding dress.

Mân—(1) rinderpest in cattle. Kumaun (chêchak); (2) forest land taken up for temporary cultivation. Kumaun (ijhar).

Man—[Skt. *mâna*]—a maund = 40 *sêr* = 100lb troy = 82·286lb avoirdupois. The following is the usual scale of weights—

8	*ratti*	= 1 *mâshâ* = 15 grs. troy.
3	*mâshâ*	= 1 *tâṅk.*
12	*mâshâ*	= 1 *tolâ* = 7 dwt. 12 grs. Troy.
2½	*tolâ*	= 1 *âdhî chhaṭâṅk.*
5	*tolâ*	= 1 *chhaṭâṅk.*
2	*chhaṭâṅk*	= 1 *âdhpau, âdhpai.*
4	*chhaṭâṅk* } 2 *âdhpau*	= 1 *pauâ, pausêr, paubhar, pausêrâ.*
8	*chhaṭâṅk* } 2 *pauâ*	= 1 *âdhsêr, âssêrâ, assêrvâ.*
16	*chhaṭâṅk* } 2 *âdhsêr*	= 1 *sêr.*
20	*chhaṭâṅk*	= 1 *savaiyâ* or 1¼ *sêr.*
2	*savaiyâ*	= 1 *aṛhaiyâ, ḍhaiyâ* = 2½ *sêr.*
2	*aṛhaiyâ*	= 1 *panserî, pasêrî, dhaṛâ. dhaṛî,* or 5 *sêr.*
2	*pansêrî*	= 1 *dahsêr, dassêr* = 10 *sêr.*
4	*pansêrî*	= 1 *adhaun, dhaun* = 20 *sêr.*
8	*pansêrî*	= 1 *man,* 100lb troy: 82·286lb avoirdupois.
3	*man*	= 1 *pallâ.*
1	Ton	= 27·222 *man.*

For the table of weights see muṭṭhî.

Man—[Skt. *maṇi*]—a large pond or tank. East districts.

Mânâ—[Skt. *mâna*]—a grain measure in the Eastern districts, the weight of 6¼ *gaṇḍâ* or 25 Gorakhpuri pice. In the Hills it is half a *sêr.* The people there measure rain by various measures of capacity, from a *mânâ* up to a *pansêrî* or 5 *sêr* weight, which last soaks the ground thoroughly.

Mânak khambh— } (1)—[Skt. *mâṇikya* = a
Mânak khambhâ— } ruby; *khambhâ* = a post]—the upright post fixed in the horizontal driving beam of the sugarcane mills. Upper Duâb (kolhû); (2) an upright post fixed in the marriage enclosure.

Mâñch— } see mâchâ.
Mâñchâ— }

Mâñchî— } see mâchî.
Maṅchiyâ— }

Maṅd—[Skt. *manda* = vile]—a heap of decayed cow-dung. Upper Duâb.

Mâñḍ—[Skt. *maṇḍaka, maṇḍa* = scum] (*mâñṛ*)—the water in which rice has been boiled; it answers to the *pîch* of Muhammadans—see dakhanâ.

Maṅḍ—[Skt. *maṇḍa* = head] (*maṅḍ khaṅḍâ*)—the masonry platform at the mouth of a well for bathers and drawers of water. Central Duâb (kûâñ).

Mañḍâ—[P *mañḍ*] (*mañḍî*)—a measure of area = 2 *bisvâ*. East districts. See bîghâ.

Mañḍâ—[Skt. *mañḍapa*] (*mañḍap*)—the enclosure in which the Hindû marriage ceremony is performed (**mañḍhâ**).

Mañḍal—[Skt. *maṇḍala* = circle]—the iron ring round the neck of the irrigation leather bag. West districts (**charas**).

Mandal—[Skt. *mandira*] (*mandir*)—(1) (*ṭhâkurvârî, ṭhâkurduârâ*) a Hindû temple: specially the sacrarium of the temple; (2) (*bauṅgâ, boṅgâ, burjî, kûp*) a pile of chaff covered with a thatch; so called from its shape.

Mañḍal—[Skt. *maṇḍala* = a circle]—a halo: *chandramaṅḍal* = a halo round the moon.

Mañḍap—see **mañḍâ**.

Mañḍar—see **mañḍal**.

Mañḍavî—a market—see **mañḍî**.

Mañḍhâ—[Skt. *mañḍapa*]—(1) (*maḍâo, mañḍap, maṛo, mâṅṛo, maṛhâ, maṛvâ*) the hall or enclosure in which the Hindû marriage ceremony is performed The ritual is given fully in Atkinson's *Himalayan Gazetteer*, II., 908. The phrase for making the enclosure is *mañḍhâ chhavânâ*. Four earthen cups (*piyâlâ*) are taken and holes made in the bottom of all. Then the cups are so arranged that two are mouth to mouth and two bottom to bottom. Then a piece of cloth is strained across and the cups are hung under it; (2) (*jaunâr*) the feeding of the relatives on the day before a marriage; (3) the rows in a betel plantation. Duâb (**pân**).

Mañḍhvach— / **Manḍhvañch**— / **Mañḍhvânâ**— } [*mañḍâ, mañḍhâ* = the marriage enclosure]—dues paid to a landlord at a marriage. East districts (**shâdiyânâ**).

Mañḍî—[Skt. *maṇḍa*]—(1) (*mañḍarî*) a market, a commercial town; (2) a measure of land—see **mañḍâ**.

Mañḍîdârî—[*mañḍî* (2)]—a high class of occupancy tenure which can be bequeathed or sold. Gorakhpur.

Mañḍîl—[P Skt. *maṇḍa* = head]—an ornamented turban (**pagrî**).

Mandir—[Skt. *mandira*] (*mandar*)—a Hindû temple. Its parts are—*sabhâ* = the nave; *jagmohan* = the choir; *mandir* = the sacrarium; *maḥal* = a side chapel.

Mâṅḍirâ— / **Mañḍirâ**— / **Mañdirâ**— } [Skt. *maḍaka*]—the *mañṛuâ* or *sâṅvâṅ* (qqv.) millet. Kumaun.

Mâṅḍiyâ—[*mâṅḍ* = rice water]—the term among the *Osvâl* caste for pulse soup—see **jhor**.

Mañḍkhañḍâ—[Skt. *maṇḍa* = head; *khaṇḍa* = portion]—the masonry platform at the mouth of a well. Central Duâb (**kûâṅ**).

Mâṅḍnâ—[*mâṅḍ*]—(1) (*guṅdnâ*) to knead dough; (2) to thresh grain (**dâêṅ**).

Mañḍuâ—see **mañṛuâ**.

Mañḍvach— / **Mañḍvañch**— } see **mañḍhvach**.

Mâṅg—[Skt. *mârga* = a road]—(1) the bridge over which the string is passed in the cotton carder's bow (**dhuniyâ**); (2) the bulwarks or bow of a boat where there is a comfortable seat (**nâo**); (3) (*ḍañriyâ*) the parting of a woman's hair which, if she is a Hindû and married, is stained with vermilion.

Mâṅg—[*mâṅgnâ* = to ask]—the betrothal of a girl—a term used by Muhammadans and low-caste Hindûs (**sagâî**).

Mañgar—[*mâṅg*]—the bevelled edge of a cart wheel. East districts (**gâṛî**).

Mañgarî— / **Mañgaurâ**— } [*mâṅg*]—the ridge pole of a house. West districts (**balêṅḍî**).

Mâṅgnî— / **Mañgnî**— } [*mâṅgnâ* = to ask; Skt. *mârgana* = seeking]—a betrothal or promise of marriage: a term usually employed by Muhammadans and low-caste Hindûs: *chaṭ mañgnî paṭ biyâh* = the marriage right on the top of the betrothal, which, according to native ideas, is unseemly.

Mâṅgo—[*mâṅg*]—the weaver's loom. Bundelkhand (**kargah**).

Mañgorâ— / **Mañgorî**— } [*mûṅg*]—sun-dried cakes made of *mûṅg* pulse—cf. **adaurî**, **phalorâ**, **phalorî**. Duâb.

Mañgsir—[Skt. *mârgashîrsha* = born under the constellation *mṛigashiras*]—the eighth month of the Hindû year—Aghan.

Mârg badi âṭhai din darsai,
So mégha bhar Sâvan barsai;
Pûs mâs dasmîṅ aṅdhiyârî
Bhaḍḍalî hoê ghor adhikârî:
Sâvan badi dasmîṅ kê divasai
Bharikai mêghju adhikau barsai.

[Watch the 8th of the dark half of Mangsir. If it be cloudy it will rain through Sâvan. On 10th dark half of Pûs if it be very cloudy there will be heavy rain if it rain on 10th dark half of Sâvan, says Bhaḍḍalî.]

Mârg badi âṭhai ghaṭâ bijju samêtî joî,
To Sâvan barkhai bhaloṅ sâkhi savâî hoî.

[If on 8th light half of Mangsir there be thick clouds and lightning, there will be good rain in Sâvan and an excellent harvest.]

Manhâr— / **Manhiyâr**— } [Skt. *maṇikâra* = maker of gems]—a maker of glass bangles. East districts (**chûṛîhâr**).

Mânî—(1) the piece of wood in the upper stone of the flour mill through which the axle passes (**chakkî**); (2) the ring fastening the handle of the spade to the blade. East districts.

Mânî—[*mânâ*]—a grain measure in the Eastern districts containing 16 *sêî* (qv.).

Manî—[Skt. *maṇi*]—a large masonry well (**indârâ**).

Mânik Pâṅḍê—one of the local gods (**ḍihvâr**).

Mâṅjhâ— / **Mañjhâ**— / **Mañjhâr**— } [Skt. *madhya* = middle, between]—(1) the tool for making irrigation beds (*kiyârî*) in a field. Central Duâb (**jandrâ**); (2) (*aglâ, kaulî, majhâr, majholâ, miyânâ, mâṅḍâ*) the intermediate belt of fields in a village. Central Duâb; (3) the ridge pole of a house. West districts (**balêṅḍî**); (4) a middle-sized bamboo (**bâṅs**); (5) a ceremony among Muhammadans; persons about to be married are made to oil themselves, wear dirty clothes, and sit still for a number of days before the marriage. East districts; (6) a large bed—a word principally used by the Khattri caste. Upper Duâb.

Mâñjhî—[*mâñjhâ*]—(1) the cross-beam over a well. East districts (miyâr); (2) a boatman, sailor.

Mañjhî—[*mañjhâ*]—(1) the lower support of the spinning wheel. Rohilkhand (charkhâ); (2) the centre string of a pair of scales. Rohilkhand (tarâzû); (3) a small bed—a word principally used by the Khattri caste. Upper Duâb.

Mañjhlî—see majhlî.

Mâñjho—see mâñjhâ.

Mâñjholâ—see majholâ.

Mañjîṭh—[Skt. *mañjishṭha*] (*majêṭh, majêṭhi, majîṭh, majîṭhî*)—the madder dye (*Rubia cordifloria*).

Mâñjṇâ—[Skt. *mañj* = to clean] (*ubsab*)—to clean cooking vessels with a wisp of straw, etc.

Mankâ—[Skt. *maṇika*]—beads of all sorts, metal or stone: often found on ancient village sites (pot).

Mannî—advances to cultivators to purchase seed-grain, etc. (bîjkhâd).

Mâñṛ—see mâñḍ.

Maṅṛâṛ—a clay well which has fallen in. East districts (jhêrâ).

Mâñṛo—[*maṅḍhâ*]—(1) the enclosure in which the Hindû marriage ceremony is performed (maṅḍhâ); (2) the roof of a house in which betel is grown (pân).

Maṅṛuâ—[Skt. *maḍaka*] (*makrâ, mâṅḍirâ, maṅḍuâ, maṛuâ, maṛuî, rothâ, rotkâ*)—a variety of millet (*eleusine coracana*). The green ears are in Rohilkhand *bhadâvâ*, and when roasted *bhâkâ*. The empty dry ears are to the East *khûhâ*, and in Rohilkhand *baluvî*. The stalks are *naluvâ, narai*: the chaff is *dhûsî* in the Hills. The young ears cut and roasted are *ummî, umbî*; and when nearly ripe *horhâ*. When miscellaneous pulses are sown with it, the crop is called *kân* in Kumaun. *Maṅṛuâ kî roṭî, kamalâ kî dhotî* = *maṅṛuâ* bread is as irritating to the stomach as a loin cloth made of blanket.

Ûñchê chaṛhkê bolê maṅṛuâ—
Sab nâj mêñ maiñ hûñ bhaṛuâ.
Âṭh din jo mujhê khâê,
Bhalê mard sê uṭhâ na jâê.

[*Maṅṛua* got up on a height and said—"I am a very pimp among grains. If a strong man eat me for eight days he will not be able to get up.]

Maṅṛvâ—see maṅṛo.

Maṅṛvach— } see maṅḍvach.
Maṅṛvañch— }

Mansâ Râm—one of the local village gods (ḍihvâr).

Manṣûbah—*lit.* determination: among Muhammadans a betrothed girl.

Manṣûrî—[Arabic *manṣûr* = aided]—a term applied to the rude coarse lumps of copper commonly known as "*dumpy*" pice. The name is probably derived from *Nawâb Manṣûr Ali khân*, the Viceroy of Alamgîr II, who introduced them. They are known elsewhere as *Gorakhpurî, Naipâlî, Butvaliyâ, ḍhibuâ, ḍhêbuâ, kachchâ paisâ*. The *madhûshâhî* pice was current in the East districts and was nearly twice as large as the *maṅsûrî*.

Mâñṭ—[*maṭṭî, mâṭî* = earth]—a big earthen pot, such as is used for holding dyes (raṅgrêz).

Mântâ—[*mânnâ* = to respect]—anything put aside to mark a vow (anguṅg).

Mantr— } [Skt. *mantra*; rt. *man* = to think]
Mantra— } —a spell, an incantation. *Kâlê kê kâṭê kâ na mantra na jaṅtra* = once get bitten by a black cobra and no spell will save you.

The following is a common spell hung over cattle paths in the Western districts to keep off disease:—

Pachham dês Majkâ kûâñ,
Jahâñ rog têrâ janam hûâ.
Hâñkê Hanvat, bulâvê Bhîm;
Jâvê rog aur gâñv kî sîm.
Kâñvarâ dês, chaumukhâ Dêvî:
Jahâñ basê Samâl jogî.
Samâl jogî nê boî bâṛî,
Jismêñ chugêñ gau bhaiñs hamârî.
Bail Mahâdêv jî kâ:
Ghoṛâ Sur Dêotâ kâ:
Bhaiñs Machhaṅdra nâth jî kâ:
Ûñṭ Bârînâth jî kâ;
Bhêṛ bakrî Dhûliyâ kî:
Dohêñ bilovêñ bâñṭ khâ.
Ûskâ rog Bhairava lê jâê.
Ṛoṛâ khurâ surarkâ
Âvan khurî pakkan muñh—
Jâvê rog aur gâñv kî sîm!
Duhâî tujhê Pâñchoñ Bîroñ kî!
Duhâî tujhê Sûraj Dêotâ kî!
Duhâî tujhê Gaṅgâ Jamunâ kî!
Duhâî is gâñv khêṛê kî!
Kâlî Kâlî Mahâ Kâlî!
Châbê pân bajâvê tâlî!
Baiṭhî pîpal kî ḍâlî!
Pîkê bhaṅg hovê matvâlî!
Châm kâ baṭuâ, lauṅg kî bhabût,
Jo gau bachhê kê ghâiñ ghâ
Tujhê Râm Chandra jî kî duhâî!

[Pestilence! may Hanumân drive thee to the west country and the Majka well, where thou wast born, and may Bhîm call thee—Go pestilence to the border of some other village, to the Kanwara land where lives the wizard Ismail. The wizard Ismail sowed the cotton for my cows and buffaloes to pasture. The horse is under the protection of the Sun God: the buffalo of Machhandranâth, the camel of Bârinâth: the sheep and goats of Dhûliya: let them milk them and divide the milk. Let Bhairo remove the pestilence. Rinderpest, foot-rot, pleuropneumonia, foot-and-mouth disease—leave this for some other village. Have mercy on us ye five heroes! Have mercy on us Sun God! Have mercy on us Ganges and Jumna! Have mercy on us God of this village site! Kâli, Great Kâli chew the betel and clap thy hands! Sit on the fig tree branch! Intoxicate thyself with hemp! A leather bag and ashes of cloves! Help us O Râmchandar, if any injury come to our cows and calves.]

Mantrâ—[*mantr*]—a beggar's wallet (jholâ).

Manuâ—a variety of cotton like the American (narmmâ).

Manusêdû—[Skt. *manushya* = a man]—a husband. North Oudh (khâvind).

Mâosâ—[Skt. *mâtulaka*] (*khâlû, mâmâ, mâmûñ, mausâ*)—a mother's sister's husband, a maternal uncle.

Mâosî—[*mâosâ*] (*khâlâ, mâin, mâmî, mâsî, mausî*)—a mother's sister, a maternal aunt. In the West districts the word is used indiscriminately to mean a step-mother, mother's sister and brother's or sister's mother-in-law.

Na ginnê na gûthê:
Main dulhin kî mausî.

[No one takes any account of her, and she goes about saying "I am the bride's aunt" (who is a great personage at a wedding.]

Mâr— [? rt. of *mârnâ* = to strike]—the deep black cotton soil of Bundelkhand. "The best *mâr* is a rich black soil differing from all others in the depth of its colour, and in its peculiar granulated appearance, and it is this latter feature and the limestone nodules which the soil contains which clearly distinguish even the lighter varieties from *kâbar*. *Mâr* is friable and easily worked under favourable conditions. It is extraordinarily retentive of moisture, and this characteristic is most important, as it contributes largely to its value, and at the same time constitutes one of its greatest dangers. For, while owing to it the soil produces good crops with little rain, in seasons of plentiful rainfall it becomes water-logged and cannot be ploughed. In years of moderate or slightly defective rainfall therefore a large area of *mâr* constitutes an element of prosperity: while, when the seasons are reversed, and rain falls heavily and incessantly, the rain crops in the *mâr* are liable to be ruined, and the ploughing for the cold-weather crops is prevented. The recent assays indicate that the chief cause of the value of *mâr* is the large proportion of sand in its constitution" (this sand is the débris of rocks of the trap series)—Alan Cadell—Sett. Rep., Banda, p. 3.

Mâr—[? Skt. *maru, maruvâ* = a desert, waste] (*mârî*)—the sub-Himalayan forest tract in Rohilkhand, as distinguished from the *dês* or settled country. Similarly, the desert tract between the Indus and Rajputâna is known as *Marudês* or *Marusthal*.

Marâ—[*marnâ* = to die]—(1) weak, poor—of soil; (2) eye disease in cattle. East districts.

Mârab—[*mârnâ* = to strike]—to thresh out grain. East districts (dâêṅ).

Mârag—[Skt. *mârga*]—a road, path (râstâ).

Marah— } [cf. maiṅṛâ, maiṛâ]—a watchman's
Maṛah— } field platform. East Rohilkhand and East districts (machân).

Maṛai—[*maṅḍhâ*]—a temporary shed: sometimes applied to the enclosure in which the Hindû marriage ceremony is performed (maṅḍhâ).

Mard— } (1) a man, a husband (khâvind); (2)
Mardâ— } the male of any plant such as hemp, etc. (gâñjâ).

Mardânâ— } [*mard*]—the men's quarters in a
Mardânah— } house, as opposed to zanânah.

Mardânî—[*mard*]—a man's waist cloth (dhotî).

Mârê—bread made of flour mixed with butter (*ghî*) and baked only on the griddle (*tavâ*). This Hindûs can eat on a journey with their clothes on, and a Brahman can eat it though it has been baked by a Baniya—cf. paramthâ, phainâ, ulêtâ. Central Duâb.

Marêṭhî— } [? *malnâ* = to grind; *aiṅṭhnâ* = to
Marêṭî— } twist]—the hauling ropes of a harrow. Oudh (guriyâ).

Marghaṭ—[*marnâ* = to die; *ghâṭ* = steps at a river] (*chihâî, chihânâ, chihârâ, chitâ, chitakhâ, chivânâ, ghâṭ, harohar, masân, murdghaṭ, shamsân, smasân, tithân*)—a place where corpses are burnt.

Maṛhâ— }
Maṛhai— } see maṛai, maṅḍhâ.
Maṛhaiyâ— }

Maṛhalâ— } [Arabic *marḥalah* = a road or
Maṛhalah— } *rihal* = to stop]—(1) a hut for road watchmen; (2) (cf. marah) a field watchman's platform (machân).

Maṛhî— } see maṛai, maṅḍhâ.
Maṛhiyâ— }

Maṛhiyâ—the bottom planks of a boat (nâo).

Mârî—see mâr.

Marî—[*marnâ* = to die]—rinderpest in cattle (chêchak).

Marî Bhavânî—[*marî*]—the local goddess of death (ḍihvâr).

Mariyâ—[? Skt. *maryâ* = a boundary]—the bottom planks of a boat (nâo).

Markahâ— } [*mârnâ* = to strike; *kâra* = doer]
Markahnâ— } (*choṭar, markhanâ*)—an ox or
Markhâh— } other animal given to butting: *sûnî sâr sê markahnâ bail achhâ* = it is better to have a vicious ox than an empty stall.

Markham— } [*malnâ* = to pound; *khambhâ*
Markhamb— } = a post]—the upright post
Markhambâ— } fixed in the driving beam of a sugarcane mill. East districts (kolhû).

Markhanâ—see markahnâ.

Marmarâ—[rt. *mal* = to rub] (*malmalâ, sakhar*)—water slightly bitter (pânî).

Maṛnî—a heap of unthreshed wheat. Central Duâb.

Maṛo—[*maṅḍhâ*]—a hut: particularly the enclosure in which the Hindû marriage ceremony is performed (maṅḍhâ).

Maroṛ—[*lit.* twisting]—bamboos tied round the wheel of the Persian wheel. Bundelkhand (arhaṭ).

Maroṛî—[*maroṛ*]—petty cesses per field or per bîghâ exacted by landlords from tenants. Central Duâb.

Martabân—see martbân.

Mârtaul—[Portuguese *martello*]—a hammer.

Martbân—[*amrita* = water of immortality; *bân* = holder] (*martabân*)—a jar with a wide mouth ornamented with lac used for holding condiments, etc.

Maṛuâ— } see maṅṛuâ.
Maṛuî— }

Maṛvâ—see maṛo, maṅḍhâ.

Marvâî—[*mârnâ* = to strike]—the beating out of grain.

Maṛvânâ—[*maṛvâ*]—fees paid to a landlord on the occasion of a wedding (shâdiyânâ).

Marvaṭ—[Skt. *mṛita* = dead; *paṭṭa* = document]—(1) an allowance of rent-free land given to the heirs of soldiers killed in battle. Oudh, East districts: cf. birt; (2) lines made of turmeric, alum, and rice (*rolî*) and tooth-powder (*missî*), put on the girl's face before marriage—see lagan.

Mâs—[Skt. *mâsa* = the moon]—a month: the *Chândramâs* is from one *amâvas* (qv.) to another: from one *saṅkrânt* (qv.) to another is the *saur mâs*: from one asterism to another is the *nakshatra mâs*.

Masahrî— } [Skt. *masha, mashaka* = a gnat]—
Masaihrî— } mosquito curtains.

Masak—see mashk.

Masâlâ— } [corr. of Arabic *maṣâleḥ* = things
Masâlah— } for the good of a person]—(1) spices, drugs; (2) mortar.

Masalnâ—to grind up materials for cooking: a cook's word—cf. dhasal.

Masân—[Skt. *shmashâna*]—(1) a place where bodies are burnt (marghaṭ); (2) the ghost who haunts burial-grounds (for a notice of it see Atkinson's *Himalayan Gazetteer*, II, 820). It considered particularly liable to injure children who are not protected with a proper amulet, etc. *Masân kî bimârî* is a well recognised wasting disease which attacks children.

Masêrî—[*mâsh* = pulse]—sugarcane sown after a crop of pulse. Sitapur.

Masgaṅḍâ—(1) the upper part of the sugarcane plant, especially one the top of which has not been injured by caterpillars. East districts (âg).

Mâsh—[Skt. *mâsha* = a bean]—a kind of pulse: usually applied to *uṛad*, sometimes to *mûng*.

Mâshâ—[*mâsh*] (*masîkâ*)—a weight: the usual counting is—8 grains rice = *1 rattî*: *8 rattî* = *1 mâshâ*: *12 mâshâ* = *1 tolâ*.

Mashak—(*mashk, mashkiyâ, mashkîzâ, mashkîzah*)—the water-carrier's (*bahishtî*) leather bag: a bag for holding oil, etc.

Mâshî—[*mâshâ*]—a measure of land. Kumaun—see nâlî.

Mashk—
Mashkiyâ—
Mashkîzâ—
Mashkîzah— } see mashak.

Mâsî—[Skt. *mâtulaka*]—a maternal aunt—see mâosî.

Masîkâ—see mâshâ.

Mâsîrâ—[Skt. *mâsha* = a bean]—various pulses sown with the millets in the autumn harvest. West districts: in some places specially applied to linseed.

Masîtâ—[*mâsh* = pulse]—a light but consistent variety of yellow loam (piliyâ) Mathura.

Maskâ—[Skt. *mrakshana* = any thing rubbed in oil]—(1) butter. Rohilkhand (makkhan); (2) a churn. West districts and Rohilkhand (mathnâ).

Mastûl—[Portuguese *masto*]—the mast of a boat (nâo).

Masûr— } [Skt. *masura*]—a kind of pulse
Masurî— } (*ervum* or *cicer lens*). It is unlucky to eat it on the *duâdashî* or twelfth day of the lunar fortnight. It is very small. *Yih muṅh aur masûr kî dâl* = such a mouth and eating *masûr* pulse!

Masvârâ—[Skt. *mâsa* = month; *vâra* = day]—the ceremony of purification for a woman after delivery.

Mâṭ— } [*maṭṭî* = earth]—a vat, large vessel.
Mâṭâ— }

Mâtâ—[Skt. *mâtṛi*]—(1) a mother (mâ); (2) the small-pox goddess—see sîtalâ; (3) small-pox in human beings; rinderpest in cattle. In the early eruptive stage it is known as *mâtâ*; later on in the diarrhœic stage *andar kî mâtâ*.

Maṭaiyâ—[Skt. *maṭha* = a mendicant's hut]—a small hut. Upper Duâb (râoṭî).

Mâtampursî—[Pers. *mâtam* = grief; *pursîdan* = to ask] (*aṅgnâ, pajokho, phirnâ, sâṅpâ, sharâpat*)—visits of condolence after a death.

Maṭar— } [Skt. *vartula*]—the field pea (*Pisum*
Maṭarâ— } *sativum*) usually called *gol maṭar*, to distinguish it from *kasârî* (qv.), the grain of which is flat on both sides: the English field pea (*Pisum arvense*) is known as *dêsî maṭar, chhoṭâ maṭar, kalon, kulai, batânâ*; the *kirâo* to the East is a small variety; and when sown with barley the crop is *jaukirai*. When the plant first shows above the ground it is in the Duâb *akhuâ, aṅkhuâ*. When the pod appears the phrase *choiyâ ho rahâ* is used: when the pod is fully formed it is *phalî*. The unripe pod is *ghêṅṭî*. To the East the young pods are *kêṅuchî, kêṅuchhî*. When the plant is high enough to give cover to crows it is known as *karvâ ḍhukân* in the East districts. The young shoots used for pottage are *phonkâ* or *sâg*. The fully formed pod is to the West *koṅs, kosâ*, and to the East *chhîmî*.

Maṭarâlâ chanâ—[*maṭar*]—gram grown with peas: as opposed to *fard* = gram grown by itself. Upper Duâb.

Maṭarbor—[*maṭar, bor* = feet bells]—bells on the feet worn by women, so called from their shape.

Maṭêrâ—see maṭiyâr.

Maṭh—[Skt. *maṭha*]—a place where Hindû ascetics live.

Mâṭhâ—see maṭṭhâ.

Mathâ phêrnâ—[Skt. *mantha* = churning]—to churn milk (mathnâ).

Mâthâ—[Skt. *mastaka*]—the forehead: the prow of a boat (nâo).

Mathanâ—
Mathânâ—
Mathanî—
Mathânî—
Mathaniyâ— } [Skt. *mantha* = churning]—the stirrer in a churn (rai).

Mathaurâ—[*mâthâ*]—a mat worn over the head and shoulders to keep rain off the face (chhatrî).

Maṭhêhî—[Skt. *math* = to turn]—a small spade or mattock. Oudh.

Mathnâ—[Skt. *math* = to turn] (*bilonâ, chhân karnâ, mahnâ, mathâ pêlnâ, mathâ pêrnâ*)—to churn milk.

Mathnî—[*mathnâ*]—a vessel in which milk is churned.

Maṭhor—[*mâṭ*]—a large jar used in distilling, etc. (âbkârî.)

Maṭhrî—[*mîṭhâ* = sweet; Skt. *mishṭa*] (*suhâlî*)—a kind of cake made of wheat flour and sugar, shaped like a biscuit and prepared with salt or sugar.

Maṭiyâlî— } [*maṭṭî*] (*maṭêrâ*)—a bluish or black-
Maṭiyâr— } ish clay soil. "The chief quali-
Maṭiyârâ— } ties of *maṭiyâr* are: (1) the

extreme minuteness and powerful adhesiveness of its particles giving it compactness and tenacity; (2) its strong chemical affinity to and great capacity for the absorption of, water, enabling it to hold more than twice its own weight of moisture; (3) the slowness with which it absorbs, the tenacity with which it retains, and its tardiness in imparting moisture, inasmuch as when dew has fallen it is evaporated before it can affect even the surface, and in seasons of drought, as far as the soil itself is concerned, plants derive less moisture than if they were growing in pure sand; (4) its power of retarding the decomposition of animal and vegetable matter" (Gazetteer, N.-W. P., IV, 484).

Maṭkâ—[*maṭṭî* = earth] (*mâṅṭ, mâṭ, mâṭkî, maṭukâ, miṭkâ*)—a large earthen vessel used for holding water, flour, grain, etc. For similar vessels see **nâp**.

Maṭkainâ—[*maṭkâ*]—a drinking vessel shaped like the *âb khorâ* (qv.). East districts.

Maṭkî—see **maṭkâ**.

Maṭkuiyâṅ—[*maṭṭî* = earth; *kuiyâṅ* = a small well]—a small clay well without any masonry lining (**kachchâ**).

Maṭmaṅgarâ—[*maṭṭî* = earth; *mâṅg* = the division in the hair]—a ceremony before marriage, in which women meet and anoint their heads and bodies with oil. Having done this they go with music to a fixed place in the village for a little earth. This they bring home and make into little rings which they place in various parts of the house. East districts.

Maṭor—[*maṭṭî* = earth]—the pot for receiving the juice at the sugarcane mill. Oudh and Rohilkhand (**kolhû**).

Maṭṭhâ—[Skt. *mathita* = what is stirred about; rt. *math*] (*chhâh, bakrâsû, chhâchh, chhâch, mahi, mâṭhâ, sît*)—butter-milk.

Maṭṭî—[Skt. *mṛita* = dead; *mṛitaka* = a dead man] (*miṭṭî*)—earth, soil.

Maṭṭiyâ—[*maṭṭî*]—a clay well without a masonry lining (**kachchâ**).

Maṭṭulâ—[*maṭṭî*]—a field watchman's platform (**machân**).

Maṭukâ—see **maṭkâ**.

Maṭukî—see **maṭkî**.

Maṭûlâ—[*maṭṭî*]—the woman's seat at the flour mill (**chakkî**).

Maṭvârâ—[*maṭṭî*]—of water—sweet with a touch of brackishness. Central Duâb (**pânî**).

Maug— } [? Skt. *maugdhya* = beauty]—a
Maugî— } woman, wife. East districts (**jorû**).

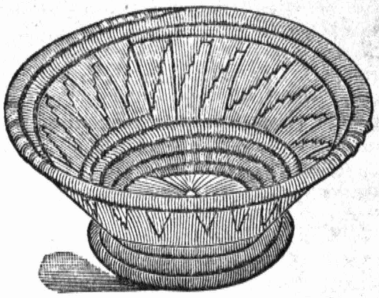
Maujî baṅdhan—see **muṅjî baṅdhan**.

Maulî—[Skt. *mauli* = head]—a red thread tied round the wrist of the bridegroom at the *satphêrî* (qv.) ceremony.

Maun— } [Skt. *moṇa*]—(1) a large vessel for
Maunâ— } grain, oil, etc. Central Duâb (**nâp**). To the East it is used for holding date juice; (2) a small basket made of *kâṅs* grass and bound with *mûṅj*, used for holding grain while sowing.

Maunîgar—[Skt. *mudgara*]—the washerman's mallet (**dhobî**).

Maunî— } [*maun*]—a small basket used for
Mauniyâ— } keeping grain like the **chaṅgêl** (qv.).



Mauni.

Mauṅṛâ—see **mauṛâ**.

Mauṅṛî—see **mauṛî**.

Mauṛ—[Skt. *mukuṭa, mauli*]—the head-dress worn by the Hindû bridegroom—cf. **sêhrâ**.

Maur—[Skt. *mukula*]—the flower of the mungo.

Mauṛâ—(*mauṅṛâ*)—a little boy (**chhokrâ**).

Mauṛî—[*mauṛ*]—the Hindû bride's head-dress.

Mauṅṛî—(*mauṅṛî*)—a little girl (**chhokrî**).

Maurûṣî—[Arabic *maurûṣ* = hereditary] (*khâî kar, khâyâkar*)—a tenant with occupancy rights.

Mausâ—a maternal uncle—see **mâosâ**.

Mausêrâ bhâî—[*mausâ*] (*khalêrâ bhâî*)—a mother's sister's son: *chor chor mausêrâ bhâî* = a thief is a thief's cousin.

Mausî—a maternal aunt—see **mâosâ**.

Mausim—(*kâl*)—a season. The pedantic classification of the seasons is shown in the following table:—

Signs of the zodiac.	Hindû months.	Seasons.
Mêkhâ, Brikhâ	*Chait-Baisâkh*	*Basant* (spring).
Mithunâ, Karkâ	*Jêth-Asârh*	*Grishmâ* (summer).
Sinhâ, Kanyâ	*Sâvan-Bhâdon*	*Varshâ* (rains).
Tulâ, Brishchikâ	*Kuâr-Kârttik*	*Sharad, Sharat* (autumn).
Dhanâ, Makara	*Aghan-Pûs*	*Hêmant* } cold sea-
Kumbhâ, Minâ	*Mâgh-Phâlgun*	*Shishir* } son.

The seasons commonly recognized are—

The rains—*Barsât, barkhâ, bhadvârâ, chaumâsâ.*

The cold weather—*Jâṛâ, siyâlâ, sîtkâl.*

The hot weather—*Dhûpkâl, kharsâ, nidâdh, garmî.*

Âkâ, gêhûṅ, nîm, til, pîpar, gûlar, kapâs, Sambat jabhî jâniyo nirphal phalê farâs.

[It is a good season for the swallowwort, wheat, the *nîm* tree, sesamum, the sacred fig tree and cotton, when the *farâsh* tree does not fruit. Central Duâb.]

Mauṭh— } [Skt. *makushṭha*]—a kind of pulse
Mauṭhî— } (*Phaseolus aconitifolius*) (**moṭh**).

Mâvâ—(1) diamond dust used in polishing stones, etc.; (2) starch; (3) thickened milk (**khoâ**).

Mavêshî—[Skt. *mahisha* = powerful, a buffalo] (*chaupâ, chaupâyâ, chavvâchâṅgar, dhan, dhinalî, ḍhor, gorû, harhâ, jiṅgṛâ, pohâ*)—horned cattle. "No horned cattle or anything

appertaining to them, such as butter or leather, must be bought or sold on Saturday, Sunday, or Tuesday: and if one dies on any of these days it is buried instead of being given to the menials" (Ibbetson, Panjâb Ethnography, 119).

Mavêshî khânah—(*phâṭak, kâṅjîhauz*)—a cattle pound.

Mayâ—see mai.

Mâyâ—[Skt. *mâya* = delusive appearance]—capital (puṅjî).

Mâyo—see mai.

Mazdûr—(*majûr, majûrdâr, miḥnti*)—a labourer; for various kinds of labourers see anhai, barsâliyâ, halvâhâ, pârîvâlâ, roṭihâ châkar, tîn bighâiyâ. A day on which a labourer is out of employment is *baiṭhak*. *Jorû chiknî, miyâṅ mazdûr* = a sleek wife and her husband working for his bread.

Mazdûrî—[*mazdûr*] (*majûrî*)—wages: for various kinds of wages see bannî barâvan, binâî, chabênî, darmâhâ, koraṅjâ, kauṛiânâ, rozînâ, salânâ, tanâî.

Man kî saṅsai chhoṛkê, nihchai bhajlê Râm.
Manukh majûrî dêt haiṅ; kyûṅ rakhêṅgê Râm.

[Give up your mental doubts and ever serve God. Even men pay their servants' wages. Why should God withhold them?]

Maẓkûrî—[Arabic *maẓkûr* = aforesaid]—(1) lands that cannot be divided among the sharers and are left in common. Bundelkhand; (2) a revenue messenger.

Mazra'â—[Arabic *mazrâ* = a tilled field] (*naglâ, nagrâ, ṭolâ*)—a hamlet.

Mêdh—rinderpest in cattle. Meerut (chêchak).

Mêḍhî—[Skt. *mêthi* = a pillar]—the stake to which the oxen are tied in treading out grain (dâêṅ).

Mêdinî— } [Skt. *medinî* = the earth]—a village
Mednî— } festival in the West districts—see dammadâr.

Mêgh—
Mêghâ—
Mêghṛâ— } [Skt. *mêgha*]—clouds, rain.
Mêh—

Bhûlâ phirê gaṅvâr
Kârtik mâṅgê mêghṛâ.

[It is an idiot of a boor who goes about crying for rain in Kârtik—when it is not wanted and positively injurious.]

Mêhrârû—[Skt. *mahila*]—a wife, woman. East districts (jorû).

Mêj—see mêz.

Mêkh— } [Skt. *mêsha*] (*mêsh*)—the constellation
Mêkha— } of Aries: also called in the Hills *bishûpadî, bikhpadî, bikhotî* or *bikh*, because on the day of the conjunction (*saṅkrânt*) a heated iron rod is applied to the navels of children to drive out the poison (*bikh*) caused by windy colic.

Mêkh—a peg.

Shalîtî mêṅ na rakhiyê mêkh,
Lashkar mêṅ na rakhiyê shêkh.

[Don't keep pegs in a tent-bag nor a shêkh in your camp.]

Mêlhnî—(*malhnî*)—a boat with a broad bluff bow (nâo).

Mêmanâ— } [? Skt. *mîm* = to bleat]—a kid or
Mêmnâ— } lamb—see bakrâ, bhêṛ.

Mêṅḍ— } [Skt. *maryâda*]—(1) (*baṛêṛâ, dâṅṛâ, daul, daur, dauṛhâ, bâṅdhî, ḍuṅruhâ, duṅrahî, gêṅṛâ, mêṅṛ, mêṅṛâ, mêṅṛî*) the
Mêṅḍâ— } boundary of a field: *mêṅḍ kâ anâj, mêṅḍ kâ nâj* = payment in kind to field labourers at sowing time. West districts (bhaṅtâ); (2) the field watchman's platform. West districts (machân).

Meṅḍh—see mêḍhî.

Mêṅḍhâ—[Skt. *mêṇḍha, mêdhra* = membrum virile]—(1) a ram (bhêṛ).

Mêṅḍhâ haṭâû na jâniyê aur kêhar sakuchant;
Jo bairî haskar milê, chaukas rahiyê kant.

[Don't trust a ram even when he goes back or a lion who hesitates: when your enemy meets you with a smile, look sharp my beloved!]

(2) a curl of hair (*bhauṅrî*) on a horse's head: if there be one over one ear or two over each it is a very bad sign: such an animal is likely to strike its owner like a ram.

Mêṅḍhâ—[*mêṅḍ*]—plants like colza, etc., sown on the borders of fields.

Mêṅḍhâ siṅghâ—[*mêṅḍhâ* = a ram; *sîṅg* = a horn]—an ox with horns projecting in front like a ram. Central Duâb (jhuṅgî).

Mêṅḍhî—see mêḍhî.

Mêṅḍhiyâ—[*mêṅḍ* or ? Skt. *maṇḍapa*]—a hut. Upper Duâb (jhoṅpṛâ).

Mêṅḍvâî—[*mêṅḍ*] (*narhâî*)—perquisites of a cowherd: 2 pice per head of cattle grazed collected by cowherds on second dark half of Sâvan (*Sâvan badî dûj*) for keeping cows off field boundaries.

Mêṅgnî—the dung of camels, goats, etc. (lêṅṛî).

Bakrî nê dûdh diyâ mêṅgniyoṅ bharâ = the goat gave milk full of dung.

Mêṅh—[Skt. *mêthi*]—the stake to which oxen are tied in treading out grain (dâêṅ).

Mêṅhdî—[Skt. *mêṇḍhikâ*]—(1) a variety of myrtle (*Lawsonia inermis*) used by women for staining the hands and feet; (2) among Muhammadans, the third or great day of the marriage ceremonies following the *sâchaq* (qv.).

Mêṅhiyâṅ— } see mêṅh.
Mênihâṅ— }

Mêṅr—see mêṅḍ.

Mêṅṛâ—see mêṅḍâ.

Mêṅṛhî—see mêṅh.

Mêṅṛî—see mêṅḍ.

Mêṅṛ kâ anâj—see mêṅḍ kâ anâj.

Mêṅṛvâî—see mêṅḍvâî.

Mêṛarâ—[*mêṅḍ*]—the pieces of bent wood round the neck of the irrigation water bag. East districts (charas).

Meṛaunî—[*mêṅḍ*]—payment in kind to field labourers (bhuṅtâ).

Mêṛh—[*mêṅḍh*] (*pachhoṛan, pachhûṛan, pachhuâ, thâppâ*)—refuse grain left on the threshing floor after the bulk of the produce is removed.

Mêruâ—[Skt. *mêru*]—the part of the harrow to which the hauling ropes are fixed. Duâb (hêṅgâ).

Mêsh—[Skt. *mêsha*]—a sheep.

Mêsh—
Mêsha—
Mêshâ—
Mêshî— [*mêsh*]—(1) the constellation Aries: see **mêkh**; (2) a sheep-skin.

Mêthî—[Skt. *mêthikâ, mêthinî*]—the herb fenugreek (*Trigonella fœnugræcum*). The irrigation beds in a fenugreek field are unusually small: hence the phrase *mêthî kî kiyârî* = a very small patch of land.

Mêz—[Portuguese *mesa*] (*mêj*)—a table: in an indigo factory the filter on which the dye is poured after being run out of the boiler.

Mi'âdî hunḍî—[Arabic *mi'âd* = interval of time]—a bill of exchange payable at a future date (**hunḍî**).

Mihdâr—[*miḥnat* = labour; *dâr* = holding]—a labourer paid in cash—as distinguished from *bhajîdâr* (qv.). Rohilkhand.

Miḥnatânâ—
Miḥnatânah— [*miḥnat* = labour]—(1) (*bhû. miâvat, îñchan, shukrânâ, sillâ*) a landlord's percentage on village collections; (2) a remuneration for a special service as to a pleader for winning a case, etc.

Miḥntî—[*miḥnat* = labour]—a labourer (**mazdûr**).

Mihtar—[compar. of Pers. *meh, mih* = great]—the sweeper or scavenger caste. The word properly means "superior," and is here apparently used in a contemptuously or humorously honorific sense. The caste is elsewhere called *khâkrob* [*khâk* = dust; *rob, ruftan* = to sweep]. *Bhañgî* [Skt. *bhanga*; either in the sense of narcotic hemp (from their drunken habits), or, as suggested by Nesfield, meaning "interruption," as a Hindû must give up whatever work he is doing if touched by a sweeper], or *chûhrâ*, which, according to Platts, is probably derived from *chûrâ* = fragments; *jhâṛnâ* = to sweep, or according to Nesfield from *chûhâ* = a rat, mouse, as the caste were originally like the *Musahar*, vermin eaters. He is also known as *halâl khor* or foul eater. The sweeper will accept alms on the day of an eclipse, when the demon of darkness is abroad; and is supposed to have some secret understanding with *Sitalâ*, the small-pox goddess, of whom he is in many cases the recognised priest.

Mihtarâî—[*mihtar*]—the perquisites of the village sweeper.

Mijhonâ—[P Skt. *madhya* = between]—the peg in the centre of the horizontal beam of the *bâkhar* (qv.) plough. Bundelkhand.

Mijhrî—a small variety of millet (*Panicum miliare*). Mirzapur (**kutkî**).

Milâî—
Milan— [*milnâ* = to meet]—(1) (*milâp*) the embracing of the men forming the marriage procession before they depart; (2) (*jâtmilâî*) ceremonies, etc., to procure readmission into caste after excommunication; (3) presents given by the bride's relations to those of the bridegroom when they come to meet the marriage procession.

Milâonî—[*milâî*]—(1) (*milaunî*) a custom among Muhammâdans of giving presents to guests attending a marriage; (2) adulteration. *Milaunî kâ ghî* or *milaunî kâ têl* = adulterated butter or oil.

Milâp—see **milâî**.

Milaunî—see **milâonî**.

Milk—[Arabic *milk* = property]—a sort of rent-free tenure (**jâgîr**). "*Milk* is like a sub-property, but has been long separate from the rest of the village, and is very often held by owners who have nothing to do with the owners of the estate, and do not even trace back their property to any grant from them" (Moradâbâd Sett. Rep., p. 25, note).

Milnâ—*lit.* to meet: to milk a cow (**dohnâ**).

Milnî—see **milâî**.

Milona—[*milnâ*]—(1) (*verb act*) to milk a cow (**dohnâ**); (2) (*s. m.*) a variety of sandy loam. Duâb, Rohilkhand, and Oudh.

Mimiyâî—
Mimyâî— [*mimiyânâ* = to bleat; Skt. *mîm*]—a sheep or goat. Kahâr's slang (**bakrî, bhêṛ**).

Mîn—
Mîna— [Skt. *mînâ*; rt. *mî* = to lessen]—the sign Pisces, or the entrance (*sañkrânt*) of the sun into that constellation in the zodiac: known in the Hills as **halduvâ** (qv.).

Kaiju Shanîchar Mîn ko, kai Tul ko jo hoê,
Râjâ bigrâh, praja kshai, birlâ jîvê koî.

[If the planet Saturn be in the signs of Mîn or Tula, there will be fights among kings, the people will be ruined, and few will live.]

Mîrân—[Pers. *mîr*; corr. of *amîr* = leader]—one of the local gods, revered by Hindûs and Muhammadans. His chief shrine is at Amroha in the Moradâbâd District, hence he is known as *Amrohêvâlâ Shêkh Sâdhû*. Persons affected with epilepsy and similar diseases are popularly supposed to be under his influence.

Mirch—
Mirchâ—
Mirich— [Skt. *maricha*]—red pepper (*Capsicum frutescens*): **gol mirch** is black pepper.

Mirgî—[Skt. *marg* = death]—staggers or epilepsy in cattle (**tapkâ**).

Mirjai—see **mirzai**.

Mirkham—
Mirkhamb— [*malnâ* = to crush; *khambhâ* = post]—the upright post fixed on the horizontal driving beam of the sugarcane mill. East districts (**kolhû**).

Miṛkî—disease of the mouth in cattle. Oudh (**lâl**).

Mirzai—
Mirzâî— [*mirzâ* = a prince, a Muhammadan title of honour] (*mirjai*)—a jacket reaching to the waist: worn stuffed with cotton in cold weather.

Mîsâ bhus—
Mîsâ bhûsâ— see **missâ**.

Misan—
Mîsan— [*misnâ* = to be pulverised]—the best class of manured loamy soil: the plain unmanured loam is *rausli*. Upper Duâb.

Mismâr—[Arabic *mismâr* = destroyed]—of crops—trodden down by animals (**paimâl**).

Miṣrî—[*Miṣr* = Egypt]—loaf sugar or sugar-candy. The name indicates the original source of supply. Marco Polo (see "Hobson-Jobson" sv. **sugar**) mentions the introduction from Egypt of the further art of refining it—cf **chînî**.

Misroṭî—(*missî roṭî*)—bread made of wheaten or other flour baked on cow-dung cakes: towards Agra *misiyâ roṭî* usually means such bread when made of pulse flour.

Missâ bhus—
Missâ bhûsâ— [*masinâ, mâsh*]—the chaff of pulses such as *mûng, moth*, etc. It is considered valuable as food for sheep, camels, etc.

Missî—[Pers. *mis* = copper]—(1) an astringent powder used for blackening the teeth. For a prescription for preparing it see Herklot, *Qânûn-i-Islâm*, Gloss. sv.

Tan par nahîṅ lattâ
Missî chahiyê albattâ.

[Not a rag to cover her and she wants tooth-powder if you please.]

(2) a temporary connection of a dancing girl with her paramour, the only ceremony being that she blackens her teeth for the occasion.

Mistar—[Eng. *master, mister*]—(1) a rule; (2) a plasterer's maul stick (râj); (3) the machine for cutting indigo cakes (nîl kî koṭhî).

Mistarî—[*mistar*]—a skilled workman, an overseer.

Mîṭhâ—[Skt. *mishṭha*]—sweet; (2) as a noun—sugar; (3) of animals—dull, slow.

Mîṭhâ bhât—[*bhât* = boiled rice]—rice cooked in sugar and water—cf. bakhîr.

Miṭhâî—[*mîṭhâ*] (*shîrînî, shîrnî, sîrnî*)—sweets. *Bâzâr kî miṭhâî, jis nê pâî khâî* = market sweets, whoever finds eats.

Miṭhaurî—[*mîṭhâ*]—sun-dried cakes made of *urad* or gram flour (bârî).

Miṭhrî—see maṭhrî.

Mithun— } [Skt. *mith* = to meet: *lit.* =
Mithuna— } paired]—the constellation of the Gemini or the entrance (*saṅkrânt*) of the sun into that constellation.

Miṭiyâ—[*miṭṭî, maṭṭî* = earth]—an earthen pot: *sûkh sovê kumhâr jo chor na lê jâê miṭiyâ* = the potter sleeps in peace if the thief will only spare his pot.

Miṭkâ—[*miṭṭî* = earth]—an earthen pot used for holding water, grain, flour, etc.—see maṭkâ.

Miṭṭî—earth—see maṭṭî: *miṭṭî kâ phûl* = a saline incrustation on the surface of the ground used for washing, glass-making, etc.

Miyâl—[? Skt. *madhya* = between] (*miyâr*)—the cross beam of a well. West districts.

Miyâṅ ṣâḥib— } [Skt. *mitra* = a friend]—one of
Miyâṅ ṣâḥib— } the local gods (ḍihvâr).

Miyân tah— } [Pers. *miyân* = between; Skt.
Miyân tahî— } *madhya*]—the lining of clothes (astar).

Miyânâ—[Skt. *madhya*]—(1) middle-sized; (2) the intermediate belt of fields in a village. East districts (maṅjhâ).

Miyâr—[*miyâl*] (*ballâ, bharsahâ, ghinoṅchî, mâṅjhî, miyâl, paṭâo*)—the cross beam of a well. West districts.

Moch— } [Skt. *much*]—(1) a strain in a horse,
Mochâ— } etc. (ghoṛâ); (2) (*mujraiyâ, sulaiyâ*) of crops—laid by wind.

Mochî—[Skt. *mochika*]—a shoemaker. He uses the iron pounder for joining the edges of leather which have been smeared with paste, *kobâ, myslâ;* the knife for scraping the leather *râṅpî, râmpî, khurpî;* the board on which it is cut *paṭṛî,* the large awl *sutâlî, sutârî;* the sewing awl hooked at the end *kaṭarnî;* the medium sized awl *majholâ, maṅjholâ, majholî, maṅjholî;* the grease horn *siṅgauṭî;* the last *kâlbût, kâlbud, farmâ, pharmâ;* the chisel for paring the edges of the sole *khurpî;* the wooden chisel for smoothing the surface of the leather *biyoṅgâ, bêuṅgâ.*

Mochâ Jânâ— } [*moch*]—to get a sprain: in
Mochnâ— } some places, to be attacked with rinderpest—of cattle. Rohilkhand (chêchak).

Mochnâ—[*moch*]—a pair of tweezers, such as is used by barbers (nâî).

Moḍhâ—[*mûṅḍnâ* = to shave]—sugarcane grown from the roots of the crops grown in the previous year. Upper Duâb (pêrî).

Moghâ—[Skt. *mûsha*—cf. mokhâ]—a hole pierced in the wall of a house to give air—cf. jharokhâ.

Mogrâ—[Skt. *mudgara*]—the washerman's mallet—see dhobî.

Mohan—[cf. muhânâ; Skt. mukha]—(1) the cavity in the block of the sugarcane mill. Upper Duâb (kolhû); (2) the upright beam or pestle in the sugarcane mill. East districts (kolhû).

Mohân—[Skt. *mukha*]—the mouth of a fire-place, etc. (chûlhâ).

Mohanbhog—[Skt. *mohana* = fascinating; *bhoga* = food]—a kind of sweetmeat made of sugar, butter, and fine flour.

Mohanî êkâdashi—[Skt. *mohana* = fascinating]—the 11th dark half of Baisâkh, kept as a festival in Kumaun by those who, having suffered much in this life, desire a better position at their next birth.

Mohanmâlâ—[Skt. *mohana* = fascinating; *mâla* = a necklace]—a string of gold or silver beads on silk thread.

Mohannâl—a corr. of muhhnâl (qv.).

Mohâr—[Skt. *mukha*]—a doorway (darvâzah).

Mohrâ— } [*mohâr*]—(1) the cavity in the block
Mohrî— } of the sugar cane mill. West Oudh (kolhû); (2) the pointed end of the ox cart under the yoke (bahlî); (3) the hole by which grain is removed from a granary (bakhâr); (4) a headstall for an animal; (5) a pipe through which water comes from a canal. Upper Duâb (qulâbah).

Mohrîdâr—[*mohrâ*]—of drawers—loose at the ankles (pâêjâmâ).

Mokhâ—[Skt. *mûsha*]—an air-hole or sky-light in the wall of a house (jharokhâ).

Moṅḍhâ—see moḍhâ.

Moṅḍhâ—[Skt. *mûrdhana*] (*moṅṛhâ*)—(1) as tool made of bamboo or stalks of reeds; (2) the driver's seat in an ox cart (adhâriyâ, bahlî).

Moṅṛâ—[*moṛnâ* = to twist]—(1) the place where the oxen turn in working a well. Upper Duâb; (2) an ox whose horns grow backward.

Moṅṛhâ—see moṅḍhâ.

Morâ—[more properly *mauṅṛâ, mauṛâ*]—a little boy (chhokrâ).

Morî—[more properly *mauṅṛî, mauṛî*]—a little girl (chhokrî).

Morî—[Skt. *mukha* = mouth]—(1) a drain (nâlâ). *Morî kî îṅṭ chaubârê chaṛhê* = the drain brick wants to go to the upper chamber—of a person who is presumptuous. *Jo chorî kartâ, morî bhî rakhtâ hai* = the thief keeps a way of escape open.

Sâvan Bhâdoṅ bahut chalê, Mâgh Pûs thoṛî;
Birbal kahê Akbar sê—tû bûjh kahâṅî morî.

[I run much in July and August and but little in December and January: says Birbal to Akbar answer my riddle "—— a pun on *morî* = drain and *morî* = mine."]
(2) a side door or window. Upper Duâb (khirkî); (3) a pipe through which canal water is passed into a field (qullâbah).

Morni—[Skt. *mayûra*]—*lit.* a pea-hen: the pendant of an earring shaped in what is commonly known as the shawl pattern.

Morvâr—[*morná* = to twist]—(1) the iron ring round the cavity of the sugarcane mill. East districts (kolhû); (2) (*muṅḍêrâ*) the coping of a wall.

Moṭ—[acc. to Platts Skt. *mûrti, mûrtti* = a solid body] (*jholi*)—*lit.* a bundle: the leather bag used in irrigation (charas).

Moṭâ—[*moṭ*] (*ghêrâ*)—dense, thick, hard: the hard stratum of soil met with in well sinking.

Moṭh—[Skt. *mushṭhaka* = black mustard] (*mauṭh, moṭhî*)—a kind of pulse (*Phaseolus aconitifolius*). The stalks are *gharar, jaṅgrâ, jhêṅgrâ, jhorâ.*

Mothâ—[Skt. *musta*] (*baignâ*)—a coarse grass (*Cyperus rotundus*) which grows in uncultivated land and injures autumn crops.

Motharâ—[? Skt. *must* = to gather]—bone spavin in a horse (ghoṛâ).

Moṭhî—see moṭh.

Motî—[Skt. *mukta*]—a pearl (nag).

Moṭî—[*moṭâ*]—(1) black cotton soil. Bundelkhand (mâr); (2) of soils, rich, strong—cf. balgar, gambhîr, gâṛhî: *moṭî dharti* or *kaṛî maṭṭî* = hard stiff clay soil.

Motîmâlâ—[*motî* = a pearl; *mâlâ* = necklace]—a pearl necklace.

Mrigcharm— / **Mrigchhâlâ**— [Skt. *mriga* = deer; *charmma* = skin; *chhalli* = skin]—the deer skin carried by religious ascetics.

Mrigâshir— / **Mrigshirah**— / **Mrigshiras**— / **Mrigshira**— / **Mrigshîrsh**— [Skt. *mriga* = deer; *shîrsha* = head]—the fifth lunar asterism (nakshatra).

Mrigâshir bâyu na bâjiyo,
Rohin tapai na Jêṭh:
Gorî bînê kâṅkarî
Khaṛî khêtré hêth.

[No wind in Mrigâshir, no heat in Jyêsṭha or Rohini—then, Gauri, you may stand and pick pebbles in the fields.]

Another version is=

Mirgshir bâî na badliâṅ;
Rohin tapê na Jêṭh;
Ârdrâ jo barsê nahîṅ,
To samê kî nêṭ.

[No wind nor clouds in Mrigshira; no heat in Rohini and Jyêsṭha, then should it not rain in Ârdra, the season is ruined.]

Tapai Mrigshirâ joê,
Tab barkhâ pûran jag hoê.

[If there be heat in Mrigshira, there will be rain all over the land.]

Mu'âfî—[Arabic *mû'âf* = remitted] (*aḍaṅḍ*)—a rent or revenue free tenure.

Muâl—[Skt. *mukha* = mouth]—a cattle muzzle. Kumaun (chhîṅkâ).

Muâr—[*mûâ* = dead]—withered—of crops, chiefly of rice. East districts (jhirî).

Mûbâf— / **Mubâf**— [Pers. *mû* = hair; *bâftan* = to weave]—a hair net worn by women—cf. phulâvâ.

Mûchkâ—[Skt. *mukha* = mouth]—a cattle muzzle (chhîṅkâ).

Mûchnâ—[Skt. *much* = to loose]—a pair of tweezers.

Mugâbâ—a box or vessel for keeping looking-glasses, combs, etc.

Mugar— / **Mugarî**— / **Mugdar**— / **Mugdarâ**— / **Mugdarî**— / **Mugrâ**— [Skt. *mudgara*]—a mallet such as is used by carpenters, washermen, tent pitchers, etc.

Muḥabbat—[*lit.* affection]—the cave board of a house. East districts (oltî).

Muhâr— / **Muhârâ**— / **Muhârî**— [Skt. *mukha* = mouth]—the iron ring fixed inside the cavity of the sugarcane mill. Central Duâb (kolhû).

Muhâsâ—the cold season (mausim).

Muhêrî—[Skt. *mukha* = mouth]—an ornamented cattle muzzle (chhîṅkâ).

Muḥîṭâ— / **Muḥîṭah**— [Arabic *châṭah* = surrounding, enclosure] (*maḥîṭâ*)—generally used in the forms *muḥîṭâ châhî* or *muḥîṭâ nahrî* to mean land within the reach of irrigation from a well or canal, but not actually irrigated. Upper Duâb.

Muhr—a seal.

Muhrâ—[*muhr*] (*mohrâ*)—a wooden or glass burnisher used by a cotton printer (chhîpî).

Mujammâ—see muzammâ.

Mujrâ—carried to account: an allowance or deduction of rent or revenue.

Mujraiyâ—[*mujrâ*]—crops laid by the wind or rain: probably so called because a deduction is made for the loss. North Rohilkhand (mochâ).

Mukaṭ—[Skt. *mukuṭa*]—(1) a crown, a head-dress; (2) an ox with one crooked horn. Upper Duâb.

Mukhâ—[Skt. *mukha* = mouth]—a cattle muzzle (chhîṅkâ).

Mukhâgan— / **Mukhâgnî**— [Skt. *mukha* = mouth; *agni* = fire]—fire put into the mouth of a corpse at the time of cremation.

Mukhêrâ— / **Mukhêrî**— / **Mukhêriyâ**— [*mukhâ*]—a muzzle or blinkers for cattle (aṅdhiyâ, chhîṅkâ).

Mukhiyâ—[Skt. *mukha* = head] (*mukhyâ*)—a head arbitrator: a leader: the chief man in a caste or village; in Bundelkhand the head of a village who engages for the revenue on the part of the other sharers, like the *lambardâr* (qv.).

Mukhiyânâ— / **Mukhiyânî**— [*mukhiyâ*]—blinkers for cattle. Duâb and Rohilkhand (aṅdhiyâ).

Mukhvâ—[Skt. *mukha* = mouth]—the stoke-hole of the sugar factory furnace. East districts (kolhvâr).

Mukhyâ—see mukhiyâ.

Muklâvâ—the bringing home of the bride to her husband's house for the first time. Duâb and Rohilkhand (gaunâ).

Mukrî—[? corr. of *muqarrarî*]—assessment of rent in a lump sum. Central Duâb: cf. bilmuqtâ).

Mukuî—[*makkâ*]—Indian-corn, maize. Kumaun (makkâ).

Mûl— } [Skt. *mûla* = a root]—(1) principal
Mûla— } invested (puñjî): *mûl sê biyâj piyârâ* = people think more of the interest than the principal; (2) (*mûr, mûra*) the 19th lunar asterism (*nakshatra*), Scorpio. The asterism is considered very unlucky, being presided over by *Nirriti*, the goddess of evil. A child born in this asterism is known as *mûlâ, mûliyâ*, or to the East *murahâ*. Towards Delhi this name is specially applied to Jâṭs converted to Muhammadanism. Properly speaking, a child born in this asterism should be abandoned or a special ritual (for which see Atkinson, *Himalayan Gaz.*, II, 914 f.) gone through. Such a child the father is not allowed to see for some time, during which he should not hear its cry, shave or change his clothes. There are a number of different periods of penalty according to the particular hour of the asterism at which the child is born. The severest time of all is that which forbids a father ever to see his child — see jâtkarm.

Mûl binâ mâvas gai, Rohinî bin akhtîj
Shravana Salono hai nahîñ—kâhê bakhêro bîj.

[If the 15th day of Pûs does not fall in the asterism of Mûl, nor the *Akhtîj* (qv.) in Rohini, nor *Salono* (qv.) day in Shravana—what is the use of sowing? signs of a bad year.]

Bhâdoñ mâsai ûjrî lakho Mûl Ravivâr,
To yoñ bhâkhai Bhaḍḍalî sakhi bhalî nirdhâr.

[If the Mûl asterism fall on Sunday in the light half of Bhâdon, Bhaḍḍalî says, there will certainly be a good harvest.]

Mûl galyo, Rohinî galî, Ârdrâ bâjî bâê,
Hâlî bêcho baldhiyâ, khêtî lâbh nasâê.

[If there be cloudy weather in the asterisms of *Mûl* and *Rohini* and wind in *Ardra*, then, ploughman, sell your oxen. It will destroy the profits of cultivation.]

Mulaṅs—[Skt. *mûlya* = value; *aṅs* = share]—a purchased share in an estate.

Mûlî—[Skt. *mûlaka*, from *mûla* = root] (*mûrâ, mûrî*)—the radish (*Raphanus sativus*).

Mûrâ, maṭṭhâ, tâl kâ pânî,—
Yih dêkho jûr kî mihamânî.

[Eat radishes, drink butter-milk and tank water—these are the way to get fever to stay with you.]

Kuâr karêlâ, Sâvan mûrâ, Chait mâs guṛ khâê:
Paisâ dârê gâñṭh kâ, rog bisâhan jâê.

[Eat bitter melons in Kuâr, radishes in Sâvan, and coarse sugar in Chait—this is the way to spend your money and buy an illness for yourself.]

Mullo pâṭo—the upper stone of the flour mill. Kumaun (chakkî).

Mûñch—the goldsmith's crucible (sunâr).

Mûñd— } [Skt. *mudra*]—the ring fastening the
Mûñdâ— } blade of a spade, etc., to the handle.

Muṅḍâ—[*mûñḍnâ* = to shave, Skt. *munḍa*]—(1) shoes short in front or made in the European fashion—cf. salêm shâhî; (2) (*muṛvâ*) of an ox—having stunted horns.

Mûñḍâ—[*muñḍâ*]—(1) the intermediate belt of fields in a village. Upper Duâb (mañjhâ); (2) land cropped in the previous year with sugarcane. West districts.

Sâṛhî mêñ sâṛhî boî, bâṛî mêñ bâṛî,
Mûñḍê meñ dhân boê—thûkûñ têrî ḍâṛhî.

[Sowing a spring crop after a spring crop, cotton after cotton, rice after sugarcane—I would spit on your beard (the worst farming).]

Mûñḍan—[*muñḍa*] (*chaul, chaul karm, kânbâl, kânbâr*)—the first ceremonious shaving of a child's head, which in the case of the three first classes should (Manu II. 35) be performed in the first or third year after birth. For the ritual, see Atkinson, *Himalayan Gaz.*, II, 902. Among Muhammadans it is accompanied by the sacrifice or *'aqîqê kî rasm*, for which see Herklot's *Qânûn-i-Islâm*, p. 20.

Muṅdarî— } [Skt. *mudra*]—(1) a finger ring
Muṅdariyâ— } usually worn on the little finger of the right hand. It generally has a stone set in it, and thus differs from the plain ring—*chhallâ*. To the West it is often applied to a ring of glass or other substances (not metal) worn by beggars in the ears or on the fingers; (2) an iron ring in which the axle of the flour mill works, or by which the blade of a mattock is fixed in the handle—see mûñd.

Muṅḍâsâ—[Skt. *muṇḍa* = a shaven head]—a piece of cloth wound loosely round the head as a turban; see pagrî.

Muṅḍêr— } [Skt. *muṇḍa* = the head]—(1)
Muṅḍêrâ— } (*moṛvar*) the coping of a wall; (2) an inner room in a house (dahlîz); (3) the ridge round the Hindu's cooking place (chauk).

Muṅḍî—[*muñḍâ*]—the end of the bellows pipe which goes into the fire (lohâr).

Mûñdî—see mûñḍâ.

Muṅdrî—see muṅdarî.

Muṅḍû—the spokes of the wheel in the Persian wheel. Upper Duâb (arhaṭ).

Muṅḍvârî—[Skt. *muñḍa* = the head] (*sirhânâ*)—the top of a bed as opposed to *paitânâ*—the end (châr pâî).

Mûñg—[Skt. *mudga* = a kidney bean]—the pulse (*Phaseolus mungo*). "It is one of the four pulses which resemble one another very closely in appearance and habit of growth—the other three being *uṛad* (*mâsh*), *lobiyâ* (*rausâ, ravâs,*) and *moṭh* (qqv.). *Muñg* is the most valuable of the four, and as a rule its consumption is confined to the higher class of natives (and being easy of digestion is given to invalids—*uṛad* is most commonly used as *dâl*). It can be easily distinguished from *moṭh* or *lobiyâ*, but its resemblance to *uṛad* is so close, that both are considered by some botanists varieties of the same species. The most popular distinction between the two plants in the field lies in *mûñg* having dark green, and *uṛad* yellowish green leaves; but the principal difference is in the shape of the grain—that of *uṛad* being much longer and larger than *mûñg*." (Field and Garden Crops, N.-W. P., I. 37.) Fallon quotes—

Jo koi khâê nibhâkê mûñg,
Bâdî baḍhê, aur âvê ûñg.

[Whoever eats *mûñg* pulse daily becomes flatulent and dowsy.]

Chhâti par mûñg dalî hai—said of a person in trouble—*mûñg* is being husked on his chest.

The plants are in Bundelkhand *baulâ*. The pods are *koṅs*, *kosâ*; the stalks used for fodder *jhorâ*, *jhêṅgrâ*, *jaṅgrâ*.

Mûṅga—[*mûṅg*]—coral (nag).

Mûṅgar— } [Skt. *mudgara*]—a mallet such as
Mûṅgarî— } is used by a washerman (dhobî).

Muṅgari—maize or Indian-corn. Hill districts (makkâ).

Muṅgaurî— } [*mûṅg*]—cakes made of the flour
Muṅgchhî— } of the *mûṅg* pulse.

Muṅgdarî—see muṅgarî.

Mûṅgî—bamboos running along a cart and forming the bottom of the siding. Duâb (gâṛî).

Muṅgrâ— } [*mûṅgar*]—(1) a mallet—see mûṅ-
Muṅgrî— } gar; (2) a flat wooden board with a short handle, used for threshing grain. Hill districts.

Muṅh—[Skt. *mukha*]—the mouth; the opening of a furnace, etc.

Muṅh chhîṅkâ—[*chhîṅkâ*]—a cattle muzzle (chhîṅkâ).

Muṅh dikhaunî— } [*muṅh*; *dikhânâ* = to show]
Muṅh dikhâvanî— } —presents given to the bride by the bridegroom's relations on seeing her face for the first time. Duâb.

Muṅhnâl—[*muṅh* = mouth; *nâl* = pipe]—the metal mouth-piece of a tobacco pipe (huqqâ).

Muṅh pakkâ—[*muṅh* = mouth; *pakkâ* = inflamed]—mouth disease in cattle; usually coincident with foot-rot (khur pakkâ).

Muṅh sîṅkâ—see muṅh chhîṅkâ.

Muṅhyârî—[*muṅh* = mouth]—a hobble for cattle fastened to the head.

Mûṅj—[Skt. *muṅja*]—a grass used as a fibre, etc. For the various parts of the plant and their uses see sarpaṭ.

Mûṅj bakhautâ aur gaṅvâr
Jyûṅ jyûṅ kûṭo, tyûṅ tyûṅ svâr.

[*Mûṅj*, *ḍhâk* fibre, and a boor can only be got unto order by being thrashed.]

Muṅjî baṅdhan—[*mûṅj*, *bâṅdhnâ* = to tie] (*maujî baṅdhan*)—the ceremony of putting a string of *mûṅj* fibre on a boy before he is given the sacred string (*janêo*). For seven or eight days before the marriage they rub the boy with *abṭan* and bathe him twice a day. If he is a Rajput or Brahman he is invested with the cord. All his hair is shaved off, and after bathing him they tie a string of *mûṅj* fibre on him, put a small piece of cloth on his loins, fasten wooden sandals (*khaṛaun*) on his feet, and tie a small stick (*lâṭhî*) over his right shoulder. The officiating priest then worships all the gods, and spreading a handkerchief (*aṅgochhâ*) over his own and the boy's head, whispers the sacred Vaidic verse, the Gâyatri, to him. After this the boy asks the women of the house seven times for food. They give some food and money each time, which the family priest takes. The boy is then warned not to jump into fire or deep water or climb trees, or do anything without the advice of his spiritual preceptor (*guru*). Then he is told to go and study, and the men of the family make a feint of preventing him. On that day all the brethren are fed.

Muṅjvâ—the bar of a pair of scales. West districts (tarâzû).

Mûṅṛî—[*muṅḍâ*] (*muṅṛiyâ*)—(1) the end of the pestle in a sugarcane mill (kolhû); (2) the end of the pipe of the bellows (lohâr); (3) the drum or axle of the spinning wheel. East districts (charkhâ).

Muṅṛiliyâ— } [*mûṅḍâ*] (*muṅṛiyâ*)—a beardless
Muṅṛilvâ— } wheat usually white, but not markedly so as the *dâudî* (qv.) (gêhûṅ, muṛlî)

Muṅṛiyâ—see mûṅṛî, muṅṛiliyâ.

Muṅṛvârî—see muṅḍvârî.

Mûṅṭh—[Skt. *mushṭi*] (*mûṭh*)—(1) the handle of an implement, etc.; (2) in the Eastern districts the word is applied to the rite of throwing a handful of grain into the field at the beginning of the month of Âsâṛh or Kârtik. The north-east corner of the field is selected, and is hence called *muṅṭhêvâ kon*. On the day of the *mûṅṭh* no one gives anything from his house except a present of food to the family priest (*parohit*), and no one who has grain to lend gives it out till after his *mûṅṭh*. Generally *mûṅṭh*, *mûṭh mârnâ* = to cast a spell on a person. To avoid this the following is the most potent counter-spell—

Kâlâ Kaluvâ chauṅsaṭ bîr!
Mêrâ Kaluvâ bhâgâ tîr!
Jahâṅ ko bhêjûṅ tahâṅ ko jâê!
Pâs achchî ko chhuvan na jâê!
Apnâ mârâ âp dikhâê!
Chalat vânâ mârûṅ!
Ulaṭ mûṅṭh mârûṅ!
Mârûṅ, mârûṅ!
Kaluvâ têrî âs!
Châr chaumukhâ diyâ na jâê!
Mârûṅ vâhî ki chhâtî!
Itnâ kâm mêrâ na karê, to tujhê apnî mâtâ kâ dûdh piyâ harâm hai.

[O black Kaluva and the sixty-four heroes! My Kaluvâ runs like an arrow! Go wherever I send you! Go not and touch my excellent one! Show yourself what you have killed yourself! I shoot an arrow as I go! As I return I strike the spell! Kaluvâ, my trust is on thee! Go not ye four four-faced lamps! On his breast will I strike! If thou doest not this much for me cursed be the milk of thy mother which thou hast drunk!]

Muṅṭh—[*mûṅṭh*]—the butt end of a stick (hûlâ).

Muṅṭhêvâ kon—see mûṅṭh.

Muqaddam—[Arabic *qadam* = in front] (*basît*, *mahtâ*, *mahtiyâ*, *mahto*, *pardhân*, *pradhân*)—In the West districts and Rohilkhand the leading cultivator in a village who acts as the representative of the landlord and is vested with certain privileges. In Gorakhpur it means an hereditary lessee or managing headman between the cultivators and landlord. It is also applied among certain criminal and vagrant tribes to the headman of a gang.

Muqaddamî—[*muqaddam*]—(1) the rights and privileges of a village headman; (2) in Gorakhpur a tenure in which the holder was a sort of lessee or managing headman between the landlord and his tenants.

Mûr— } see mûl.
Mûrâ— }

Mûrâ—a radish—see mûlî.

Murâdî—[*murâd* = a wish]—properly a small coin offered up at a shrine for the attainment of a desire: hence used to denote a number of annas, e.g., *murâdî das ânâ* = 10 annas.

Muṛâsâ—see **muṅḍâsâ.**

Mûrat—[Skt. *mûrti* = any solid body; rt. *murchh* = to be fixed] (*murtî, pratimâ, putlî, ṭhâkur*)—the idol in a Hindu temple—see **pûjâ.**

Murdârî—[Pers. *murdah* = dead]—(1) dead, worthless: *murdâr khêt, murdârî khêt* = worthless land; (2) hides of cattle which have died a natural death: contrasted with **ḥalâlî** (qv.).

Murd ghaṭ—[Pers. *murdah* = dead and *ghâṭ*]—a pedantic corruption of *marghaṭ*: a cremation place.

Murêthâ—[acc. to Platts *malnâ* = to crush; *aiṅṭhnâ* = to twist]—a piece of cloth tied in a twist round the head as a turban—see **muṅḍâsâ, pagṛî.**

Murghâ—a fowl, a cock. *Jahâṅ murghâ nahîṅ hotâ hai, vahâṅ savêrâ nahîṅ hotâ?* = said of a man who gives himself airs. Does the sun never rise where there is no cock?

Murghî—a fowl, a chicken—a small fowl is *ṭiloriyâ, chêngâ, chêṅghâ, chûzah, chûjâ.* Cooks recognise three sizes of fowls—the *kabâbî* or large roasting fowl, the *nîm*, middle-sized, the *khârchâ*, small, such as is used for curry: *murghî aṅḍvâsî* = a hen on the point of laying: *aṅḍail, aṅḍêl* = a laying fowl: *ghar kî murghî dâl barâbar* = a fowl you breed yourself is only as good as pulse—*i. e.*, what we have is lightly thought of; *murghi kê khuâb mêṅ dâna dâna* = a fowl dreams only of grain.

Mûṛh— **Mûṛhâ**— **Mûṛhî**— **Muṛhiyâ**— (1) a furrow or line for sowing certain crops such as sugarcane, betel, etc.; (2) the divisions in a cane field. Upper Duâb; (3) parched maize. East districts (**chabênâ**); (4) ropes made of *arhar* stalks. East districts.

Muṛhar—an inner room North Oudh (**dahlîz**).

Murkaṭ— **Muṛkaṭ**— [*muṅḍâ, kâtnâ* = to cut]—cutting the ears of a crop without the stalks. Rohilkhand (**baghvaṭ**).

Muṛkaṭâ—[*muṛkaṭ*]—curdled milk with the cream removed. Rohilkhand and Duâb (**kaṭuî dahî**).

Murkî—[*murakna* = to twist]—(1) a stone set in wire as an ear-ring or nose-ring: smaller than the *bâlî* (qv.); (2) unripe wheat or barley cut for roasting. Rohilkhand (**arvan**).

Murmurê—[Skt. *murmura* = a crackling fire made of chaff; onomatopœic]—maize or rice damped, parched and mixed up with sugar—cf. **khîl.**

Murrî—the roll of the waist cloth over the waist string (**dhobî**).

Murtahin—[*rahn*]—a mortgagee—see **rahn.**

Murtî—[*mûrat*]—(1) the idol in a Hindu temple (**mûrat**); (2) an image impressed on a piece of gold or silver and given as a present to a Brahman.

Muṛvâ—[*moṛnâ* = to twist]—an ox with stunted horns (**muṅḍâ**).

Mûsad— **Musadd**— a large wooden spoon or scraper used by sugar refiners to pulverise the crystals.

Musal.

Mûsal— **Musalâ**— **Musalo**— **Mûsar**— [Skt. *musala*]—a pestle or crusher. *Chhatrî bhagat, na mûsal dhanvî* = you can no more make a Râjput a vegetarian than you can use a pestle as a bow; *dahî mêṅ kâ mûsal* = a rice pounder of curds! (an impossibility) *naṅgî bhalî ki mûsal âṛê* = is it better to stand naked or go behind the rice pounder (making the best of a bad business). *Jaisoi mûsar okhrî mêṅ jaisoî kon mêṅ* = a pestle is only a pestle whether 'tis in the mortar or in the corner (a lout is a lout anywhere); *mûsal chand* is the stock name for a ne'er-do-well, who earns only just enough to live on—

Karê na khêtî, paṛê na phaṅd:
Sab sê bhalâ Mûsal chand.*

[If you don't cultivate you won't get into a snare. Jack rice-pounder is the best off after all]—

* Var lect *musadd* (qv.).

Mûsal dhâr— **Mûsal dhârâ**— [*mûsal; dhâr* = drop] —heavy rain, raining cats and dogs, each drop like a pestle.

Musarihâ—[*mûsal*]—an ox with a black and white tail. North Oudh.

Musdî—[*mûsad*]—a mould for making sweet-meats (**ḥalvâî**).

Musêkâ—[corr. of *muṅh chhiṅkâ*, qv.] (*musîkâ*)—a cattle muzzle (**chhîṅkâ**).

Musêriyâ—[*mûsad*]—the mould for making glass bangles (**chûṛîhâr**).

Mushakhaṣîdâr—[Arabic *mushakhaṣ* = ascertained]—a class of sub-proprietors on fixed rents in Azamgarh.

Mushâṭah—a comber of hair: a female match-maker among Muhammadans (**agvâ**).

Mushṭâ—[Skt. *mushṭa* = the closed fist]—the book-binder's iron mallet (**jildsâz**).

Mûskhorî—[*mûs* = mouse; Pers. *khûrdan* = to eat]—damage to crops by mice or rats. West districts. To avoid this, when the wheat is beginning to form, they worship a mud mouse with cakes and sweetmeats.

Muslâ—see **mûsal.**

Muslâdhâr— **Muslâdhârâ**— see **mûsaldhâr.**

Muta'ah—the temporary connection of a dancing girl with her paramour—see **missî**: an irregular form of marrriage among Muhammadans; opposed to **nikâḥ** (qv.).

Mutabannâ— **Mutabannah**— [Arabic *ibn* = a son] (*laipâlak, pâlak bêṭâ, râs nashîn*)—an adopted child. *Mutabannâ karnâ* = to adopt a child (**godlênâ**).

Mûṭh—see **mûṅṭh.**

Muṭṭhâ—[Skt. *mushṭi* = the closed fist]—(1) the man who feeds the sugarcane mill. Rohilkhand (**muṭṭhiyâ**); (2) a handful, a small bundle of anything, usually applied to the perquisites of labourers at harvest (**aṅjal**).

Miuṭṭhar—[*muṭṭhâ*]—the stick at the mouth of the Irrigation well jar. East districts. See **ḍhêṅklî.**

Muṭṭhî— **Muṭṭhiyâ**— [*muṭṭhâ*]—(1) a handful—see **muṭṭhâ**; (2) the handle of the

fodder-cutter, etc. East districts (gaṅḍâs); (3) in Oudh, the popular equivalent for half an English foot. It is measured by closing the four fingers and extending the thumb. A *muṭṭhî* is the distance from the knuckle of the little finger to the extremity of the thumb; (4) in Gaṛhwâl it is the unit of the grain weights. The table runs as follows—
1 muṭṭhî = 1¼ oz.: 6 *muṭṭhî* = 1 *adhûrhî*: 2 *adhûrhî* = 1 *mânâ*: 4 *mânâ* = 1 *pâthâ*: 8 *pâthâ* = 1 *kol*: 2 *kol* = 1 *don* or *pirâî*: 20 *don* = 1 *kharî*: 20 *kharî* = 1 *bisvâ*, which is the equivalent of 400 bushels or 11 tons 8 cwt. 2 qrs. 8 lb; (5) (*ghanîvâh, lagvâh, muṭṭhâ, pêliyâ, pêriyâ, pirahâ, paiṅriyâ*) the man who feeds the sugar cane mill. Rohilkhand; (6) the cogs on the wheel of the Persian wheel. Upper Duâb (arhaṭ).

Muṭṭhrî—[*muṭṭhâ*]—a bundle: the bags used in pressing sugar (khaṅḍsâl).

Muzammâ— } (*mujammâ*)—a thin leather rope
Muzammah— } tied round a horse's hocks.

N

Nâbdân—[Pers. *nâb* = channel; *dân* = holding]—a house drain (nâlâ).

Nabîrâ— } [Skt. *naptṛi*]—a son's son, a grand-
Nabîrah— } son (potâ).

Nâbûd—[Pers. *nâ* = not; *bûd* = was] (*chhoṛ, chhûṭ, chhuṭauṭî*)—deficient produce: an allowance made to a tenant on account of a failure of crops.

Nachnî—[*nâchnâ* = to dance; Skt. *nṛitya* = dancing]—the upper levers of a loom (kargah).

Nâd— } [Skt. *nanda*]—a large earthen pot for
Nâdâ— } grain, water, etc. (nâṅd).

Nâdâ—see nâdhâ.

Nâdalî—see nâdi'alî.

Nâdh—a house—Sunâr's slang (ghar).

Nâdhâ— } [Skt. *naddha* = bound]—(1) a rope
Nadhâ— } or thong used with the plough, sugarcane mill, etc. (hal, kolhû); (2) the place where the water is allowed to fall when lifted out of a tank for irrigation purposes (bodar).

Nâdhnâ—[*nâdhâ*] (*nâṅdhnâ*)—to yoke animals in a plough; to plough (jotnâ).

Nadî—[Skt. *nad* = to roar]—a stream, river.

Nadî kinârê ghar karo, lê lê kaṛhuâ khâê:
Âvat dêkho byoharo, sarak nadî mêṅ jâê.

[Building your house on a river bank is as bad as living on borrowed money. You skulk away when you see your banker, and on the other hand your house is swept into the river.]

Nâdi'alî—[*lit.* invoking 'Alî] (*nâdalî*)—a charm inscribed with a verse of the Qurân worn on the neck as an amulet.

Nâdihand—[Pers. *nâ* = not; *dihand* = giving]—a bad payer.

Nadiyâ—[*nâd*]—a dish for curds. East districts.

Nâdiyâ—[Skt. *nandi* = the happy one: the bull of Shiva]—an ox marked in a particular way and carried about by religious mendicants (anandî).

Nag—[Skt. *naga*]—a precious stone. The nine famous stones are the diamond *almâs, hîrâ*; the emerald *pannâ, zumurrad*; the ruby *yâqût*; the sapphire *nîlam*; the topaz *pukhrâj*; cat's-eye *lahsaniyâ*; a pale, sherry-coloured stone like a ruby *gomêdak*; coral *mûṅgâ*; pearl *motî*. Besides there are the *lâlrî* an inferior ruby, the *firozâ* turquoise.

Nâg— } [Skt. *nâga*]—the snake gods. *Jaisê*
Nâga— } *Nâgnâth vaisê sâṅpnâth* = *Nâgnâth* is the same as the lord snake. For details as to their worship see Atkinson, *Himalayan Gaz.*, II., 835.

Nâgal— } [? Skt. *lângala* = a plough]—(1) the
Nâgar— } inner edge of the cart wheel. Rohilkhand (gâṛî); (2) the bevilled edge of a cart-wheel. Lower Duâb (gâṛî); (3) the hooks on the yoke to which the ropes are attached (gâṛî).

Nagar— } [*nâgal*]—a heavy plough with a per-
Nagarâ— } pendicular frame. North Oudh (nagrâ).

Nagârê kî advân—the crossed strings at the end of a bed (charpâî).

Nagaur— } the system of working a well by a
Nâgaur— } single pair of oxen as opposed to *kîlî* (qv.), when two pairs are worked alternately. Of course stronger cattle are required, and the word is probably derived from the next. Central Duâb.

Nâgaurî— } a valuable strong breed of oxen im-
Nagaurî— } ported from *Nâgaur* in the Jodhpur State.

Nâgbêil—[*nâg* = the snake gods; *bêil* = a chain]—a ceremony to the east of the Province at the time of sowing betel (pân). The cultivator in the month of Chait or Baisâkh asks the Pandit to fix an auspicious time (*mahûrat*). He then plants a root of betel, lights a lamp fed with clarified butter over it, and sprinkles *urad* pulse near the lamp—cf. jêonâr pûjâ.

Naghaul— } a small granary. Rohilkhand
Naghaur— } (dhûṅdkî).

Nagînasâz—[*nag*]—a cutter of precious stones (hakkâk).

Nâglâ—see nâgal.

Naglâ—[Skt. *nagara* = a city] (*nagrâ*)—a hamlet (mazra'a).

Nâg pañchamî—[*nâg* = snake gods; *pañchamî* = fifth]—the feast in honour of the snake gods held on 5th light half of Sâvan (*Sâvan sudi pañchamî*). The feast is known in the hills as Rikhî or Birurâ pañchamî, and in the Lower Duâb and Oudh guṛiyâ. On this day women worship snakes in order to bring blessings on their children. It is observed as a rest day for cattle (cf. amâvas, makar kî saṅkrânt, Pañcheiṅyâṅ).

Nagrâ—see naglâ.

Nagrâ—see nagar.

Nâh— }
Nah— } [Skt. *nâbhi* = the navel]—the nave of
Nahâ— } a wheel.
Nâhâ— }

Nâhal—(*nâh*)—notches on the beam of a plough. Duâb (hal).

Nahâṅ—[*nâh*]—(1) the nave of a wheel; (2) the space before a house. Upper Duâb (chauk).

Nahân—[Skt. *snâna*]—ceremonious bathing in a sacred stream, etc.: a bathing festival.

Nahan—[Skt. *naddha* = bound]—the main well rope. Rohilkhand (bart).

Nahânâ—[*nahân*]—to bathe: *naṅgî nahâkê kyâ nichoṛê* = when a naked woman bathes what clothes has she to wring?

Nahanî— } see naharnî.
Nahannî— }

Nahârî—[Skt. *na* = not; *âhâra* = food]—(1) the morning meal. East districts (kalêo); (2) a mess of sugar and flour given to horses; (3) a snaffle for a horse.

Naharnî—[acc. to Platts Skt. *nakhara* = shaped like a claw] (*nahannî*)—(1) the barber's instrument for cutting nails: *nayâ nâî bâṅs kî naharnî* = an inexperienced barber has a nail-cutter made of bamboo; (2) the lancet used for scarifying the poppy capsules. East districts (afiyûn); (3) the ornamental border round a door. East districts.

Naharuâ—[see naharnî] (*kilkêyâ*)—a sort of guinea-worm which attacks the feet and legs of cattle.

Nahchhû— } [Skt. *nakha* = a nail]—the cere-
Nahkhur— } monial cutting of the nails of children at their marriage.

Nahlâ—[Skt. *nakha* = a nail]—a small trowel for polishing plaster (râj).

Nahlâ— } [*nahlânâ* = to cause to bathe]—low-
Nahlâr— } lands liable to flooding.

Nahnâ—[Skt. *naddha* = bound]—the thongs fixing the yoke to the beam of the plough (hal).

Nahr—a canal. The distributaries are *râjbahâ, bambâ*: the smaller channels *gûl*; the sluices *morî, qullâbah*; for lift and flush irrigation see ḍâl and ṭor. *Basâo shahr kâ, khêt nahr kâ.* [It is well to live in a city and farm near a canal.]

Nâî—[Skt. *nâpita*, prob. from *snâpitṛi* = one who bathes] (*hajjâm, ustâ*)—the barber. His implements are—his implement bag *kisbat*; his leather strop *chamauṭî*; tweezers *mochnâ*; razor *chhurâ, chhûrâ, astûrâ*; nail parer *naharnî, nahannî*; whetstone *sil, sillâ*; scissors *qaiṅchî*; brass water pot *kaṭorî*; looking glass *darpan.*

Naichâ— } [Pers. *nay* = a pipe]—a pipe stem:
Naichah— } the "worm" in a liquor still.

Naichâband— } [*naichâ, band* = fastening]—
Naichahband— } a pipe-stem maker. There are two kinds of pipe-stems—the *saṭak* used with the smaller pipe *bidar farshî*, and the *pêchvân*, a long heavy coil used with the larger pipe or *guṛguṛî*. The tools used are the awl, *barmâ*; the tweezers *mochnâ, muchnâ*; the boring rod *gaz, ṭor*; the small boring rod *saras, sargâ, sûjâ.*

Naichak—[Skt. *nêma* = foundation; *chakra* = ring]—the wooden support for the masonry cylinder of a well (jâkhan).

Naichî—[*nîchê*; Skt. *nicha* = low] (*bhaun, bhîrî, gaun, gohan, nihchî, paiṛî, pâṅvdhar, paudar, pîṛhî*)—the sloping pathway for the oxen at a well. West districts.

Naihar—[acc. to Platts Skt. *jnâti gṛih* = connection's house] (*maikâ, pausâl, pîhar*)—the house of the wife's parents.

Nâik—[Skt. *nâyaka* = a leader]—a leader; the chief man in a band of Banjâras: the male owner of a brothel.

Nâikâ—[*nâik*]—the female mistress of a brothel: guardian of a dancing girl.

Nâin—[*nâî*]—the wife of the barber: used as a go-between in arranging marriages, etc. *Nâin sab kê pâṅv dhovê, apnê dhotî lajâê* = the barber's wife washes every one's feet, but is ashamed to wash her own.

Nainâ—[Skt. *naddha* = bound]—a rope for hobbling a cow during milking. West districts.

Nainî—[Skt. *navanî, navanîta* = fresh butter]—(1) thin butter (makkhan); (2) the first reservoir for raising water. Duâb.

Nainsukh—[*nain* = eye; *sukh* = pleasure]—fine muslin.

Nainû—[*nainî*]—thin butter (makkhan).

Nainû—[*nain* = eye]—a sort of flowered muslin.

Nainuâ—[*nainû*]—a sort of pumpkin (*Cucumis acutangulus*) (tarôî).

Naipâlî—[Skt. *nayapâla* = protector of policy]—Nepalese: a term applied to the coarse thick lumps of copper used as pice—see maṅsûrî: the *Naipâlî thâlî* is an ornamented brass platter used in the Eastern districts.

Nâj—[*anâj*]—grain.

Najan—[*nâj*] (*châmâ*)—the celestial barley (*Hordeum Himalayense*) of the Hills.

Najârâ— } [*nagar, nagrâ*]—(1) the heavy
Najâro— } plough with a perpendicular body or frame. Rohilkhand; (2) the cup into which the seed grain is poured in the drill plough (hal).

Najoharî—a small well. Sunâr's slang (kûâṅ).

Najûrâ—a large well. Sunâr's slang (indârâ).

Nakâ—rice sown in the Hills in May and cut in September (dhân, haltyû).

Nakêl—[*nâk* = nose]—the peg or string put in the nose of a camel.

Nakh—[Skt. *nasta* = nose]—one of the ingredients in making scented snuff (nâs).

Nakhâs—a cattle market.

Nâkhunâ—[*nâkhun* = a nail]—a narrow gouge or chisel.

Nakkar—[*nâk* = nose]—the outside corner of a wall. East districts (nok).

Nakkî—the strings of a pair of scales (tarâzû).

Nakshatr— } [Skt. rt. *naksh* = to ascend:
Nakshatra— } others, according to Sir Monier Williams, derive it from *naksha* = guarding the night, or *nakhshatra* = not decaying]—a constellation, an asterism in the moon's path, a lunar mansion.

The following is a list of asterisms with the signs of the zodiac in which they are included:—

Signs of the zodiac.		Lunar asterisms.
Mêkha .	Aries . .	*Ashvinî, Bharnî,* ¼ *Krittikâ.*
Brikha .	Taurus .	¾ *Krittikâ, Rohinî,* ½ *Mrigshira.*

Signs of the zodiac.		Lunar Asterisms.
Mithuna .	Gemini .	½ *Mrigshira, Ârdrâ,* ¼ *Punarbasu.*
Karka . .	Cancer .	¾ *Punarbasu, Chiraiya* or *Pukhya, Ashleshâ.*
Sinha . .	Leo . .	*Maghâ, Pûrvâ Phâlgunî,* ¼ *Uttara Phâlgunî.*
Kanyâ . .	Virgo . .	¾ *Uttara Phâlgunî, Hast,* ½ *Chittrâ.*
Tula . .	Libra . .	½ *Chittrâ, Svâti,* ¼ *Bishâkhâ.*
Brishchika .	Scorpio .	¾ *Bishâkhâ, Anurâdhâ, Jyesthâ.*
Dhana . .	Sagittarius	*Mûl, Purva Khârhâ,* ¾ *Uttara Khârha.*
Makara .	Capricornus	¼ *Uttara Khârha, Shravanra,* ½ *Dhanishthâ.*
Kumbha .	Aquarius .	½ *Dhanishthâ, Shatbhikhâ,* ¼ *Purva Bhâdrâpada.*
Mina . .	Pisces .	*Purva Bhâdrâpada, Uttara Bhâdrâpada, Rêvatî.*

Most cultivators know only roughly that *Âsârh* = *Ârdra* and *Punarbasu*; *Sâvan* = *Pukhya* and *Ashlêshâ*: *Bhâdoṅ* = *Magha* and *Pûrvâ*; *Kuâr* = *Uttara* and *Hast*: *Kârtik* = *Chitrâ* and *Svâtî*. The approximate dates of the more important asterisms from an agricultural point of view are as follows—*Rohinî* 22nd May to 4th June; *Mrigshira* 5th June to 18th June; *Ârdrâ* 19th June to 2nd July: *Punarbasu* 3rd July to 16th July; *Pukya* 17th July to 30th July; *Ashlêshâ* 31st July to 13th August; *Maghâ* 14th August to 27th August; *Pûrvâ* 28th August to 9th September; *Uttara* 10th September to 23rd September; *Hast* 24th September to 7th October; *Chittrâ* 8th October to 20th October; *Svâtî* 21st October to 2nd November.

Chaudah bîs sahêliyâṅ sattâ âgahyâṅ,
Jo na bhijovê Krittikâ saglê sautaliyâṅ.

[If the 27 wives of the moon (the asterisms) have only cloudy weather and no rain comes in the asterism of Krittika everything will dry up.]

Nakshatra mâs—see mâs.

Nakt bîr—[Skt. *naktavîra* = night hero]—one of the local gods or ghosts (ḍihvâr).

Nakuâ— / **Nakvâ—** / **Nakuî—** / **Nakvî—** [Skt. *nasta* = nose]—(1) the eye of a needle; (2) the small eye or shoot in a grain of pulse.

Nal—[Skt. *nala* = a reed]—a pipe.

Nâl—[Arabic *na'l*]—a horse shoe.

Nâl—[Skt. *nâla*]—(1) the needle inside the shuttle on which the thread is wound (kargah); (2) the perquisite paid by the winner at a gambling match to the owner of the house where the gambling goes on.

Nâlâ—[Skt. *nâla*]—(1) (*moṅhrî, morî, nâbdân, parnâlâ*) a house drain or spout. When small and flat it is *paunâr, paunârî*: *nardavân* or *panḍoh* is a small drain in the East districts; (2) (*nalî, nârâ, nârî*) a watercourse, a brook: *ghol, gholâ* to the East is a deep channel cut by water. For field drains see barhâ, êkvâî.

Nârâ kahê nadîn soṅ, ham tum êk samân:
Hamhi tumsê adhik haiṅ: adhik hamâro nâm;
Adhik hamâro nâm: tâhi tab barkhâ âî,
Barsê nîr jharâjhar; manai utâr na pâî.
Kahi Girdhar kavirâê—sunoho bhâî yârâ.
Samai parê kî bât, nadî kâ sikhvê nârâ.

[The brook says to the river: "You and I are alike, but I am greater than you and my name is greater. When the rains come and burst in heavy showers, no one can cross me." Says Girdhar, prince of poets: "Brother dear! it is a time of trouble when the river has to take advice from the brook."]

(3) a red string used by women for tying their hair (kalâvâ).

Nalâî—[*nalânâ*]—weeding (nîrâî).

Nâlband—[Arabic *na'l* = nail; *band* = fastening]—farrier.

Nâlbandî—[*nâlband*]—(1) fees for shoeing horses; (2) tribute.

Nâlî—[*nâlâ*]—(1) a drain (kaṭâû, kholâ, nâlâ); (2) the needle inside the weaver's shuttle (kargah); (3) (*choṅgâ, ḍharakâ*) a drenching horn for giving medicine to animals; (4) the pipe of the drill plough (hal); (5) a measure for grain in the Hills; also, a liquid measure—see pâlî; (6) a measure of area in the Hills, computed to contain the area that requires 2 *sêr* (4¼ lb) of seed grain. The table runs—1 *nâlî* = 240 sq yards or 7 poles, 28¼ yards; 5 *nâlî* = 1 *mâshî* = 1,200 sq. yards or 39 poles 20¼ yards; 2 *mâshî* = 1 *bhadkî* = 2,400 sq. yards or 1 rood 39 poles 10¼ yards; 2 *bhadkî* = 1 *bîsî* = 4,800 sq. yards or 3 roods 38 poles 20½ yards.

Nâlkî—a sort of open litter or palanquin used by people of rank (pâlkî).

Nalkî—[*nal*] (*naluâ*)—a small drain or pipe.

Nalkol—a bull. Agra (bijâr).

Naluâ—see nalkî.

Naluvâ—[Skt. *nala* = a reed]—the stalks of the *maṅruâ* millet. Kumaun (maṅruâ).

Nâm— [Skt. *nâma*]—(1) a name. When a person's children have died it is a common custom to give succeeding children a contemptuous title which (like dressing a boy in girl's clothes) is considered a means of protecting it from the evil eye. Examples of such names are—*Mârû* = low, mean; *Kûrâ* = dung-hill; *Chhitrû* = an old shoe; *Chhajû, Ghasîṭû* = dragged about in a sieve or basket; *Nathû* = having a nose-ring (a charm used after the death of children); *Chhuṭṭâ* = mean; *Bhûkhâ* = hungry; *Bhîkâ* = a beggar; *Bulâqî* = a nose-ring (cf. Nathû). *Chhêdâ* = nose or ear pierced. The people have also numerous sayings describing the unsuitability of names to the status or character of those possessing them. Such are—*apnê muṅh sê Miyâṅ Miṭṭhû* = he calls him-

self "darling boy" *Assî baras kî 'umr aur nâm Miyâñ Ma'asûm* = 80 years old and called Mr. Chicken. *Baghal mêñ soñṭâ nâm Gharîb Dâs* = He goes about with a club under his arm and calls himself "Poor Slave": *Bêṭâ Chamâr kâ aur nâm rakhâ Jagjîtan* = a son of a Chamâr and called "Conqueror of the world"!! *Janam kâ dukhyâ, nâm Chain sukh* = in trouble from his birth and called "Peace Prosperity:" *Chal na sakûñ mêrâ Kûdan nâm* = I can't walk a step and am called "Jumper." *Daṛêñ lomṛî sê nâm Dilêr Khân* = afraid of a fox and called "Mr. Valiant:" *Sadâ dukhî Bakhtâvar nâm* = always in trouble and called "the fortunate one." *Gharîb kî jorû 'Umda Khânum* = a poor man's wife called "Grand Lady:" *Makkhî kadhî mârî nahîñ Dilâvar nâm* = he never killed a fly and is called "Intrepid": *Rañg tavâ sâ Mahtâb nâm* = the colour of a griddle and named "the moon:" *muñh koêlâ sâ kâlâ nâm rakhâ Gulâb* = his face as black as a coal and called "the Rose:" *ânkh kâ añdhâ nâm Nainsukh* = blind and called "light-enjoying:" *Añkhon kâ añdhâ nâm Shekh Roshan* = quite blind and named "Mr. Bright." *Paṛhê na likhê nâm Muhammad Fâzil* = he cannot read or write and is called "Mr. Scholar:" *Mâñ nârañgî bâp koêlâ, bêṭâ Roshan ud daula* = his mother sold oranges and his father charcoal, and he is called "light of the State;" (2) the debit side of an account book (bahî); (3) the list of Brahmans at a wedding who are to get presents —see sarrâfah nânuah.

Nâmâ—[Skt. *namata* = woollen stuff] (*añgâ, gâbhâ, ruâṛ*)—old cotton in a quilt (razâî).

Namak—salt (lon).

Namdâ— } [Skt. *namata* = woollen stuff:
Namdah — } Pers. *namad*]—felt.

Namda sâz— } [*namdâ, sâkhtan* = to make]
Namdah sâz— } —a felt maker. He uses a housewife, *tilâdânî* or *kêhrî;* a sewing awl *sutâlî, sutârî;* a carding bow *kamthâ.*

Nâm dharâî—[*nâm, dharnâ* = to fix]—fees paid to a Brahman for naming a new-born child. It also means evil reputation.

Nâm karn—[Skt. *nâma karana*]—the ceremony of giving a name to a child; usually performed between 10th and 12th day after birth—cf. chhaṭî; and for the complete ritual see Atkinson, *Himalayan Gazetteer*, II, 890.

Nânâ—a maternal grandfather.

Nanad—see nand.

Nânbâ— } [Pers. *nân* = bread]—a baker; he
Nânbâî— } uses an oven *tanûr, tandûr;* a spit *sîñkh, sîkh;* a small spit *sîkhchâ;* a cushion by which he forces the cakes on the sides of the oven *rafîdâ;* an iron hook for taking out the cake when it is baked *jorî;* a boiling pot *deghchî;* saucers *rakâbî, kaṭorâ;* a cup *piyâlâ;* a wooden spoon *ḍoî, ḍârhû;* a pan for kneading dough *lagan;* a large wooden stirrer *kafchâ, paniyoñ;* an instrument for making ornamental marks on pastry *kochnâ;* each batch of bread is *tâo;* the barm *khamîr;* the ball of roasted meat *golâ;* the pieces of meat roasted on the spit *sîkh kâ kabâb;* a kind of cutlet *prasanḍâ.*

Nâñd—[Skt. *nanda*] (*nâd, nañdâ*)—a large circular earthen vessel used for holding water, distilling, feeding cattle, etc.

Nand—[Skt. *nanandṛi*] (*nanad*)—a husband's younger sister; the elder is *dîdî;* her son is *nandût.*

Nañdâ—see nâñd.

Nandashṭamî—[*nanda; ashṭamî* = eighth]—the festival in honour of Nanda, the adopted father of Krishna: held on 8th bright half of Bhâdoñ (*Bhâdoñ sudi ashṭamî*).

Nandêo— } [*nand*] (*nandoî*)—a brother-in-law:
Nandêû— } the husband of the younger sister of the husband.

Nâñdhî—[*nâñdhnâ*]—the leather thongs which attach the yoke to the beam of the plough (hal).

Nâñdhnâ—[Skt. *naddha* = bound] (*nâdhnâ, jotnâ*)—to plough. For the ceremonies before ploughing see kudkhyo, halkhyo.

Âsâṛh nâñdhê, hâthi bâñdhê;
Sâvan nâñdhê, ghoṛâ bâñdhê;
Bhâdon nâñdhê, kûñbâ bâñdhê.

[Plough in Asâṛh and you will own elephants: plough in Sâvan and own a horse; plough in Bhâdon and you will get your family made slaves.]

Têrah Kârtik, tîn Âsâṛh.

[Plough thirteen times in Kârtik, thrice in Asârh.]

Jiskâ banâ Âsâṛh, uskâ bârah mâs.

[He whose sowings are complete in Asârh is all right for the rest of the year.]

Nandî— } [*anandî*]—an ox not used for agri-
Nandiyâ— } culture, but taken about by religious mendicants—see nâdiyâ.

Nandoî—see nandêo.

Nañdolâ— } [*nâñd*] (*nañdvâ*)—an earthen vessel
Nañduâ— } used for feeding cattle, holding mortar, etc.

Nandût—see nand.

Nañdvâ—see nañdolâ.

Nañgâ—[Skt. *nagna*, rt. *naj* = to be ashamed]—naked; of a clay well—without a masonry or wooden lining. Duâb.

Nañgoṭî—a corr. of laṅgoṭî (qv.).

Nanhâ nâj—see nannahâ nâj.

Nanh birâî—see nannh birâî.

Nanhiyâ—see nannhiyâ.

Nanhiyâl—[*nânâ*; Skt. *shâla* = house] (*naniaur, naniaurâ, nanihâl, nanihâr, naniyâl, nansâl, nansâr*)—(1) the house of the maternal grandfather; (2) the kindred of the wife considered to be the kindred of the husband's children. They are the mother's father *nânâ;* the mother's mother *nânî;* the mother's brother *mâmû;* the mother's brother's wife *mâin;* the mother's sister *mâusî;* the mother's sister's husband *mâusâ.*

Nânî—[*nânâ*]—a maternal grandmother.

Naniaur—
Naniaurâ—
Nanihâl—
Nanihâr— } see nanhiyâl.

Nanihârî—table moulded bricks (îñṭ.)

Naniyâl—
Naniyâorâ—
Naniyâr—
Naniyaur—
Naniyaurâ— } see nanhiyâl.

Nânkâr—[Pers. *nân* = bread ; *kâr* = business]—a drawback or allowance on the revenue demand given to the occupant or landlord as maintenance ; patches of rent-free land given to subproprietors.

Nannâ— **Nannahâ—** **Nannhâ—** **Nannhâ nâj—** small, petty : the grain of maize or other poor and cheap grains of the autumn harvest used as food by the lower classes.

Nannhbirâî—[*nannhâ* = small ; *birvâ* = tree]—herbs or petty early autumn crops. No one bothers much about them, but if they succeed they are of some value—

Khêtî karê gâjâ bâjâ,
Jaunê lâgê taunê râjâ.

[You plant them roaring and singing carelessly, but he that they succeed with is a king.]

Nansâl— **Nansâr—** see nanhiyâl.

Nâṅt— **Nâṅtâ—** see nâtâ.

Nâṅṭâ—see nâṭâ.

Nâṅtnî—[Skt. *naptri*]—a granddaughter (dhêotî).

Nanvâṅsî—one, one hundred and sixty thousandth part of a *bighâ* (qv.).

Naṅvîkahâ—oil : Sunâr's slang (têl).

Nâo—[Skt. *nau*] (*kashtî, kishtî*)—a boat. For the various kinds of boats, see addhâ, bajrâ, chauthaiyâ, dasmariyâ, ḍêṅgî, ḍîṅgî, ḍoṅgî, ḍuṅgiyâ, êkṭâ, ghaṭahâ, ghaṭvâr, kalân, malhnî, mêlhnî, palvâr, paṭêl, paṭêlâ, sarnagîn, ulâṅk : and for rafts bêṛâ, gharnai, ṭaṭiyâ. The parts of a boat are as follows—(1) the thwarts *gûrhâ*, in Rohilkhand *kuṅdî* ; (2) the ribs—to the East *bâtâ*, in Rohilkhand *bhaṅtâ, bhaiyâ* ; (3) the length of the boat *daur* ; (4) the outer planking *hâr* ; (5) the flooring inside the boat *sohar* ; (6) the planks at the bottom running athwart *mariyâ, marhiyâ* ; (7) the planks at the bottom running from end to end *lêvâ* ; (8) the platform on which the rower sits—to the East *paṭṭâ* ; in Rohilkhand *choiṅ* ; (9) the deck plank in the middle *paṭ, paṭṭî* ; (10) the rudder *karvâl, karvâr, patvâr* ; (11) the rudder post *gol* ; (12) the handle of the rudder *kamuâ, sailâ* ; (13) the post which supports the thwarts *kuṅvarâ* ; (14) the caulking *rasvaṭ* ; (15) the wooden vessel for baling out the water *sêotâ, sêvta, kaṭhautâ, kaṭhrî*, in Rohilkhand *sêlâ, kaṭhoâ* ; (16) the oar *ḍâṅḍ, ḍâṅṛ* ; (17) the paddle *karuâr* ; (18) the propelling pole *laggî, ballî* ; (19) the mast *mastûl* : to the East *gonrakh, gunarkhâ* ; (20) the splice on the mast *darsûdhâ* ; (21) the socket for the mast *kharâî, sutkauniyâ* ; (22) the sternpost, *galhî, sikkâ* ; (23) the prow—*mâthâ* ; (24) the hauling rope—to the East *gûn, gun*, in Rohilkhand *gauraq* ; (25) the piece of bamboo for holding the hauling rope on the shoulder *biruâ, bêruâ* ; (26) the cable *lahâsî* ; (27) the mooring post *ḍanḍâ, dântî* ; (28) the anchor *langar* : if of iron *lohlangar* ; (29) the pulley *ghirnî* ; (30) the bulwarks *mâng, bâr* ; (31) the sail *pâl, bâdhan* ; the man who tows the boat is to the East *gûniyâ* ; the boatman *mâṅjhî, mallâh, nâokî* ; the man who paddles *khêvaṭ, khivaiyâ*. Among miscellaneous terms are—to stop a leak *gâṅsab* in the East districts ; stopping a boat at full speed *thamuâ*, rowing down stream *bahâî* ; rowing up stream *ujjal* ; the rocking of the boat preparatory to sinking *hulaiyâ*.

Nâo—irrigated land. Agra (âbpâshî).

Nâokî—[*nâo*]—a boatman (nâo).

Nâp—[Skt. *mâpana* = a balance]—(1) measure, measurement ; (2) *chhoṅṛ, gol, golî, gorâ, kachhâlâ, kachhâlî, kaṭhiyâ, maṭkî, maun, thâl*)—a large grain vessel. Duâb.

Nâpaid— **Nâpaidî—** [*nâ* = not ; *paidâ* = produced]—(1) failure of crops ; (2) an allowance to tenants on account of deficient produce (bâd).

Naqdî—[*naqd* = cash] (*kharâ*)—rents paid in cash : contrasted with baṭâî (qv.).

Naqshî—[Arabic *naqsh* = an impression]—a class of tenure in Kheri (Oudh), where the rents are paid always in cash, not for the whole year, but for each harvest. The landlord can claim no rent if the crops have been destroyed by floods, etc. The tenant, if he choose, can leave the land fallow, and pay no rent, and a certain part (known as *chhûṭ*) of it or if one-tenth (known as *dobisvî*) is free from rent.

Nâr—[Skt. *nâlâ* = a reed]—(1) the spike of the hoe, etc., which goes into the handle ; (2) a well rope (bart) ; (3) a string : the navel string : the string of the bride's petticoat (izârband) ; (4) the weaver's shuttle : *tahrî* is the carpet-maker's shuttle ; (5) (*dhan, hêr, gahêṅṛ, lahṅḍâ*) a herd of cattle sent out to graze or driven round for sale by Banjâras, etc. ; (6) stubble left in a field after the crop is cut. East districts.

Nâr— **Nârâ—** a large masonry well—see indârâ.

Nâr— **Nârâ—** [Skt. *nala*]—a brook, water-course (nâlâ).

Nâṛ— **Nâṛâ—** [? Skt. *nâḍi* or *naddha*]—a string or thong.

Naṛai— **Narai—** [Skt. *nala* = a reed]—(1) rushes or grass for thatching (pûlâ) ; (2) stalks of the *maṅṛuâ* millet, etc. East districts.

Narâî—[*narânâ*]—weeding ; wages for weeding (nirâî).

Narak chaudas— **Naraka chaudas—** [Skt. *naraka* = hell]—the day before the *Divâlî*—a general bathing day for Hindus.

Narânâ—(*nalânâ, nirânâ*)—to weed a field.

Nârat—[*narânâ*]—the ploughing up of the millets when they are about a foot high. Rohilkhand. See gûrab.

Nardavâṅ—[corr. of Pers. *nardbân, nardubân* = steps]—a small house drain. East districts (nâlâ).

Nareî—[Skt. *nala* = a reed]—stalks of plants such as millets, etc., used for fodder. East districts (ḍaṅṭhâ).

Nareilî—[*nâr, nâṛ*]—a thong for fastening the yoke to the beam of the plough (hal).

Narêlî—[*nâriyal*]—the shell of the cocoanut used as a cup.

Narhâ—[*nâr*]—a cowherd. Rohilkhand (guâl).

Narhâî—[*narhâ*]—fees paid to a cowherd. Rohilkhand (mêṅḍvâî).

Narhêl— **Narhêlî—** notches on the beam of the plough by which the adjustment is altered (hal).

Nârî—[*nâr*]—the rope fastening the yoke to the body of the ox cart (bahlî).

Nârî—[*nâlî*]—a brook, water-course.

Nârî—[*nârâ*]—(1) a string or thong; (2) the astrological circle of the bride and bridegroom inspected before marriage—see janam pattrî.

Narî—(1) tanned sheep-skin used in shoe-making, etc., usually of a red colour; (2) red coloured—of cattle (lâl).

Nariyâ—[Skt. *nâḍika*]—half cylindrical tiles (khaprâ).

Nariyal— } [Skt. *nârikêla, nârikêra*]—(1) the
Nâriyal— } cocoanut: the outer bark is *bakkal*: the fibres below this *jaṭâ*: the shell *nariyal, nâriyal, narêlî*: when broken into halves and used for keeping small articles it is *ṭoksî*: the kernel *khopṛâ, girî*: the oil *nâriyal kâ têl*. Those that are intended for the manufacture of pipes are known as *gûṅgâ* or dumb. The cocoanut is a sign of betrothal among the Ahîr, Brahman, Gaurvâ, Jâṭ, Kâyath, Râjput, Tagâ and Mallâh castes in the Western districts. It is better not to eat it on the 8th (*ashṭamî*) of the lunar fortnight; (2) the cocoanut bowl of a pipe: the general name for the common hubble-bubble where the mouth is applied to the cocoanut bowl itself.

Narjâ— } [Skt. *nârâchî, nârâchikâ*] (*narzâ*)—a
Narjî— } small sized pair of scales such as are used by grocers. The similar small scales used by goldsmiths are *kûṅtâ*.

Narkaṭ—[Skt. *naḍa, nala* = a reed; *kâṭnâ* = to cut]—a kind of reed used for making mats, etc.

Narkaṭâî—[*nal* = navel string; *kâṭnâ* = to cut]—the midwife's fee for cutting the child's navel string.

Narmaṭ—see narmmaṭ.

Narmmâ—[*narm* = soft] (*manuâ*)—a kind of cotton like the American variety.

Narmmaṭ—[*narm* = soft; *maṭṭî* = earth] (*narmaṭ*)—a soft variety of clay soil.

Nâro—see nâr, nârâ.

Naroh—[*nâlâ*]—the drain for the juice in a sugarcane mill. Azamgarh (kolhû).

Narsiṅghâ— } [Skt. *narasiṅha*]—(1) the incar-
Narsiṅhâ— } nation of Vishnu as the man-lion; (2) the vessel used in a Hindu temple for drawing water (kamanḍal); (3) *narsiṅhâ chaturdasî*—the 14th light half of Baisâkh = a festival observed in Vaishnava temples.

Nârû—[Skt. *nala* = a reed]—sowing by drill (bonâ).

Naruâ—[*nârû*]—(1) a drain (nâlî); (2) a vessel into which the goldsmith pours molten metal (sunâr); (3) land cropped in the past season with wheat or barley. Rohilkhand (jaunâl); (4) lands left fallow after the spring crop is cut. Central Duâb.

Naryû—[*nârû*]—lands left fallow after the spring crop is cut. Central Duâb.

Narzâ—see narjâ.

Nâs—[Skt. *nasya*] (*hulâs, magrosan, magjrosan, maghzroshan, sûṅghnî*)—common snuff.

Nasainî— } [Skt. *niḥshrêṇi*]—(1) (*nisênî*) a
Nasairî— } ladder: *Gaṅgâ Tribênî, mukt kî ṇisênî* = Ganges and Tribêni are the ladder of salvation; (2) pieces of wood joining the upper and lower shafts in a pony cart (ekkâ).

Nasaurî—the block in which the axle pin of a cart is fixed (gâṛî).

Nashâstâ— } see nishâstâ.
Nashâstah— }

Nâshtâ— } the morning meal among Muham-
Nâshtah— } madans—cf. kalêo.

Nashtar—[corr. of Pers. *nishtar*]—a lancet: that used for scarifying the opium capsules. "It consists of four narrow bars of iron bound together by strong cotton thread. The bars are at one end deeply notched and the sides of the notch are ground to sharp edges, and the external angles brought to sharp points, till the instrument presents four pair of curved pointing diverging blades somewhat similar in shape to the lancet blades of a cupping scarificator. In employing it only one set of points is brought into use at one time and the capsule is scarified vertically from its base to its summit." (Statistical Account of Bengal, XI, 149) (afiyûn).

Nasî— } [Skt. *nâsikâ* = the nose]—(1) the body
Nâsî— } of the plough. West Oudh and Rohilkhand (hal); (2) the sole of the plough. Duâb (hal); (3) the front part of the ploughshare (hal). The Rohilkhand proverb runs—*nau nasî êk kasî* = nine ploughings are equal to one digging.

Nasî pûj— }
Nâsî pûj— }
Nasî pûjâ— } [*nasî*]—the worship of the plough at the end of the sowing season (har pûjâ). In Rohilkhand it means a ceremony performed at the time of sowing sugarcane. During the ceremony the field owner feeds all persons who assist him in the sowing. It is practically the same as the ikhrâj (qv.).
Nâsî pûjâ— }

Nat—chaff of the *maṅṛuâ* millet grown with pulses. Kumaun (kân).

Nâṭâ—[Skt. *nashṭa* = spoiled] (*nâṅṭâ, naṭiyâ, naṭnâ*)—a dwarf ox: a young ox as contrasted with *bardâ*, a full grown animal.

Nâtâ—[acc. to Platts, Skt. *napât, naptri* = offspring, descendant or *jṅâti* = a relation; rt. *jṅâ* = to know] (*nâṅtâ*)—relative, relationship.

Nâtâdârî—[*nâtâ*]—relationship (rishtâdârî).

Naṭai—(*naṭaiyâ*)—a winding reel. Bundelkhand (aṭêran).

Nataît— } [*nâtâ*]—a relation, connection (rish-
Nataitî— } tadâr).

Naṭaiyâ—see naṭai.

Nath—[Skt. *nasta* = the nose] (*bainî, bulâq, nathiyâ, nathnî, nathuâ, nathuniyâṅ*)—a woman's nose-ring. The *nath* is fixed in one side of the nose and the *bulâq* in the central cartilage. *Miyâṅ nâk kâṭnî ko phirêṅ, bîbî kahêṅ mujhê nath gaṛhâ do* = the incensed husband is running about going to cut off his wife's nose and she is saying mould me a nose-ring. *Muṅh panihan lâik, nath kî aṛvî* = she has a face that deserves a shoe-beating and sticks out for a nose-ring.

Nath—a village. Sunâr's slang (gâṅv).

Nâth— } [*nath*]—a nose rope or nose-ring for
Nathâ— } an animal.

Nathiyâ—see nath.

Nâthnâ—[*nâth*]—to bore the nose of an ox or other animal.

Nathnî— } see nath.
Nathuâ—
Nathuniyâñ—

Nathû kahâr—[see nâm]—one of the local gods or ghosts (ḍihvâr).

Nâtî—[Skt. *napât, naptri*]—a daughter's son (navâsâ)

Nâtin—[*nâtî*]—a daughter's daughter (dhêotî).

Naṭiyâ—see nâṭâ.

Natkur—[*nâtî*]—a daughter's son. East districts (navâsâ).

Natnâ—a coarse bamboo sieve used for straining sugarcane juice or catching fish. West districts (chilvan).

Natnî— } see nâtin.
Nâtnî—

Naṭuâ— } see nâṭâ.
Naṭvâ—

Nauâbâd—[*nau* = new; *âbâd* = settled] (*nayâbâd*)—a village newly settled.

Nauânâ—[*nau* = nine; *ânâ* = anna] (*baṭâî nauâsiyâ, hariyâñv, nausât*)—division of crops between landlord and tenant in the proportion of seven-sixteenths to the landlord and nine-sixteenths to the tenant (baṭâî).

Naubarâr—[*nau* = new; *barâr* = bringing up]—land lately thrown up by alluvial action.

Naudasî—[? *nau* = nine; *das* = ten]—advances to tenants for marriage expenses. East Oudh (taqâvî).

Naudhâ—[Skt. *nava* = new; *dha* = to place]—(1) indigo sown at the beginning of the rains (nîl); (2) a young grove of fruit trees (naurañgî).

Naugirâ— } [Skt. *nava* = nine; *graha* = planet]
Naugirî— } —a woman's ornament for the arm containing nine gems—cf. nauratan.

Naugoî—[*nau* = new; *goî* = a pair of oxen]—ploughing with a plough of which the block is new and full-sized: parts of Oudh (avâê).

Nauhañr—[*nau* = new; *hañḍâ* = an earthen pot]—(1) a new earthen pot or dish. East districts; (2) the ceremonies in honour of deceased relations held in the month of Kuâr (August-September): so called because all the earthen vessels in the house are broken and replaced. East districts (pitra paksha).

Nauhar— } [*nau* = new; *hal* = plough]—a
Nauharâ— } plough of which the block is new and unworn, as compared with *khûñṭâharâ* (qv.)—see avâê.

Naukêthî—clothes. Sunâr's slang (kapṛâ).

Naulâ—(*nêolâ, nêvalâ*)—a bag, purse (thailâ).

Naulaf— } [*nau* = new; *laff* = folding]—sugar-
Naulaff— } cane grown from fresh seed. West districts.

Naulâî—[*nalânâ*]—(1) weeding; (2) wages for weeding (nirâî).

Naulêv— } [*nau* = new; *lêvâ* = plaster]—the
Naulêvâ— } alluvial deposits left by rivers. Bundelkhand.

Naulî—(*nêvalî, nêolî*)—a long narrow purse tied round the waist like the *himyânî* (qv.) (thailâ).

Naulo—a covered well. Hill districts. See indâr.

Naun—see navân.

Naunagâ—[*nau* = nine; *nag* = gem]—a woman's arm ornament containing nine gems: worn on the forearm by Muhammadan women in the East districts—cf. nauratan.

Naunâr— } [Skt. *lavaṇa* = salt] (*nonâr, nonêr*)
Naunêr— } —a place where saltpetre or salt is made (agarshorâ).

Naunikâr—[Skt. *nava* = new; *kâra* = doer]—an ox unbroken to work. Oudh (adhârî).

Naurañgî—[Skt. *nâranga* = an orange tree] (*kêṛvârî, naudhâ*)—a young grove of fruit trees. East districts.

Naurañgî shâh—[see *naurañgî* or ? *nâgaranga* = snake-coloured]—one of the local gods or ghosts reverenced by Muhammadans (ḍihvâr).

Nauratan—[*nau* = nine; *ratan* = gem]—a woman's arm ornament studded with nine gems, which are usually—*hîrâ, almâs* = diamond; *pannâ, zamurrad* = emerald: *yâqût* = ruby: *nîlam* = sapphire: *pukhrâj* = topaz: *lahsaniyâ* = cat's eye: *gomêdak* = a pale sherry-coloured stone like a ruby: *mûñgâ* = coral: *motî* = pearl.

Naurâtar— } [Skt. *nava* = nine; *râtri* = night]
Naurâtra— } —(1) the fast, nominally of nine
Naurâtrî— } days, from the 1st light half of Kuâr to the 9th; on the 10th is the *Dasahrâ*: Durgâ is chiefly worshipped: on the 8th the fast is concluded with a feast chiefly consisting of new rice and goat's flesh (*baldâu*). During the fast wizards are supposed to have special powers. For the ceremonies in the Hills see Atkinson, *Himalayan Gazetteer*, II, 854; (2) the fast of the same kind in the month of Chait. The 9th day of the festival is the *Râmnaumî*.

Naurûp—[*nau* = new; *rûp, ropnâ* = to plant]—the first cutting of indigo. Allahâbâd (nîl).

Nausât— } [*nau* = nine; *sât* = seven]—divi-
Nausattî— } sion of produce between landlord and tenant in the proportion of seven-sixteenths to the former and nine-sixteenths to the latter (nauânâ, baṭâî).

Naushâ— } [*nau* = new; *shâh* = king]—the
Naushâh— } bridegroom (dûlhâ).

Naushî—[*naushâ*]—the bride (dulhin).

Nâut—the yoke fastening the yoke to the beam in the Persian wheel. Bundelkhand (arhaṭ).

Nautâ—[Skt. *nimantraṇa* = inviting]—(1) (*nêotâ*) an invitation to a feast or any ceremonial; (2) the special marriage invitation sent by the boy's father to the girl's father. *Añdhê nyoté do janê âvêñ* = when you invite a blind man expect two guests, the man himself and his leader; (3) presents given by the members of the brotherhood to the parents of the married pair at a wedding which are supposed to be returned when a similar occasion occurs; (4) a wizard (jâdûgar).

Nautâr—[*nautâ*]—a place to which one goes on an invitation. *Bap marê to roêñ nahîñ, nêotâr gayê to soê nahîñ* = a queer fellow he is: he did not weep when his father died, nor sleep sound when he went on a visit (when a person is supposed to have no anxiety).

Nautirahî—(*kakaiyâ, lakhaurî*)—small country bricks (ṭôṭ).

Nautoṛ—[*nau* = new; *toṛnâ* = to break] (*khîl, nayâtoṛ*)—newly cultivated waste land.

Navâ—see navân.

Navâdasî—[Skt. *nava* = nine; *dasha* = ten]—a deduction of 10 per cent. made at division of crop between landlord and tenant to make up for deficiency of produce.

Navân—[Skt. *navânna, nava* = new; *anna* = grain] (*arvan, naun, navâ, nêvân*)—some of the first cut grain, taken home and eaten with certain ceremonies. The *navân pûjâ* is thus conducted in the East districts. When the grain is ripe they watch the omens and going to the field pluck five or six ears, generally *sâṅvân* for the autumn and barley for the spring harvest. They parch this and mix it with coarse sugar, butter and curds. They throw a little of this in the fire in the name of the local god (*gâṅv dêotâ*) and ancestors (*pitr*). They eat the rest. On that day they eat *uṛad* pulse, rice and vegetables, but not *arhar* pulse.

Navar—the wooden framework at the mouth of a well. Gorakhpur (jaṅglâ).

Navâsâ—[Skt. *naptṛi, naptri*] (*nâtî*)—a daughter's son.

Navâsî—[*navâsâ*]—a daughter's daughter (dhêotî).

Navaulâ—[Skt. *nava* = nine]—the ceremonial bathing of a woman on the 9th day after delivery. Hill districts.

Nayâbâd—see nauâbâd.

Nâyak—see nâik.

Nayâtoṛ—see nautoṛ.

Naẓar—a present (naẓr).

Naẓar—sight: the evil eye: *naẓar lagânâ, diṭhidîb* = to fix the evil eye on a person.

Naẓarânâ— } [*naẓar*]—a fee or present given
Naẓarânah— } by tenants or other inferiors (bhêṅṭ).

Naẓr—see naẓar.

Naẓrânâ— } see naẓarânâ.
Naẓrânah— }

Nazûl—*lit.* descent: an escheat: escheated or confiscated property in houses, gardens, etc.

Nêfah—the fold through which the waist band of a woman's petticoat passes (lahṅgâ).

Nêg—[acc. to Platts Skt. *niyama* = fixed rule, necessity]—(1) custom, right, privilege; (2) fees paid to village menials such as the blacksmith (see kharhak), the midwife, etc., to servants at a marriage betrothal, etc. (see hathâî). The midwife's fee is *khaprê kâ nêg*—the *khaprâ* being the piece of pottery in which the child is washed and the navel string, etc., carried away. *Têrâ maro châhêjîyo. mêrâ khaprê kâ nêg dêdo* = whether your child lives or dies give me my midwifery fee; (3) cesses levied on the tenant's share of the produce in division of crops (sêrahî).

Nêgî—[*nêg*] (*haqdâr*)—village servants such as the barber who assist at marriages and are entitled to certain allowances especially used of the messengers who bring the signs of betrothal from the girl's house to that of the boy (ṭîkâ).

Nêgjog—[*nêg, jog*, Skt. *yogya*]—presents given to servants, etc., at a marriage (hathâî).

Nêh— } [Skt. *nâbhi, nabhi* = the nave of a
Nêhâ— } wheel]—a block on which sugarcane
Nêhî— } or fodder is cut. West districts (nisuhâ).

Nêj— } [Skt. *rajju*]—a rope used at a well
Nêjû— } (lêj, bart, ubhan).

Nêkdârî—[*nêk* = well or ? *nêg* (qv.)]—fees to a village watchman (goraitî).

Nêluâ—[Skt. *nala* = a tube]—inflammation of the throat in cattle (paliyâ).

Nênâṅ—[Skt. *nidâna*]—a rope for tethering the hind legs of a cow while being milked. Upper Duâb (nihânâ).

Nênuâ— } [Skt. *nayana* = the pupil of the eye]
Nênuâṅ— } (*galkâ, ghîyâ, torî, taroî*)—a kind of pumpkin (*Cucumis acutangulus*).

Nêochhâvar—[Skt. *niyama* = rule, custom; *kshaya* = house, family]—presents passed three times round the head of the married couple and then given to dependants, such as the family barber and his wife (wârphêr).

Nêolâ— } see naulâ, naulî.
Nêolî— }

Nêotâ—see nautâ.

Nêotâr—see nautâr.

Nêruâ—[Skt. *nala* = a pipe]—(1) a woman's neck ornament made of pieces of barley stalks; (2) the drain for the juice in the block of a sugarcane mill. East districts.

Nêshâ—grey coloured—of cattle (sokhan).

Nêt— } [Skt. *nêtra*; rt. *nî* = to lead] (*gûṛhiyâ,*
Nêtâ— } *karhniyâ, khichnâ, khichnî, khiṅchnî,*
Nêtî— } *tauṛâ*)—the rope by which the churn is worked.

Nêvalâ— } see naulâ, naulî.
Nêvalî— }

Nêvân—see navân.

Nêvâr—a large kind of radish. East districts (mûlî).

Nêvâr—see nivâr.

Nêvar— } [Skt. *nûpura*]—(1) the ankle, pastern
Nêvarâ— } joint of a horse; (2) speedy cut or
Nêvarî— } brushing in a horse; (3) a woman's anklet.

Nêvat— } see nautâ, nêotâ.
Nêvatâ— }

Nêvatiyâ— } [*nautâ*]—a wizard (jâdûgar).
Nêvatyâ— }

Nibaṛâ—[*nibaṛnâ* = to be spent]—a large jug used in a sugar refinery (khaṅḍsâl).

Nibariyâ—[*nîm*, Skt. *nimba* = the tree *melia azadirachta*]—a grove of *nîm* trees.

Nibaulî—see nibauri.

Nibaunî—[Skt. *nêma* = period—cf. *nimaunî*] (*halaitî, harmânî, jêorâ, kolhâvan, lêhnâ, pacharâî, pâthî, phirî, sâlî, tihâî*)—fees paid at harvest time to the village carpenter for repairing agricultural implements during the year.

Nibaulî— } [Skt. *nimba, nimbaka*] (*nimolî*)—the
Nibaurî— } fruit of the nîm tree (*Melia azadi-*
Nibolî— } *rachta*) from which a medicinal
Niborî— } oil is extracted.

Nichâṭ—waste or deserted—of a village. East districts (ujâṛ).

Nichkârî—(*nijkârî, zabtî*)—land always assessed at cash rates—cf. birrâbarâr. Rohilkhand.

Nichva—[*nîchê* = below]—the legs of a bed. Lower Duâb (chârpâî).

Nidâdh—[? corr. of Skt. *nidâgha kâla*; rt. *dah* = to burn]—the part of the hot weather just before the rains (mausim).

Nidâî—[cf. *nirânâ, nalânâ*]—weeding: wages for weeding. Bundelkhand (nirâî).

Nigâlî—[Skt. *nigâla* = the throat of a horse]—the stem of the tobacco or opium pipe used by Muhammadans, while the *bambû* is used by Hindus (huqqâ).

Nigarâ— } *lit.* heavy; (1) sugarcane juice un-
Niggarâ— } diluted with water; opposed to paniauâ (qv.); (2) the refuse of a liquor distillary. East districts.

Nîh—[Skt. *nabhi, nâbhi* = the nave of a wheel]—a block on which fodder is cut (nisuhâ).

Nihâî—[*nih*]—a blacksmith's anvil (ahran, lohar).

Nihâlchâ— } [*dim.* of Pers. *nihâl* = a cushion]
Nihâlchah— } (*gaṅrîtarâ*)—a cloth put under infants. West districts.

Nihâlî—[*nihâlchâ*]—bedding (bistar, razâî).

Nihâlî—[cf. *nihâi*]—a blacksmith's anvil (ahran, lohâr).

Nihânâ— } [Skt. *nidâna*] (*nainâ, nênâṅ*)—a rope
Nihânî— } for tethering the hind legs of a cow while being milked. West districts.

Nihânî—[acc. to Platts Skt. *nakhara* = a claw]—a chisel with a curved point for cutting grooves (barhai).

Nihchak—[Skt. *nêma; chakra* = foundation ring]—the wooden cylinder on which a well is built. West districts (jâkhan).

Nihchî—[? *nîchê* = below]—the sloping pathway at a well (nâichî).

Nihṭâ—[*nîh*]—the brazier's wooden anvil (ṭhaṭhêrâ).

Nikâḥ—among Muhammadans "the celebration of the marriage contract, as distinguished from the festive rejoicings which usually accompany it; the latter being called shâdî in Persian and 'urs in Arabic . . . Some Qâzîs merely recite the *Fâtihah* (the 1st chapter of the Qurân), and the *Darûd* or blessing. But usually after the dower (*mahr*) is settled the bridegroom repeats after the Qâzî the *istiqhfâr* or confession, the four chapters of the Qurân commencing with the word *Qul*, the *kalima* or creed and the *Sift-ul-imâm*, a profession of belief in the angels, scriptures, prophets, the resurrection, and in fate or absolute decree of good and evil. The bridegroom and the bride's attorney (*vakîl*) then exchange vows and consent, and the service ends with the final benediction from the Qâzî." (Hughes' Notes, 179-180). This is the orthodox Muhammadan view, but among the lower classes *shâdî* corresponds to the Hindu *byâh* and *nikâḥ* to *karâo* among Hindus. In the remarriage of a widow or in marrying a woman of another tribe (at least among converted Hindus) the only ceremony is the *nikâḥ*, which in such a case some call by the name of *karâo*—(see Panjâb Customary Law, II. 127). The paper drawn up at the time containing a record of the ceremony is the *nikâḥnâmah*.

Nikâî—[*nikânâ*]—(1) weeding (*nirâî*); (2) wages for weeding (ban).

Nikânâ—[acc. to Platts rt. of *nikâlnâ* = to bring out]—(1) to weed; (2) to plough millets when they are about a foot high. West districts. See gûrab.

Nikâr paiṭhâr— } [*nikalnâ* = to come out;
Nikâs— } *paiṭhnâ* = to enter]
(*niksâr, niksârî*)—a road for egress.

Nikâsî—[Skt. *nishkâsha* = egress]—income, receipts of a village. Sometimes the same as the *jama'bandî* (qv.).

Nikharâ—[Skt. *nikshara* = imperishable]—*lit.* cleaned, pure; it is generally taken to be *pakkâ khânâ, i.e.*, food prepared in butter, such as *laḍḍû, kachauri, jalêbî*. The distinction between it and *sakharâ* (qv.) is that *nikharâ* food can be eaten outside the cooking place (*chaukâ*), which is not the case with *sakharâ*: *nikharâ jau* = barley unmixed with other grains.

Nikhâr— } [*nikharâ*]—(1) one of the pans used
Nikhârâ— } in the sugar-boiling house. Rohilkand (kolhvâr); (2) the process of refining sugar.

Nikharab—[*nikharâ*]—of alluvial lands—to become dry and fit for cultivation. East districts.

Nikhurâh—[*na* = not; Pers. *khûrdan* = to eat]—an animal that eats little. East districts (kamchârû).

Nikiâib—[*nikânâ*]—to clean the seeds from cotton. East districts (oṭnâ).

Niksâr— } [Skt. *nishkâsha* = egress]—(1) a
Niksârâ— } road for egress. East districts
Niksârî— } (nikârpaiṭhar); (2) small-pox or rinderpest usually called *Dêbî yî kâ niksâr*; (3) the departure of the marriage procession; (4) fees levied in market when goods are removed after purchase.

Nîl—[Skt. *nîla*] (*lîl*)—indigo (*Indigofera tinctoria*); wild indigo is *dudhî* (qv.). For the various sowings see Asâṛhû, Chaitî, Jamauvâ, Kârtikî, Khûṅṭî, Naudhâ, Pêṛî, Phâlgunî. The advances for sowing are *badnî, dâdnî*; the bond taken *sattâ*; indigo grown and sold by cultivators at current rates *khush kharîd*: the special cultivation by planters *sîr, zarâat*: the divisions of the estate *zila'*: native made indigo *gâd*; the beating of the indigo after fermentation *mahâî*; the beaters *biloiyâ, bilvaiyâ*; the scum on the vats *kaf, kafâî*; the sediment *talî, kanai, kandai, mail, mailâ*: the refuse after maceration *jhuṭṭhî, sîṭh, sîṭṭhî*, to the East; to the West *lâdâ*; the green plant *lâk, lân, lâṅk*. Also see under nîl koṭhi.

Pokhariyâṅ gai sûkhi haiṅ, nimaṭ gae sab jhîl,
Tatêṅ khêtî nâsht gai, prakat bhae haiṅ nîl,
Prakat bhae haiṅ nîl, bhâgi tab chalê kisânâ,
Rovat baṛhin baiṭhê, dêsh kahîṅ hamko jânâ;
Kahi Girdhar kavirâê, kanth kahûṅ chalo savârê;
Yahâṅ na rahivo chahi, nîl mûṅh karihai kârê.

[The tanks have dried up: the marshes are dry: cultivation has gone to the dogs: only indigo is thriving. Everything is lost in this business. The cultivators abscond: the carpenters sit weeping as they must go to another land. Says Girdhar, prince of poets: "Husband, we

must go elsewhere in the morning. We can't stay here. Indigo is making our faces black!"].

Junharî kahat kisân sê—kâhê bovat mohî :
Têrî ṭhaṭhrî khoî kai, khor khoûṅgî tohî :
Khor khoûṅgî tohî, bard têrê bikvâûṅ :
Kârtik pîchhâ dêûṅ ! Mâgh mêṅ bhâv baṛhâûṅ :
Kahêṅ Girdhar kavirâê—nîl mêṅ jhagṛâ chhûṭi ;
Dakhin dêkhâ nâhîn : Firaṅgî ṭhâṛê lûṭê.

[Juâr says to the cultivator: Why sow me? I will ruin your substance: get your oxen sold: give you grain after Kârtik: raise the prices in Mâgh." Says Girdhar, prince of poets: "By indigo you will get out of this scrape! 'Tis no Mahratta Government you see: It is the European who is standing robbing you!" (All this of course is bitter irony. *Juâr* is the pride of the Duâb cultivator, and is a blessing to him who can hold on till prices rise, and does not need to sell it at harvest time to pay his rent. But if he cannot pay his rent, he must take an advance from the European planter and sow indigo to his ultimate ruin. The poet alludes to the regularity with which our demands are collected and compares it unfavourably with the forbearance of the native Government we succeeded.)]

Junharî kahat kisân sê—mohi boya nirvâya,
Garuâ dîjo bigahnâ, bhuṭṭâ laṭké âyâ :
Bhuṭṭâ laṭké âyâ, panbhattâ khûb khavâûṅ :
Ban dîjo mohi mânhi, bhêj têrâ chukvâûṅ :
Kahi Girdhar kavirâê—nîl kî sabhi chhûṭî,
Kutaṅh narak lêjâyâ, phêri lagvâvê jûtî.

[Juâr says to the cultivator—Sow me, weed me, plough me deep, and then my cobs will hang down with their weight, and I will give you lots of rice water. Sow cotton after me and I will pay your rent. Says Girdhar, prince of poets—"Indigo is all a fraud. It will take your family to hell and get you shoe-beaten in the bargain!" (See note on the last quotation.)]

Before cutting indigo worship (*pûjâ*) is performed by taking a male goat, with butter, coarse sugar (*guṛ*), incense (*dhûp*) to a corner of the field. The goat (whose head must not look towards the south) is then worshipped with the other things and killed with a chopper (*gaṛâsî*) if the owner eats flesh: if he is a vegetarian (*bhagat*) it is cut in the ear and let go, when it becomes the property of a *Faqîr*: or a tree in the corner of the field is worshipped with incense and a few sweetmeats which are afterwards distributed to friends.

Nîl dikhaî dênâ—*lit.* to show the blue: a phrase used of young cereals appearing above ground from the bluish green colour of the first sprouts. Duâb (sûî nazar ânê lagnâ).

Nîl kâ kârkhânah—an indigo factory (nîl kî koṭhî).

Nîlâ—[*nîl*]—blue coloured—of animals: *nîlâ sabzah* = iron grey in horses.

Nîlam—[*nîl*]—a sapphire (nag).

Nîl kî koṭhî—(*nîl kâ kârkhânâ*)—an indigo factory. The principal appliances used are—(*a*) the water vat—*jal hauz, kuṅḍ, kuṅḍâ, khazânâ, talâo*; (*b*) soaking vats—*hauz bojhâî*; (*c*) the coagulating vats—*hauz mahâî*; (*d*) the vats generally—*mâṭ, chahbachchâ, chaubachhâ*, and in Rohilkhand *nîl mathnâ*; (*e*) the wooden rake used for agitating the fermented liquor—*phaṛuhî*; (*f*) the beams for pressing the soaking plant—in the Duab *dâb, dâbi, dabauṭâ*—in Rohilkhand *majûsâ, khariyâ*. They are fixed on the walls of the vat by pins *kîl, kîlî*; smaller beams used for the same purpose *kaṛî*, and in Rohilkhand *ḍâh*; (*g*) the strainer—*chhannâ*: the straining vat *kuṅḍâ, mâl kuṅḍâ*; (*h*) the waste vat—*mail kuṅḍâ*; (*i*) the cakes of prepared indigo—*gaṭṭâ, baṭṭî*. In the Duâb the square cakes are *chakdî*; (*j*) the drying house—"*line*"—in which the bambu shelves are *châlâ*; (*k*) the cake-cutting machine—to the East *mistar*, to the West *farmâ, gorâ*; (*l*) the chain used for measuring the bundles of "plant"—to the East *sikhaṛ, sikhaṛî*; (*m*) the boiler—*kaṛâh*; (*n*) the screw for pressing the cakes—*pêṅch*; (*o*) the filtering table—*mêz, mêj*.

Nîl mathnâ—[see mathnâ]—an indigo vat. Rohilkhand.

Nîm—[Skt. *nimbha, nimbaka*]—the tree *Azadarichta indica*.

Nimkauṛî—[*nîm, kauṛî*]—dried husks of the *nîm* fruit from which oil has been extracted: a valuable manure.

Nîmâ âstîn—[Pers. *nîm* = half; *âstîn* = a sleeve] (*nîmâstîn, baṅḍî*)—a coat the sleeves of which reach only the elbows—cf. aṅgâ.

Nimar—[*lit.* undying; *ni, marnâ* = to die] (*nipan*)—land which has lost its fertility.

Nimâstîn—see nîmâ âstîn.

Nimaunâ—(*nimonâ*)—green peas or young gram browned in butter and eaten.

Nimaunî—[Skt. *nêma* = period]—the first day of sugarcane cutting—see ikhrâj.

Nîmchak—[Skt. *nêmachakra* = foundation ring]—the wooden cylinder on which a well is built. West district (Jâkhan).

Nîmgard— } [Pers. *nîm* = half; *gard* = round]
Nîmgîrid— } —a half-round file.

Nimolî—[*nîm*]—the fruit of the *nîm* (qv.) tree.

Nimonâ—see nimaunâ.

Nîn—[? Skt. *nyâda* = eating]—millets, etc., cut up for cattle fodder. Central Duâb (châra).

Nipân—[*ni* = not; *pânî* = water]—land which has lost its fertility owing to want of water. Rohilkhand (nimar).

Nirâî—[*naṛânâ*]—(1) (*gûrab, kirkhinirâb, naṛâî, naulâî, nidâî, nikâî, nirvâî, sohnî*) weeding. To the East *tâmnâ* is to clean weeds from a field, and the operation *tamâî*: the weeds, etc., picked up are in the Upper Duâb *godhaṛ*, in Rohilkhand *jhauṅrî*, and to the East *ghûr*. Weeding by hand is *chuṭkî sê*: weeds collected are to the West *alâo* and to the East *kaurâ*. Weeding should be done once, twice, thrice, or five times. It is unlucky to do it four times.

Bârah bîghâ ban karo, bârah bîghâ juâr;
Âyâ vaqṭ naṛâî ko, rêṅg chalê susrâr :

Rêṅg chalê susrâr : mol lê râkhi ḍorâ :
Âp ko lîṅê pâg, bahû ko lîṅê joṛâ :
Kahê Girdhar kaviṛâê—khêt ko chug gae morâ :
Âpnî bik gai pâg, bahû kâ bik gayâ joṛâ.

[He sowed 12 *bîghas* of cotton and 12 *bîghas* of *juâr*. When weeding time comes he strolls off to his father-in-law's house, buys an armlet and turban for himself and a dress for his wife. Says Girdhar, prince of poets—"The result is that the peacocks have eaten down his field, and his turban and his wife's dress are sold to pay the rent."]

(2) (*ban, chikharvâî, naulâî*) wages for weeding.

Nirânâ—(*narânâ*)—to weed a field. The industrious habits of the Kurmi women are commemorated in the lines:—

Bhalî jât Kurmin kî, khurpî hâth.
Apno khêt nirâvê pî kê sâth.

[A good "lot" is the Kurmi woman who takes the spud and weeds the field with her husband.]

Nirbîj—[*nir* = negative; *bîj* = seed]—failure of seed to germinate: *nir bîj karnâ* = to exterminate (bijmâr).

Nirjala—[*nir* = negative; *jala* = water]—the 11th of Jêth when drinking-water is forbidden to those professing to be devout (êkâdashî).

Nîro—[see niyâr]—cattle fodder. Agra.

Nirvâî—[*nirâî*]—weeding: wages for weeding.

Nirvânâ—[*nirânâ*]—to have a field weeded (gûrab).

Nisbat—[*lit.* relationship; Arabic *nasab*]—the marriage proposal: a betrothal among Muhammadans.

Nişfî—[*nişf* = half]—half shares in division of crops (âdhî).

Nishânî—[*nishân* = a mark]—signs of betrothal sent by the girl's father to the boy's house—a term used by Muhammadans—cf. ṭîkâ.

Nishâstâ— } see nashâstâ.
Nishâstah— }

Nishkraman—[Skt. *nishkramana*]—the taking of an infant out of the house for the first time in the fourth month.

Nisuhâ—[? Skt. *nâbhi, nâbhî* = the nave of a wheel] (*achainâ, ahûṭhan, auṭ, auṭan, auṭân, baddî, khâṅdan, nêh, nîh, oṭ, oṭâ, oṭan, oṭnâ, roiâ, ṭhihâ, ṭhihi*)—the block on which fodder, sugarcane, etc., is cut. East districts.

Niṭhohar—[? Skt. *nishṭhura* = rough]—famine (akâl).

Nivân—low or level of land.

Jiskâ ûṅchâ baiṭhnâ, jiskâ khêt nivân :
Ûṅkâ vairî kyâ karê, jinkê mît divân.

[He that lives on a height and farms in a hollow is as safe from an enemy as if he had the prime minister for his friend.]

Nivâr—[Skt. *nêmachakra*] (*nêvâr*)—the wooden cylinder used to support a masonry well. West districts (jâkhan).

Nivâr— } [Skt. *nivâraṇa* = surrounding]—tape,
Nivâṛ— } webbing, such as that used for beds, etc.

Nivârî—[*nivâr*]—straw for bedding (bichâli).

Niyâr—[Skt. *nyâda* = eating]—cattle fodder, such as the stems of millets, etc., cut up for fodder. West districts (châra).

Niyâriyâ—[*niyârâ* = separate]—a gold-washer. He uses a wooden pan—*kaṭhrâ, kaṭhaut, kaṭhautâ, kaṭhautî*—for washing the ashes (*râkh*) collected in jewellers' workshops. The outturn is melted in a crucible—*ghariyâ*. The filings, etc., melted down are known as *ravâ* and are treated with *aqua fortis* (*têzâb*). The gold-washer in the Hills is *dhunâr*. The ingot finally produced is *ḍalî*.

Noêniyâ—a sowing basket. North Oudh (ḍaliyâ).

Nohrâ—(*aivârâ, aṛâṛ, bagar, bathân, darkhâl, gauṅḍâ, gauṅḍî, gauṅṛî, goṅṛâ, khirak, khoṅrâ*)—a pen or enclosure for cattle, etc., West districts.

Nok— } the corner of a wall, etc.
Nokâ— }

Non—[Skt. *lavaṇa*] (*lon, râmras*)—salt.

Âṅkhan triphalâ, dâṅtan non,
Pêṭê râkhê chautho kon,
Kos bharê par jaṅgal jâê ;
Tîs par baid kahâ lê khâê.

[The best thing for the eyes is a medicine made of the three kinds of myrobolans: the best thing for the teeth is salt: fill your belly only three parts full: go a full kos in your morning walk, and you won't want the doctor.]

Bhûl gaê râg rang, bhûl gaê chhakṛî,
Tîn bâtêṅ yâd rahêṅ, non, têl, lakṛî.

[The bachelor after he is married forgets his dance and song and amusements, and thinks of only three things—salt, oil, and wood—for his household.]

Nonâ chamârî— } a famous hag or witch much
Nonâ chamârin— } feared by Chamârs especially in the eastern districts and invoked by jugglers, etc.

Nonâ maṭṭî— } [*non*]—earth impregnated with
Nonâ miṭṭî— } nitrates and phosphates taken from old walls and used for manure and saltpetre manufacture.

Nonâr—[*non*] (*naunêr, lonâr*)—a mound on which salt is made. East districts (agarshorâ).

Nonchâ—[*non*]—land impregnated with salts (rêh, ûsar).

Nondî—[*nonî*]—the stirrer of a churn. Upper Duâb.

Nonî—[Skt. *navani, navanîtaka*; rt. *nava* = fresh]—(1) thin butter (makkhan); (2) a churn. West districts and Rohilkhand (mathnâ).

Nukarâ—pulse flour (*piṭṭhî*) boiled down for making the *laḍḍû* sweetmeat.

Nûkhî—bread. Katthak's slang (roṭî).

Numnahâṅ—a pice. Katthak's slang (paisâ).

Nûnâî—[*nûnnâ*]—reaping, harvest time. Bundelkhand (lâî).

Nûnaiyâ—[*nûnnâ*]—a reaper. Bundelkhand (lahârâ).

Nûnnâ—[Skt. *lû* = to cut]—to reap. *Jo bovêgâ so nûnnêgâ* = He that sows reaps.

Nurkâ—knots on the driving rope of a plough. West districts (hal).

Nutâî—[*nêotâ*]—presents given to a man who brings an invitation to a feast, etc.—see nautâ, nêotâ.

Nyotiyâ—see nêvat, nêvatiyâ.

O

Obar— **Obarâ—** **Obarî—** **Obrâ—** **Obrî—** (1) a hut. East districts (**jhoṅpṛâ**); (2) a closet or small room. East districts (**koṭhrî**); (3) (*baiṭhano, jachâkhâna, sauṅr, sobhar, zachâkhâna*) the room in which a woman is delivered. East districts; (4) a house for chaff. East districts (**bhusaur**).

Ochhâ kâṅdhî— **Ochhar kâṅdhî—** [*ochhâ* = shallow; *kaṅdhâ* = shoulder]—an ox unbroken to work. East districts (**adhârî**).

Od— **Odâ—** [Skt. *ârdra*]—moist: moisture in land (**hâl**).

Od— **Odâ—** see **odh**.

Odâun—[Skt. *adhas* = below; *bandh* = to fasten]—the strings at the end of a bed. West districts (**châpâî**).

Odh— **Odhâ—** [? Skt. *ârdra* = moist] (*od, odâ*)—the catch basin or reservoir at a well.

Oḍhâ—[Skt. *ûḍha* = earned as a load]—a bundle of cut crops: the perquisite of the village accountant (**dâmî**).

Odhî—a seedling. East districts (**paud**).

Og—(1) the iron bands connecting the pieces outside the wheel with the body in a pony cart (**ekkâ**); (2) the wedge fastening the beam of the plough to the body (**hal**).

Ogâhî—rent; contributions levied by landlords from tenants (**ughâî**).

Ogal—(*paltî*)—the buck wheat in the Hills (*Fagopyrum esculentum*).

Ogduâs— **Ogduvâs—** (*bhâîbhinnâ*)—a festival principally observed by the Khattri caste, held on 12th dark half of Bhâdon (*Bhâdoṅ badi duâdashî*).

Oghâî—see **ughâî**.

Ohab—to winnow grain. East districts (**usânâ**).

Ohâin—heat in cows and other animals (**garmî**).

Ohâr—the turn of each working gang at a well. Azamgarh.

Ohâr—a cover for a cart or palanquin (**uhâr**).

Ohârî—[*ohâr*]—the eaves of a house. East districts (**oltî**).

Ohrâb—to parch grain. East districts (**bhunnâ**).

Ojhâ—[der. by Bate from *ojh* = entrails on the analogy of the Roman *aruspex:* but certainly from Skt. *upadhyâya* = a spiritual teacher]—a term applied to a class of the carpenter (*baṛhai*) caste: a wizard, an enchanter. "The *ojhâ* is a person who is supposed to have especial jurisdiction over the imps and goblins (*bhût, prêt*), in the existence and evil influence of which most Hindûs, particularly the uneducated, place implicit credence. When a Hindû falls sick it is customary to send for the *ojhâ* Brahman, that he may exorcise the foul spirit. On arriving at the house, the *ojhâ* seats himself on the ground, and places in front of him a small quantity of barley, the grains of which he counts. He then meditates. After a reasonable time he announces his decision to the effect that the *bhût* or imp, which has seized and entered into the sick person, is a *bhût* attached to the family of a deceased father-in-law, or uncle, or anybody else whom his fancy may hit upon, or is a strange and unknown *bhût* that has seized him at a certain place when travelling, or is some other still, which his powers of invention enable him to account for. Thereupon the *ojhâ* orders some cloves to be brought, which, after reciting several feats in the way of charms or incantations, are folded in a cloth, and tied to the bedstead on which the invalid is lying. On this the latter is instructed to declare what *bhût* is within him. This he does by stating—'I am the *bhût* of my father-in-law or uncle,' or of a certain house or tree or hill, according as he has been directed. Then the *ojhâ* suggests that a sheep or goat or other animal should be sacrificed; that the burnt offering (*hom*) should be made; and that presents should be given to Brahmans. This terminates the ceremony of exorcism, and the intruding *bhût* should then in decency withdraw, and the patient recover. Fortunately for the *ojhâ*, his fee and perquisites do not depend on the latter contingency." (M. A. Sherring, Hindû Tribes and Castes, I. 37.) East districts (**jâdûgar**).

Ojhâî—[*ojhâ*]—the profession of a wizard. East districts

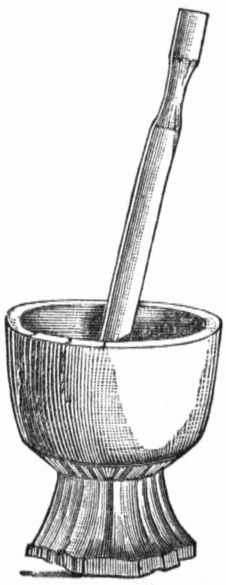
Ojhâî pûjâ—[*ojhâ*]—the ceremony of exorcising a ghost. East districts.

Ojhait—[*ojhâ*]—a wizard. East districts (**jâdûgar**).

Okhal—[Skt. *ulûkhala*]—(1) a mortar; (2) (*okhriâlo*) a hole in the threshing = floor for husking grain. Kumaun.

Okhalo—[*okhal*]—the mortar used in husking grain. Kumaun (**ukhlî**).

Okhar—[*okhal*]—the beam to which the web is fastened in a blanket loom. Oudh (**gaḍaṛiyâ**).



Okhli.

Okhlî— **Okhrî—** [*okhal*]—the mortar used in husking grain West districts (**ukhlî**). *Okhlî mêṅ sir diyâ, to dhamakoṅ sê kyâ ḍar* = putting your head in the mortar and afraid of the clutter of the pestle!

Olâ—[Skt. *upalaka* = a stone]—(1) (*patthal, patthar*) large hailstones. The middle sized hail is *binaulâ, binaurâ:* the smallest sized *binauli, binaurî, bajrî*. A spell for stopping hail is to bring a griddle plate (*tâvâ*) out of doors and rattle it with a stick; also to say a prayer to *Ismâîl Jogî* or the witch *Nonâ Chamârin* and ring a bell in a Shaivite temple (*Shivâlâ*); (2) balls of highly refined sugar used for making sherbet; (3) cold, damp—of soil.

Oltî—[acc. to Platts Skt. *paṭala* = a roof] (*alautî, lautî, ohârî, orauni, orautî, orî, oriyâni, ulêtî*)—the eave of a house: *oltî kâ pânî balêṅḍî nahîṅ jâtâ* = the water that flows from the eaves never gets up to the ridge pole. In the East districts the word is used in the sense of *sâyâbân* or a verandah. The eave board is *muhabbat, mahaut, mahit.* The pieces of wood let into the walls to support the roof are generally *chhajjâ;* and to the East *toṛâ, ghoṛiyâ.* The slope of the roof to the eaves is *târan.*

Onchab—[cf. *aiṅchnâ* = to twist, squeeze] (*khîṅchnâ*)—to tighten the strings of a bed. East districts.

Onchan—[*onchab*]—the strings at the end of a bed. East districts (chârpâî).

Oṅchhab—to skim milk. East districts.

Onhauâ—a rough mode of tiling a house when only flat tiles are used. East districts.

Or—[Skt. *avâra* = this side]—a boundary (ḥadd).

Oṛâ—[acc. to Platts Skt. *ûḍha* = an armful] (*oṛî, oṛiyâ*)—a basket made of chips of bamboo or palm-leaf fibre, used for sowing, supplying the sugarcane mill, etc. East districts (ḍaliyâ).

Orâṅt— } [*or*]—the boundary of a village, etc.
Orâṅtî— } East districts (ḥadd).

Orauni—[*oltî*]—the eaves of a house. East districts (oltî).

Orhâ—[*or*]—the boundary of a field, etc. Kumaun (ḥadḍ).

Oṛharî—a woman married under the less regular form prevalent among lower castes—see dharî, karâo.

Oṛhnâ— } [Skt. *ornu*]—(1) to cover; (2) a sheet
Oṛhnî— } worn by women and girls (sâṛî).

Oṛî—[*oṛâ*] (*chhîṭâ, chhîṭî, oṛiyâ*)—a small-sized basket, used for sowing, supplying the sugarcane mill, etc. East districts (khâṅchî).

Orî—[*oltî*]—the eaves of a house. West districts (oltî).

Oṛiyâ—see oṛî.

Ornâ—[*vairnâ* = to pour from one vessel into another]—the pipe in the drill plough. West districts (hal).

Os—[Skt. *avashyâ* = hoar-frost] (*shabnam*)—dew: *os châṭê piyâs nahîṅ jâtî* = you can't quench your thirst by lapping up dew-drops.

Osâ—heaped straw on the threshing-floor. Upper Duâb and Rohilkhand.

Osar—[Skt. *vatsa* = a calf or *upasaryâ* = *lit.* to be approached: a cow fit for a bull]—a young female buffalo: the corresponding term for a cow is *kalor, bahṛî.*

Osârâ—[? Skt. *apasârita* = removed]—the verandah, vestibule, or outer room of a house (usârâ).

Osrâ— } [Skt. *avasara*]—time, turn, opportuni-
Osrî— } ty: especially a cultivator's turn for getting canal water.

Oṭ— } (1) the block on which fodder, sugarcane,
Oṭâ— } etc., is chopped. West Oudh, Rohilkhand, and Duâb (nisuhâ); (2) (*joṭâ*) a partition or side wall in a house (divâr); (3) the seat for the woman at the flour mill (baiṭhanî); (4) a fence round young trees. East districts (thâṅvlâ).

Oṭan—[*oṭ*] (*auṭan*)—a block on which fodder is cut. West districts (nisuhâ).

Oṭânî—the spoon for taking the juice out of the sugar-boiler. Rohilkhand (kolhvâr).

Oṭganî—[*oṭ*]—the hand rail by which the workmen hold when working the pedal (ḍhêṅkâ).

Oṭnâ—(1) (*loṛhnâ, bichhoṛnâ, nikiâib*)—to clean the seeds out of cotton; (2) the block on which fodder, etc., is chopped. West districts (nisuhâ); (3) to bury a cake of cow-dung fuel in ashes to keep in the fire.

Oṭnî—a machine for separating the seeds from cotton.

P

Pabaṛ phêṅk dênâ—to sow seed broadcast. West districts (bonâ).

Pabêṛâ—rice sown broadcast. West districts (pavêṛâ).

Pabêṛâ bonâ— } to sow broadcast. West dis-
Pabêṛî bonâ— } tricts (bonâ).
Pabêrnâ— }

Pach—[Skt. *pañcha* = five]—five different kinds of clothes, sweetmeats, ornaments, etc., given by a father to his daughter when she is delivered of a son.

Pachai—[Skt. *paksha* = side]—the inner pin of the yoke (hal).

Pachâṅglâ— } [*pâṅch* = five; *aṅkur* = curv-
Pachâṅgur— } ed]—a rake generally with
Pachâṅgurâ— } five prongs used for removing grass manure, etc., cleaning the threshing-floor, covering seed, etc. Rohilkhand (dâṅt, kaṭhphâṅvṛî).

Pachâr—[Skt. *paksha* = a side]—(1) the wedge fixing the beam of the plough into the body (hal); (2) the inner peg of the yoke (hal)

Pachâr—[? conn. with *pachpach* = splashing]—a tract in the Etâwah district north of the Sêṅgar river, well watered naturally and artificially; a good loam soil interspersed with large tracts of *ûsar;* and frequently broken by large beds of clay the centres of which form marshes and tanks, from the drainage of which several small streams arise.

Pâchar—[Skt. *paksha* = side]—small pieces of wood put into the cavity of the sugarcane mill, to help in crushing the cane (bhaun, kolhû).

Pachârâ—[Skt. *pañcha* = five]—in division of crops—one-fifth to the landlord and four-fifths to the tenant. Rohilkhand (baṭâî).

Pacharâî— } [*pâchar*]—fees given to a car-
Pacharâvan— } penter for repairing sugarcane mills—cf. nibaunî.

Pachârî—[Skt. *paksha* =side]—the wedge which fixes the beam into the body of the plough (hal).

Pachaulâ—[Skt. *pañcha* = five]—the ceremony of bathing a woman on the fifth day after delivery. Hill districts.

Pachâvar— } [Skt. *pañcha* = five; *vâra* = time;
Pachbahî— } *bahânâ* = to plough]—the fifth ploughing of a field—see jotnâ.

Pachdo— } [*pâṅch* = five; *do* = two] (*bâkand,*
Pachdû— } *pachdûlî, pâṅchâ-dûî*)—in division of crops—two-fifths to the landlord and three-fifths to the tenant (baṭâî).

Pachdûî—[*pachdo*]—(1) see **pachdo**; (2) *pachdûlî*) of cotton—when the cleaned cotton is two-fifths of the entire produce.

Pachdûlî—see **pachdo, pachdûî.**

Pachduvâr—[Skt. *pañcha* = five, Skt. *dvâra* = a door]—a house with five doors or openings (**ghar**).

Pachguriyâ—[*pâñch* = five ? *aṅkur* = curved]—a five-pronged rake used on the threshing-floor and for covering seed, etc. (**dâṅt**).

Pâchh—[Skt. *prachchho* = to scarify]—the incision made in the poppy capsule for extracting the opium (**afiyûn**).

Pachhanî—[? *pichhê* = behind] (*pachhnî*)—the second scum which rises when water is added to the boiling syrup in sugar refining. In Rohilkhand it is applied to the refined white sugar which is scraped off the filtering basket (*khâñchî*) as soon as the water weed (*sivâr*) has bleached the sugar. When dried in the sun *pachhanî* becomes *khâñr*. The second scum is in Rohilkhand *chandoî* or *chandiyâ*.

Pachhânṭnâ—[Skt. *pascha* = behind; *pachhâṛnâ* = to throw down; beat]—to beat clothes on a stone or piece of timber to clean them (**pachhârnâ**).

Pachhar—[Skt. *pascha* = behind]—the upper rim of the block of the sugarcane mill (**kolhû**).

Pachhâṛ— } [*pachhar*]—the back of a house
Pachhâṛâ— } (**pichhvâṛâ**).

Pachhârab— } the eastern form of *pachhâṛnâ*,
Pachhâṛab— } *pachhârnâ* (qv.).

Pachhâran—[Skt. *pascha* = behind]—refuse grain, &c., left on the threshing-floor. Rohilkhand (**mêṛh**).

Pachhâṛî—[*pachhâṛ*]—(1) the back of a house (**pichhvâṛâ**); (2) the cross bars behind the driver's seat in a cart. Bundelkhand (**gâṛî**).

Pachhârnâ— } [see **pachhâṅṭnâ**] (*chhâṅṭnâ*,
Pachhâṛnâ— } *pachhâṅṭnâ*, *pachhârab*, *pachhâṛab*, *phiñchnâ*, *upachhab*)—to beat clothes on a stone or piece of timber while washing them.

Pachhêl— } (1) the wedge which holds the
Pachhêlâ— } share and sole in the body of the
Pachhêlî— } plough (**hal**); (2) a large spoon or ladle used by confectioners and sugar-makers (**ḥalvâî, khaṅdsâl**); (3) an ornament worn by women on the wrist—cf. **pachhuâ**.

Pachhît— } [Skt. *paksha* = behind]—the back
Pachhîtâ— } wall of a house or enclosure. Rohilkhand (**ḍaṅṛvâr**).

Pachhlakaṛâ— } [*pichhê* = behind; *lakṛâ* = a
Pachhlakaṛî— } piece of wood]—the pole at the
Pachhlakṛâ— } back of a cart. East districts
Pachhlakṛî— } (**gâṛî**).

Pâchhnâ—[Skt. *prachchho* = to scarify]—to lance poppy heads (**afiyûn**).

Pachhnî—[*pâchh*]—(1) the shell or scraper used in collecting sugar; (2) see **pachhanî**.

Pachhoṛan—grain, etc., left on the threshing-floor when the bulk of the crop is removed: a perquisite of the lower castes. Rohilkhand (**mêṛh**).

Pachhoṛnâ—to winnow by throwing the grain and chaff against the wind (**usânâ**).

Pachhrâ—[Skt. *paksha* = a side]—the wedge which holds the share and sole in the body of the plough (**hal**).

Pachhran—[*pachhrâ*]—the upper rim of the block of the sugarcane mill. Rohilkhand (**kolhû**).

Pachhuâ—[*pichhê*, Skt. *paksha* = behind]—(1) grain left on the threshing-floor after the bulk of the crop is removed. East districts (**mêṛh**); (2) cesses levied by the land on the tenant's share of the produce. East districts (**sêrahî**); (3) grain collected by gleaning. East districts (**sillâ**); (4) a woman's ornament for the wrist—cf. **pachhêl**.

Pachhûran—see **pachhoṛan.**

Pachhûṛnâ—see **pachhoṛnâ.**

Pachhvâ—[Skt. *pashchima*]—(1) the west wind; (2) hoven or rinderpest in cattle, supposed to be produced by the west wind. Benares (**chêchak**).

Pachhvâṅsâ— } [*pichhê* = behind ? *bâṅs* = bam-
Pachhvâṅsî— } boo]—a wedge or peg connecting the beam and body in a plough. Duâb and Rohilkhand (**hal**).

Pachkaliyân— } [Skt. *pañcha* = five; *kalyâna* =
Pachkalyân— } prosperity]—a series of five lucky marks on a horse—see **ghoṛâ**.

Pachkarma—[Skt. *pañcha* = five; *karma* = performance]—the circumambulation round the funeral pyre performed with a torch five times by the chief mourner.

Pachkhâ—[Skt. *pañchasha*]—a conjunction of five unlucky stars: (**pañchak**) a period of five days in the year from the 22nd asterism **Shravaṅṛa** to the 27th **Rêvatî**, during which it is unlucky to do any work: persons who die during this time are thrown into a river, not burnt—see **kriyâkarm.**

Pachlarî—[*pâñch* = five; *lâr* = a string]—a woman's neck ornament with five strands.

Pachmâsî—a corr of *pachhvâṅsâ* (qv.).

Pachmêl—[*pâñch* = five; *milnâ* = to mix]—five different sorts of sweetmeats sold unassorted: a mixture of any five things: hence indiscriminate: at sixes and sevens.

Pachpach—shaky mud (**bhâs**).

Pachvâr—[Skt. *pañcha* = five, *vâra* = time]—the fifth ploughing of a field (**pachbâhî**).

Paḍḍâ—(*paṛvâ*)—a male buffalo calf.

Padhân—[Skt. *pradhâna* = principal]—the leading tenant in a village: the head of a caste or body of arbitrators. In Morâdâbâd it is applied to the descendants of deprived proprietors who were induced to stay on and use their influence on behalf of the new master by the concession of certain privileges, the chief of which was the payment of a considerably lower rate of rent than ordinary tenants: the word is sometimes, however, confounded with the *thanêt* who is really only a salaried agent of the proprietor like the *muqaddam* in the Duâb (Sett. Rep. 27) (**muqaddam**), (**pañchâyat**).

Padhânchârî—[*padhân*] (*haq padhânî*, *jêṭhauṅdâ*)—the remuneration of a village headman. Kumaun.

Paḍiyâ—see **paṛiyâ.**

Paḍrâ— } see **paṛvâ.**
Paḍrû— }

Paḍrâ— } see **paṅḍûr.**
Paḍrû— }

Paḍyâ—see **paṛiyâ.**

Pâê—the foot; leg of a bed, etc.

Pâêchâ— } [*pâê*] (*pâêṅchâ, pâêṅchah*)—one
Pâêchah— } leg of a pair of drawers (pâêjâmâ).

Pâêchêdâr—[*pâêchâ*]—of drawers—loose at the ankles (pâêjâmâ).

Pâêjâmâ— } [Pers. *pâê* = foot; *jâmah* =
Pâêjâmah— } clothes] (*ghoṭannâ, ghuṭannâ, gorâṅv, gorḍalnâ, sarâê, survâl*)—drawers. The slang name is *sutnâ, sutaniyâ*. The *jâṅghiyâ* are short bathing drawers. The string is *naṛâ, nâṛâ, naṛî, nâṛi, izârband*. If the drawers are loose with pieces let in along the thigh, such as are worn chiefly by servants and dancing women, they are *kallîdâr, garârdâr, khalkhaldâr*, or *ḍhîlâ*; if tight like trousers such as are ordinarily worn by men and women they are *chûṛîdâr*; if loose at the ankles *mohrîdâr, pâechedâr*; if tight at the ankles *taṅgmohrî*.

Pâêkâsht—see pâhîkâsht.

Pâêkhânâ— }
Pâêkhânah— } [*pâê* = foot; *khânah* = house]
Paikhânâ— } —a privy, latrine.
Paikhânah— }

Pâêl—[*pâê* = foot]—a woman's ornament for the feet.

Pâêṅchâ— } see pâêchâ.
Pâêṅchah— }

Pâêṅt—[*pâê* = foot]—(1) the end pieces of a bed (chârpâî); (2) a mason's scaffolding—see râj.

Pâêzêb—[*pâê* = foot; *zêb* = adorning]—a woman's foot ornament hung with bells which are *bor, baur*.

Pag—[? Skt. *pada* or *prâk* = in front]—a foot; a footstep.

Pâg—[acc. to Platts Skt. *prâk, prâṅch* = in front; or *parikara* = a girth, a girdle]—a turban; *postî kî pâg* = the turban of the opium-eater, *i.e.*, anything topsy turvy, disordered.

Pâg—[Skt. *pâka* = cooking]—the syrup of crude sugar when boiled and ready to be poured off into the reservoir in which it is allowed to solidify—see râb.

Pagâ—see paghâ.

Pagâr—[*pagnâ* = to be soaked; *pâg* = syrup (qv.)]—mortar; mud mixed up for building or plastering—see râj.

Pagaurâ—[*pâg* = syrup (qv.), Skt. *vâṭa* = enclosure]—the earthen vessel for removing the juice from the boiler in a sugar factory. East districts (kolhvâr).

Pagḍaṅḍî—[*pâg* = foot; *ḍanḍ* = rod] (*bâṭ, bâṭés, bâṭî, baṭiyâ, bâṭo, chhaur, ḍharrâ, ḍhuruhurî, gohar, goṅḍâ, khuruhrî sêr*)—a pathway.

Paghâ— } [Skt. *pragrah* = holding] (*baṅ-*
Paghaiyâ— } *dhan, baṅdhanâ, baṅdhanî, chhaṅdan, galyon, garkholâ, gartanî, kanâî, pagâ, paghi, paikorâ*)—a rope generally used for tying up cattle.

Âpê kâṭê, âpê khâê;
Ghar mêhar nahîṅ âṅgan mâê.
Jaisa ûsar mêṅ loṭê gadhâ,
Âgâ nâth na pîchhê paghâ.

[Himself he grinds his corn, alone he eats, in his house there is no wife, in his courtyard no mother. Like an ass who wallows in barren land he has neither nose-ring in front nor hobble behind. Quoted by Mr. Grierson in his Maithili Glossary (said of a man disowned by his people or who has no friends).]

Another version is—

Âgê nâth na pîchhê paghâ:
Sab sê bhalâ bêchârâ gadhâ.

[Best off of all is the wretched ass, who has no heel rope nor head rope.]

Paghaṛh— } [*paghâ*]—a rope used for tying
Paghariyâ— } oxen when treading out grain. Duâb. See dâêṅ.

Paghî— } [*paghâ*]—a small rope used for
Paghiyâ— } tethering cattle.

Paghlâo—[*paghâ*]—pieces of rope used in fastening together the parts of a cart. Upper Duâb (gâṛî).

Paghnâit—[*paghâ*]—the end pieces of a bed. North Oudh (chârpâî).

Pagiyâ— } [dim. of *pâg* (qv.)] (*pâg*)—a turban.
Pagrî— } The *sirband* or *dopaṭṭâ* is a loose cloth worn over the head. The folds of the turban are *pêch*; the embroidered end *shamlâ*, which is also sometimes applied to the turban worn by the bridegroom. A turban is *laṭṭûdâr* when the folds are sown up together. For other varieties of the turban see amâma, chîrâ, maṅḍîl, muṅḍâsâ, muṛâsâ, muṛêṭhâ, pêch, phêṅṭâ. *Aḥmad kî pagrî, Maḥmûd ké sir* = Jack's turban on Tom's head, *i.e.*, robbing Peter to pay Paul: *maṭvâlé kî pagrî* = the drunkard's turban; something topsy-turvy or disordered.

Pagpân—[*pag* = foot; *pân* = betel] (*pakpân*)—a woman's ornament for the feet.

Pâgur—[Skt. *praghûrna* = turning round]—(1) the act of rumination in animals; (2) the outer ox working in a sugarcane mill. Central Duâb (kolhû).

Pagurânâ—[*pâgur*]—to ruminate or chew the cud of animals (jugâlnâ).

Pah— }
Pâh— } (1) a pathway: a narrow passage
Pahâ— } between high crops (pagḍaṅḍî); (2)
Pâhâ— } the passages in a betel plantation.

Pâh— } cultivation in an another village—see
Pâhâ— } pahî.
Pahâ— }

Pâhâbaṅdî— } the case in which the lands of the
Pahâbandî— } several proprietors in a village are not mixed up together: the opposite of khêtbaṭ (qv.).

Pahal—[*pahlâ* = side]—a bed for potatoes. Farrukhâbâd.

Pahar—[Skt. *prahara*] (*pahir*)—a division of time: eight *pahar* = 24 hours: about 3 hours—see gharî.

Pahâṛ—[? Skt. *prâgra* = summit]—(1) a mountain; (2) an elephant. Kahâr's slang (hâthî).

Pahâṛâ— } [*pahâṛ*]—(1) the highlands over a
Pahâṛî— } river valley: as contrasted with khâdar. Central Duâb (bâṅgar); (2) a heavy club (laṭh); (3) an elephant: Kahâr's slang (hâthî).

Paharua—[cf. *phâoṛâ*, Skt. *parashu* = an axe]—the pestle used in husking grain. East districts (ukhlî).

Pahas— } [? *phasnâ* = to stick]—sand brought
Pahasâ— } down by floods and mixed with stiff clay. Mathura.

Pahî—(*gairâ, gairiyâ, jhûâ, kûñdar, saikhâ*)—a stack of produce: generally used of spring crops piled to dry in the threshing-floor before threshing. Duâb.

Pahî— } [Skt. *paksha* = side] (*pâêkasht*)
Pâhî— } —a holding in a village other
Pahî kâsht— } than that in which the cultivator (*pahî kâshtkâr*) lives: distinguished from *chhapparband* or *kâshtkâr dêhî* (qqv.) also compare adhiyâr. Mr. Grierson in his Maithili Glossary says: "The terms *pâêkâsht* and *pahîkâsht* are quite distinct, the former derived from *pâê* = the foot, means an under-tenure and the latter from *pâhî* = foreign.

Bagar birânê jo rahê, mânê triyâ kî sîkh;
Yeh tînoñ rahi jâêñgê pâhi jo bovê îkh.

[He that lives in the house of another, he that is led by his wife, and he who plants sugarcane in another village (where it is exposed to trespass), all three will come to grief.]

Jâ ghar mantra ghulâm kâ, aur triyâ kî sîkh;
Vê ghar âhal jâêñge pâhî karê jo îkh.

[He that takes the advice of a slave or his wife, and he who plants sugarcane in another village, will all three be ruined.]

Khêtî karê na pahî kî, laṅgṛî karê na joê,
Kâl kalân bhâjan, parê, kaṅdhê dharnâ hoê.

[Don't cultivate out of your village, nor marry a lame wife. If you ever have to run away you will have to carry both on your shoulders.]

Pahir—see **pahar.**

Pahitî—cooked pulse. East districts (dâl).

Pahiyâ—[acc. to Platts Skt. *pathika* = going on a road, or, according to Pandit Kâshînâth, *pâda* = foot]—(1) the wheel of a cart (gâṛî); (2) the centre plough behind which the sower walks when sugarcane is being planted. East districts —see îkh.

Pahlâ—old cotton taken out of a quilt. Lower Duâb (nâmâ).

Pahlâhâr—[*pahlâ*, Skt. *prathama* = first; *hâr* = circle of land]—the unflooded portion of the sloping sandy bank of a river. Central Duâb.

Pahlaun—[*pahlâ*] (*osar*)—a heifer bearing her first calf.

Pahlauṭâ—[*pahlâ*] (*pailauṅṭhâ, palauṭhâ*)—a first born son.

Pahnâ—[? Skt. *apinah, pinah* = to tie on, fasten]—the cover of a granary.

Pahnaunî—[*pahnâ; pahinnâ* = to wear]—presents of clothes given to guests at Muhammadan weddings.

Pahnâvâ— } [*pahinnâ* = to wear]—costume;
Pahrâvâ— } mode of dress.

Pahrêono—[*pahrâ*, Skt. *prahara*]—field watching. Kumaun (rakhvâlî).

Pahruâ—[see **pahrêono**]—a field watchman.

Pahtâ—a plank harrow. Oudh and Lower Duâb.

Pahuñchî—[*pauñchâ, pahûñchâ* = the wrist]—(1) a woman's ornament for the wrist. When made of gold or silver chains it is called *toṛâ pahuñchî;* (2) iron rings fixed at the mouth of the leather well bucket (charas).

Pâî—[*pâê* = foot]—swollen legs in horses.

Pâî—[Skt. *pâdika* = one-fourth]—(1) one-twelfth of an anna; (2) dues given by tenants under the landlord's orders for religious purposes. Kheri, Oudh.

Pâî—[Skt. *pâli* = a line]—the pieces of cane on which thread is stretched before weaving—see **kargah.**

Pâî—(*pahî*)—an insect which injures stored grain. East districts.

Pâî—a small box like the *pândân* (qv.) for keeping ornaments.

Pâî—see **pâhî kâsht.**

Paiâ—(*peiâ*)—indifferent fructification of the rice flower resulting in empty ears. Azamgarh.

Paidâish—[*paidâ* = produced]—birth, delivery. For some of the ceremonies in connection with young children see **alvâṅtî, ânprâsan, barahî, barasgâñṭh, baruâ, chauk, chhaṭî, chillâ, dashṭan, dûdhdhulâî, godlênâ, kanchhêdan, mûñḍan, nâmkarm, pañchvâsâ, pistân dhulâî, satmâsâ.** "If a boy is born a net is hung over the doorway, a charm stuck on the wall, and a fire lighted on the threshold, which is kept up night and day to prevent evil spirits from passing. The swaddling clothes should be borrowed from another person's house. On the night of the 6th day the whole household sits up, and watches over the child; for on that day (*chhaṭî*) his destiny is determined, especially as to his immunity from small-pox. If he go hungry that day he will be stingy all his life: and so a miser is called *chhaṭî kâ bhûkhâ*, and a prosperous man *chhaṭî kâ râjâ.* None of these precautions are taken on the birth of a girl." (Ibbetson, Panjâb Ethnography, 118.)

Paighambarî—[*paighambar* = a messenger, prophet; *paighâm* = message] (*rasûlî*)—a curious round-grained variety of wheat and barley, supposed to have been imported from Arabia. It is like our pearl barley.

Paihâr— } a cotton picher. Central Duâb and
Paihârâ— } Bundelkhand.

Paikâr— } [corr. of *pâêkâr. pâê* = foot]—(1)
Paikârâ— } a dealer, trader, hawker, a cattle dealer; (2) a cotton picher. Upper Duâb and Rohilkhand.

Paikhânâ—[*pâêkhânah*] (*saṅḍâs*)—a privy, latrine, in which the compartments are *khuḍḍî. qadamchah.*

Paikoṛâ—[*pâê* = foot]—a rope used for tethering cattle. Upper Duâb (paghâ).

Paikṛâ—[*pâê* = foot]—(1) a rope used for tethering a camel (dâman); (2) a woman's ornament for the feet.

Pailâ—a large wicker basket used for measuring and storing grain, etc. (khâñchâ).

Pailauṅthâ— } [*pahlâ* = first]—a first born
Pailauṭhâ— } child (pahlauṭâ).

Pailî—[*pailâ*]—a measure of weight used in Bundelkhand: 1 *pailî* = 2 *kûrayyâ* or 10 *sêr;* 20 *pailî* = 1 *mânî* (qv.).

Paimâl—[*pâêmâl; pâê* = foot; *malnâ* = to grind, crush] (*ḍûñḍ, ḍûñḍâ, mismâr*)—of crops —trodden down by cattle.

Pain— } [Skt. *pravayaṇa*] (*panêhṭî*)—a carter's
Painâ— } or ploughman's whip: a smaller size is *painî, painiyâ.* In Bundelkhand the whip is *parainâ*, and in Kumaun *sêkṛa.* For other

whips see angâ, châbuk; and for the lash sâṇṭâ.

Pain— } [Skt. *pâli* = a line]—the pieces of
Painâ— } wood forming the wheel in the Persian wheel. Bundelkhand (arhaṭ).

Pain— } [Skt. *praṇâḍi, praṇâla*]—a water
Painâ— } channel in a field made for irrigation. East districts (barhâ).

Pain— } [? conn. with *pânî*]—(1) (*pâên, suhâgâ*)
Painâ— } the flux used by a brazier, etc., in melting metals; (2) (*phalâ*) a bar of prepared native iron. Kumaun.

Paiñch— } (1) a temporary loan. West districts
Paiñchâ— } (dastgardân); (2) reciprocal exchange of labour among agriculturists. East districts (paiṭh); (3) see pêñchâ.

Paiñch— } [? *pâñch* = five]—(*jhuṭṭhî, jâṛî*)—a
Paiñchâ— } small bundle of four or five sugarcanes. Duâb.

Paiñchnâ—to winnow grain. East districts (usânâ).

Paiñḍâ— } [Skt. *pâli* = a row; *haṇḍa* = a
Paiñḍî— } pot] (*ḍhêrâ, ghaṛauñchî, ghartarî, palaiñḍâ, parêñḍâ*)—a stand for water vessels —cf. laṭkan.

Paiñḍâ— } [acc. to Platts Skt. *prati pada*]—a
Paiñḍî— } path, a road. *Zâlim kâ paiñḍâ nirâlâ* = the tyrant's path is a queer one.

Painî— } [*painâ*]—a small cattle whip.
Painiyâ— }

Paiñjanâ— } [Skt. *pâda* = foot; *ranjanî* = de-
Paiñjanî— } lighting]—(1) jingling bells worn as foot ornaments by women; (2) a curved piece of wood in a cart, which passes outside the wheels, and through a hole in which the axle works (gâṛî, bahlî).

Paiñkar— } [*pâê* = foot; *kaṛâ* = hard] (*dabkî,*
Paiñkaṛ— } *paikṛâ*)—a hobble tethering the
Paiñkṛâ— } two fore legs of an animal: speci-
Paiñkrâ— } ally used by camelmen and wandering cattle dealers like the Banjaṛâ caste, etc.

Pâîn kûâñ—[? Pers. *pâin* = below]—a large well surrounded by buildings and flights of steps.

Paiñṛ— } [? Skt. *piṇḍa* = a lump]—slips of
Paiñṛâ— } sugarcane cut up ready for sowing. Azamgarh (gêñṛ).

Paiñṛ— } the main well rope attached to the ir-
Paiñṛâ— } rigation water bag. West districts (chhoṛ).

Paiñṛ— } [? Skt. *pâda* = foot]—the place where
Paiñṛâ— } the workmen stand in lifting water (paiṛâ).

Paiñṛhâ—[? Skt. *pâda* = foot]—the circle in which the oxen move in working the sugarcane mill. Rohilkhand (kolhû).

Paiñṛiyâ— } [*paiñṛ*]—the man who feeds the
Paiñṛiyâ— } sugarcane mill. Rohilkhand (muṭṭhiyâ).

Paiñṛnâ—to fold cattle. Bundelkhand (oliâb).

Paiṇṭâ—[*pâê, pâda* = foot]—the place where the workmen stand while raising water. West districts (paiṛâ).

Pâiṇtê—[*pâê* = foot]—the end pieces of a bed (chârpâî).

Paiṇṭh—[Skt. *paṇya-sthâna* = place for trade] —(1) a market: usually a small periodical village market; (2) market day: opposed to *anaiṭh* (pêñṭh); (3) the duplicate of a bill of exchange (hundî).

Pâiṇtî—see pâiṇtê.

Pâîpûjâ—[*pâî*]—dues given for religious purposes by tenants under the orders of the landlord. Kheri, Oudh (pujaurâ).

Pair— } [Skt. *pâda*]—(1) a foot; (2) the cut
Pairâ— } crop spread out on the threshing-floor. West districts.

Pair gahâ jo rakhê pâs,
Bin barsâê na pâvê râs.

[If you keep your crop unwinnowed, the rain will come before you get the cleaned grain.]

(2) the wheel of a cart. Lower Duâb (gâṛî); (3) the circle in which the oxen move in working a sugarcane mill: the slope for the oxen working a well. The phrase *pair jotnâ* is used in the Central Duâb for to work a well. Upper and Central Duâb; (4) an enclosed space surrounded by matting in which grain is collected (ṭhêk); (5) sowing broadcast. Bundelkhand (bonâ); (6) rice straw—see dhân; (7) a landslip, an avalanche. Hill districts; (8) terrace walls in fields. Kumaun (pugar); (9) a measure of length: a pace (qadam).

Paiṛâ—[? Skt. *pâda* = a foot]—(1) (*anuâ, chauñṛhâ, paiñṛâ, paiṇṭâ, paudar, pauñṛhâ*) the place where the workmen stand while lifting water; (2) the intervening spaces in a betel conservatory—see pân; (3) wooden bathing shoes (paulâ).

Pairbâṭâî—[*pair* = cut crops; *baṭâî* = division] —division of crops between landlord and tenant on the threshing-floor.

Paiṛh— } [? Skt. *pâda* = foot]—the slope for
Paiṛhâ— } the oxen at a well. West districts.

Paiṛhâ—[*paiṛh*] (*bukihâ, haṅkvâ, haṅkvâh, hâṅkvâ, hâṅkvâh, kiliyâ*)—the man who drives the oxen at a well.

Paiṛhî—see paiṛh.

Paiṛî—[*pair*]—(1) cut crops on the threshing-floor (*pair*); a woman's anklet.

Paiṛî—see paiṛh.

Paiṛî karnâ—shepherd's slang: to shear sheep.

Pairpûjâ—(*pâṅv pakhârnâ*)—the washing of the bridegroom's feet by the representatives of the bride when the marriage arrangements are complete (biyâh).

Pair uṭhâî—[*pair* = cut crops; *uṭhânâ* = to remove]—a cess paid by tenant to the landlord at division of crops. Rohilkhand.

Paisâ—[Skt. *pâdika* = one-fourth]—(1) (*bêrlâ, dugâni, numnahâñ, pitil*) a pice, one-quarter anna. The square lumps of copper used as pice are known as *ḍhibuâ, ḍhêbuâ, kachchâ, Mañsûrî, Naipâlî*. In Sunâr's slang—*sariyâ* = one pice; *chîtâ* = two pice; *puchharihâ* = half a pice; *sauhan* = a quarter pice.

Êk jâṅvar aisâ
Ûs kî dum mêñ paisâ.

[There is an animal that has a pice in his tail: a peacock]—(2) a quarter of a town.

Paisâr—[*paiṭhnâ* = to enter]—a road for ingress.

Paitân— } [*pâê* = foot]—the end pieces of a
Paitânâ— } bed. Central Duâb and Bundelkhand (chârpâî).

Paiṭh—[*paiṭhnâ* = to enter]—(1) (*paiñch, ramaitî, sai*) reciprocal exchange of labour by agriculturists. East districts; (2) the duplicate of a bill of exchange (hunḍî).

Paiṭhâr—[*paiṭh*]—a road for ingress.

Paiṭhsâl— } [*paiṭh-shâla* = house]—a house
Paiṭhsâr— } staircase (zînah).

Paivand—see pêvand.

Pâyâ—[Skt. *pâdika* = one-fourth]—a quarter of a *ser*.

Pâyâ hal kâ bonâ, sab khêtî kâ sâjh,
Tîn chîj kî kasar hai—hal, bail, anâj.

[Sow a quarter of a *ser* of seed to each plough and take a partner in your entire holding: you will come to lose three things—plough, ox, and grain.]

Pajâvâ—[Pers. *pukhtan* = to cook]—a brick-kiln (pazâvâ).

Pajhar—[Skt. *praja* = progeny]—persons other than cultivators such as tradesmen and artizans resident in a village (parjâ).

Pajokho—a visit of condolence after a death. Bundelkhand (mâtampursî).

Pakauṛâ— } [*paknâ* = to be cooked]—round
Pakauṛî— } cakes of gram flour cooked in butter or oil.

Pâkh—[*paksh*]—the lunar fortnight: *châr din kî chândnî aur phir andhêrâ pâkh* = four nights of moonlight and then the dark fortnight.

Pâkhâ—[Skt. *paksha* = side]—(1) an end or gable wall; (2) the side of a hill. East districts.

Pakhâl— } [Skt. *payasa* = water; *khalla* =
Pakhâr— } leather]—(1) a large water skin bag carried by an ox: *chha châñval nau pakhâl pânî* = only six grains of rice and nine bags of water to cook it! (2) the leather sides of a pair of bellows.

Pakhar— } shallow mould found on the edges
Pakharâ— } of ravines, filled with lumps of calcareous limestone. Farrukhâbâd (kakrêt).

Pakhârâ—the second watering of a crop. Mathura.

Pakhêo— } (*bâṭ, harênâ, thûlî*)—special food
Pakhêv— } given to cows when calving: the feeding up of cows so that they may give a quantity of milk. East districts.

Pâkhî—[Skt. *paksha* = side]—an instrument used for making irrigation beds (*kiyârî*). Central Duâb (jandrâ).

Pâkhlî—(*pâkhrî*)—the mat put in the bottom of a cart. West districts (gâṛî).

Pâkho—[Skt. *paksha* = side]—the roof of a house. Kumaun.

Pâkhrî—see pâkhlî.

Pakhrî—[? Skt. *paksha* = side]—the spokes of the spinning wheel. Rohilkhand (charkhâ).

Pakkâ—[Skt. *pakva*; rt. *pach* = to cook]—(1) well cooked: well baked—of bricks, etc.; (2) of a well-lined with masonry; (3) of a plough—heavy; (4) foot and mouth disease in cattle (khurpakkâ).

Paklî—a net for straw, chaff, etc. West districts (pâñsî).

Pakoṛâ— } see pakauṛâ pakauṛî.
Pakoṛî— }

Pakpân—see pagpân.

Paksh—[Skt. *paksha*] (*pâkh*)—a lunar fortnight: the light or moonlight fortnight is *sudî, sudî, shukla paksh, añjor paksh*; it extends from the *parivâ* first day to the *pûnoṅ* or full-moon: the dark fortnight is *krishna paksh, andhêriyâ paksh, badî*. Worship of the gods (*dêvkârya*) is done in the light fortnight, and oblations to the dead *pinḍ kârya* in the dark fortnight.

Pakṭhâ— } [*pakkâ*]—ripe—of crops. East dis-
Pakṭhâs— } tricts.

Pakvân—[*paknâ* = to be cooked]—(1) various messes or puddings, etc., made of flour, vegetables, etc., cooked in butter. *Bhûkh mêṅ gûlar hî pakvân* = When you are hungry wild figs are a dainty: *ûñchî dukân phîkâ pakvân* = a grand shop and tasteless edibles! (2) a metal cooking-pot like the *karâhî* (qv.).

Pal—[Skt. *pala*]—(1) a measure of time; a second; (2) a weight for weighing metals, products of the country, copper, brass, etc. = 6 *tolâ*. Garhwâl.

Pâl—[Skt. *paṭala*]—the sail of a boat (nâo).

Pâl—[Skt. *pâl, pâla* = protecting]—a clan or division of a tribe: a word used by Jâṭs, Mînas, and Mêos of the western districts. Tod states that it originally meant a defile or valley suited for cultivation and defence. It is properly applied to the twelve largest *got* (qv.) and a thirteenth is called *palâkhrâ*—cf. chhat, kûrî.

Pâl—[Skt. *pâli* = a line]—(1) an embankment to keep in water for irrigation. East districts (bâñdh); (2) the space formed by the collapse of the sides of an earthen well. East districts (kûâñ).

Pâl—[Skt. *palâla* = straw]—(1) straw bedding; (2) a matting made of grass stems (*sirkî*) used to cover carts: this is possibly from *paṭala*—see above; (3) unripe mangoes ripened artificially under straw.

Palâ— } [Skt. *pala* = a measure for liquids]
Pâlâ— } (*palî, pâlî*)—a ladle.

Pâlâ—[Skt. *palâla* = straw] the leaves of the *jhaṛbêrî* (qv.) plant given as food to milch cattle (châra).

Pâlâ—[Skt. *prâlêya*] (*tarî*)—frost. In Azamgarh frost-bitten crops are *palmarnâ, tharnâ, tharmarnâ*. The phrase in the Duâb is *jâṛâ nê mârâ*.

Jai din Poh mêṅ pâlâ paṛê
Tai din Jêṭh luiyêṅ chalêṅ.

[For as many days as frost comes in Pûs, hot winds will blow in Jeṭh.]

Palâhâ gît—a song sung by the labourers at the sugarcane mill.

Palai—[*pallâ* = border]—(1) the branches of a tree; (2) the belt of field furthest from the village site. East districts (barhâ); (3) the upper part of the bamboo (bâñs).

Palaiṅḍâ—[Skt. *pâli* = row; *haṇḍa* = pot]—a stand for water vessels (paiṅḍâ).

Pâlak—[Skt. *pâlanka*] (*pâlki*)—spinach (*Spinacea oleracea*).

Palakâ—[Skt. *palyanka*]—a bed (châr pâî).

Nâk kî nakṭî, bûchî kân,
Palakâ baiṭh maṅgâvê pân:
Pân maṅgâê aai vok soê:
Kyûṅ Râjâ jî anakh na hoê.

[My lord king, have not I cause to be displeased with my wife? She has had her nose cut off and her ears cropped. She sits on the bed and calls for betel, and then off she goes to sleep!]

Pâlak bêṭâ—[*pâlnâ* = to protect]—an adopted son (mutabannâ).

Palâkhrâ—see pâl.

Palân— } a pad for a loaded ass (chhai).
Pâlân— }

Palaṅg—[Skt. *palyanka*]—a bed (chârpâî).

Palaṅgposh—a bed cover or quilt.

Palaṅgrî—[*palaṅg*]—a small bed or couch.

Palânî—[Skt. *pallâla* = straw]—a thatch: a small hut. East districts (jhoṅpṛâ).

Palaṛiyâ—[Skt. *pala*]—a wooden ladle. Lower Duâb and Oudh.

Palautâ—[*palai*]—twigs or splinters of bamboo (bâṅs).

Palauṭhâ—[*pahlâ* = first]—a first born son (pahlauṭâ).

Palâvâ gît—see palâhâ gît.

Palêh— } [acc. to Platts Skt. *plava* = flooding;
Palêo— } rt. *plu* = to float] (*chhapânâ, palêvâ, palêvaṭ, parêh, parêhâ, parêo, parêvaṭ*)—irrigation of land preparatory to sowing. Duâb (âbpâshî).

Palêthan—[*palothan*] (*palothan, parthan*)—dry flour rubbed on cakes while they are being made.

Palêvâ— } see palêh.
Palêvaṭ— }

Palgî—[*palaṅg*]—a small bed or couch. Rohilkhand (chârpâî).

Palhaṅḍâ—see palaiṅḍâ.

Pâlî—[*pal*]—the unit of the liquid measure in Garhwâl: 1 *pâlî* = ½ *chhaṭâṅk*; 12 *pâlî* = 1 *tâmî*: 4 *tâmî* = 1 *nâlî*; 2 *nâlî* = 3 *sêr*.

Pâlî—the changing of the cattle at the sugarcane mill, well, etc. Upper Duâb (bârî bârî).

Palî } [*palâ*]—a ladle: *Raḥmân joṛeṅ palî palî;*
Pâlî } *Luqmân luṛhâvêṅ kuppâ* = Raḥmân collects by ladlefuls and Luqmân makes it fly by barrelsful at a time!

Palihar—land kept fallow during the rains for the following spring harvest. East districts (chaumâs).

Pâliyâ— } (*galsuâ, nêluâ, râl*)—throat inflam-
Paliyâ— } mation with cough in cattle. Rohilkhand. In some places it is apparently applied to rheumatism and rheumatic fever—see ghaṭêrevâṅ.

Paliyâ—a small basket. Upper Duâb.

Pâlkâ—a cloth, often embroidered, worn round the waist (dhotî).

Pâlkî—[Skt. *paryanka*] (*huddâ*)—a palanquin, of which the varieties are—the *chaukaṛî*, known to the East as *khaṛkhaṛiyâ*, which has four bearers; the *duallâ*, which has only two; the *chanḍol*, which has two poles; the *miyânâ* of a middle size; the *ḍolâ, ḍolî*, a small litter for women; the *pînas*, an ornamental litter for people of rank and used in marriage processions; the *nalkî*, an open litter used by rich people.

Pâlkî—see pâlak.

Pâlkrî—pieces of wood put under the legs of a bed to raise it off the ground (chârpâî).

Pallâ—[Skt. *pala*]—(1) the outer ox treading out grain. Central Duâb (dâêṅ); (2) a beam placed across the mouth of a well. West districts (sardar); (3) the plates of a pair of scales: *kad kî têlin, kad kâ pallâ; sir mêṅ mârâ khal kâ ḍalâ* = what an oilman's wife and what a pair of scales she has! she hits me on the head with a lump of oil-cake! (4) (*kivâṛ, kivâṛâ, kivâṛî*) the leaf of a door—see darvâzah; (5) a weight equal to about 3 maunds. Rohilkhand; (6) the upper bar of the yoke. East districts (hal); (7) a large wicker basket (khâṅchâ); (8) a large cloth for tying up grain; (9) a winnowing fan. Farrukhâbâd.

Pallâdâr—[*pallâ*]—a porter.

Pâllâdârî—[*pallâdâr*]—porterage.

Palmaruâ—[*pâlâ* = frost; *mârnâ* = to strike]—crops injured by frost. Azamgarh (pâlâ).

Palnâ—the lintel or plank over a doorway. Rohilkhand (sardal).

Palnâ— } [*pâlnâ* = to cherish]—a child's cradle.
Pâlnâ— }

Pâlo—[*palai*]—(1) the belt of fields farthest from the village site. East districts (barhâ); (2) rice land, as contrasted with *pêṛ* (qv.). Azamgarh.

Paloch—sugarcane planted in land, which has been fallow during the previous autumn. Rohilkhand (îkh).

Palothan—[Skt. *pralêpana* = smearing; rt. *lip* = to smear]—dry flour rubbed on cakes as they are being made (palêthan).

Palṛâ— } see pallâ.
Palrâ— }

Palṭâ—[*palaṭnâ* = to turn over]—(1) the platform on which the rower sits in a boat. East districts (nâo); (2) a broad iron spoon (koṅch); (3) a kind of bread or cake in which the dough is in three layers. Central Duâb (paramṭhâ).

Palthano—the Hill form of *palothan* (qv.).

Paltî—the Bhotiyâ term for the buck wheat of the Hills (*Fagopyrum esculentum*) (ogal).

Palto— } [*palṭâ*]—reciprocal assistance in culti-
Palṭo— } vation. Kumaun (aṅgvârâ).

Pâltû—[*pâlnâ* = to rear]—a trained or domesticated animal.

Palval—[Skt. *paṭola*]—a kind of gourd (parorâ).

Palvâr—[*pâl*] (*palêo*)—(1) a system of growing sugarcane in which a layer of weeds or grass is thrown over the cuttings when planted, to act as a hot bed. Duâb and Bundelkhand; (2) a boat of 15 or 20 tons burden: according to Wilson said to be originally considered of Dacca build.

Palvaṭ—[*pâl*] (*kâṅchî*)—a small broom made of palm leaves. East districts (jhâṛû).

Pân—[Skt. *parṇa*; rt. *parṇ* = to be green]—the betel plant (*piper betel*). "A leaf of it is rolled round a few small pieces of the astringent areca nut, with a little caustic lime, a few heads of spice, for the purpose of being chewed, acting as a carminative and ant-acid tonic" (Wilson). At marriages it is tied up in packets of a triangular shape and covered with foil or gold or silver leaf. The best kind is *nâgarpân*.

Ṣuḥbat achchhî baiṭhê khâiyê nâgar pân:
Burî ṣuḥbat baiṭhkê, katâiyê nâk aur kân.

[Sit in good company and eat Nâgar betel: sit in bad company and have your nose and ears cut off.]

Binâ vasîlê châkarî, binâ ḍhâl kê jvân;
Yê tînoṅ phîkê lagêṅ, binâ tamâkû pân.

[Service without a patron, a young man without a shield, and betel without tobacco are all tasteless.]

For the betel conservatory see barêj; the mound on which it is built is *bhît, bhînt, bhîtî:* the rows in a conservatory *âtar, ânta*r; in the Duâb *maṅḍhâ;* to the East *mûṛh, khât:* the intervening passages *pah, paiṛâ:* the walls *ṭaṭṭî:* the roof *mâṅṛo:* the seedlings *bêl:* a second crop from the same roots *pêṛî:* a packet of 50 leaves to the East *kauṅrî:* a bundle of 200 leaves *ḍholî:* 60 *ḍholî* make one *lêso:* the leaf rolled for chewing *bîṛâ, bîṛî, gilaurî:* the catechu eaten with it *kath, katthâ, khair:* the areca nut (the fruit of the *areca catechu*) *supârî, chhâliyâ,* and among Muhammadans *ḍalî, kaseilî.* "On the *Dasahra* of Jêṭh the oldest member of the family goes to the middle of the mound (*bhît*), worships the godling (*dêotâ*) with a burnt offering of butter and molasses: and picks 200 leaves (*ḍholî*), which he distributes to his friends, from whom he receives presents." (F. N. Wright, Cawnpur Memo., p. 69.)

Pân—the upper storey of a house. Kumaun (aṭâ).

Pan—alluvial deposits left by rivers (khâdar).

Panâ—[Skt. *panasa*]—tamarinds or mangoes soaked in water and the stones removed: used as a cooling drink in hot weather.

Panach—[acc. to Platts Skt. *pratyañch* = turned]—the bridge in the cotton carder's bow (dhunîyâ).

Panai—[*panhai*]—shoes. East districts (jûtâ).

Panâlî— } [Skt. *praṇâḍi*]—a drain: the spout
Panârî— } for the juice in a sugarcane mill (kolhû).

Panauṭâ— } [Skt. *parṇa-vâṭa*] (*panbattâ*)—a
Panauṭî— } box for carrying betel—see sandûq.

Panbalâ—[*pânî* = water; *balnâ* = to turn]—the man who distributes the water for irrigation in the field. West districts (hathvaiyâ).

Panbattâ—see panauṭâ.

Panbharâ—[*pânî* = water; *bharnâ* = to fill]—(1) a rope used for drawing water from a well; (2) a water-carrier.

Panbhattâ—[*pânî* = water; *bhât* = boiled rice]—rice water, barley water.

Pañch—[Skt. *pañcha*]—a jury of five—see pañchâyat.

Pâñchâ—[*pañch*]—a sort of rake, usually with five prongs, used for collecting grass manure, etc. (kaṭhphâñvṛî).

Pâñchâ doî— } [*pâñch* = five; *do* = two]—in
Pâñchâ dûî— } division of crops—two-fifths to the landlord and three-fifths to the tenant. Oudh (pachdo).

Pañchâgnî—[Skt. *pañcha* = five; *agni* = fire]—(1) the five sticks thrown into the pyre by each relation when the corpse is nearly consumed (pañch kaṭhiyâ); (2) five fires lighted in a circle, in the midst of which an ascetic sits.

Pañchak—[Skt. *pañchaka* = consisting of five]—an aggregate of five asterisms—*Dhanishṭha, Shatbhikha, Pûrva Khâṛha, Uttara Khâṛha* and *Rêvatî:* this is an unlucky time for doing any work: in particular roofing a house, making a thatch, burning of corpses (*prêtdâh*) [persons who die in these days are usually thrown into rivers, not cremated], cutting firewood, putting tape on a bed, and journeying towards the south. It is said that burning a corpse in the *pañchak* involves five more deaths in the family; so when a corpse is removed in this time five men join together to perform the cremation, so as to divide the sin among them and thus lessen the chance of divine vengeance.

Mûl galiyâ puṇ Bhaḍḍalî bolê bisvâ bîs,
Sâvan kî pañchak jhaṛî; âs samê kî dîs.

[If there be cloudy weather in the asterism of Mûl, says Bhaḍḍalî, "There will be rain in the unlucky days in Sâvan": see the hope of the season]—see pachkhâ.

Panchakkî—[*pânî* = water; *châkkî* = wheel] (*gharât*)—a water mill.

Panchalvaiyâ—[*pânî* = water; *chalânâ* = to move]—a man irrigating. East districts (panihârâ).

Pañchamî—[Skt. *pañcha* = five]—the fifth day of each half lunar month: the *Nâgpañchamî* (qv.) falls on *Sâvan sudi* 5 or the 5th light half of Sâvan—see pañcheiñyâñ.

Pañchaṅgurâ—[*pañch* = five; *aṅkur* = curved]—a sort of rake, usually with five prongs, used for collecting grass manure, etc. (kaṭhphâñvṛî).

Pañchapâtr—see pañchpâtr.

Pañchâyat—[Skt. *pañcha* = five] (*pañch*)—a body of arbitrators or the head executive committee of a caste assembled for the purpose of settling petty disputes among the people, particularly in matters affecting the usages of caste or occupations. Towards the East they are graded as follows—*gâñvân*—of only one village: *javâr*—of the neighbourhood: *bâisî*—of 22 villages: *pâñch maḥâl*—of five parishes: *chaurâsî*—of 84 villages. The head man of the body is usually *sarpañch, pradhân, pardhân, mukhiyâ, mahto, muqaddam.* In the East districts *thâp* is a reference to arbitration. A body of four arbitrators is *chokṛâ, chokṛât.* The headman among Baniyas and other trading castes is *chaudhrî;* among Telis and Chamârs *mihtar;* among the Gûjars of the Upper Duâb *pradhân, pardhân, padhân;* among Banjâras *Nâik.* The respect paid for the decisions of this body is shown in the proverbs. *Pañch hai Paramêshar* or *Pañch mil Khudâ, Khudâ mil pañch* = the law of the Panch is as that of God Almighty. *Pañch kahêñ billî to billî hai sahî* = if the pañch say it is a cat, a cat it must be! *Pâñch pañch mil kîjê kâj, hârê jîtê na âvê lâj* = manage your business before five arbitrators; and whether you win or lose you cannot come to shame. (Pandit Kâshînâth taken it to mean if you undertake anything associate respectable men with you, and you cannot be blamed.)

Pañcheiñyâñ—[*pañchamî*]—the name in the East districts for the festival of the *Nâgpañchamî*, the 5th of the light half of Sâvan, observed by women in honour of the patron snake. On that day no work is done, especially with cattle, which receive salt and special food. This is also generally the rule on the *Amâvas* (qv.) *Makar kî Saṅkrânt* (qv.) and *Gordhan* (qv.). Also see ajotâ.

Panchhannâ—[*pânî* = water; *chhânnâ* = to strain]—a water-strainer.

Panchhoṛ— } [*pânî* = water; *chhoṛnâ* = to let
Panchhor— } go]—a small rope joining the main well rope to the bucket. East districts (chhoṛ).

Pañchkaṭhiyâ— } [Skt. *pañcha* = five; *kâsḥta*
Pañch lakaṛiyâ— } = wood; *lakṛî* = wood] (*kaṭhdâlo, pañchâṇnî*)—the five sticks thrown by each relation on the pyre when the cremation is nearly over.

Pañchpâtr— } [*pâñch* = five; *pâtra* = cup]
Pañchpâtra— } (*pañchapâtr*)—a small water vessel containing five cups collectively used in a Hindu temple for pouring water over the idol during worship.

Pañchvâsâ—[Skt. *pañcha* = five; *mâsa* = month]—the ceremony in the fifth month of pregnancy. "When a woman is in the 5th or 7th month of her pregnancy for the first time, a place is consecrated and Ganesh is worshipped there: then a cocoanut, a betel-nut and some sweetmeats (*batâshâ*) are put into the lap of the woman. This is to congratulate her for the approaching period when she is to become a mother." (Ishri dâs, Manners and Customs, p. 190.)

Pandahnî—[? *pânî, dênâ*]—a light ploughing of rice after flooding the ground. East districts (gâhan).

Pândân—[*pân*] (*khâsdân*)—a vessel or box with a cover used for holding betel; sometimes used for holding jewellery, etc.

Pañḍî—a large fishing net. Rohilkhand (mahâjâl).

Panḍit—[Skt. *paṇḍita*]—a learned man, a scholar, a learned Brahman. *Pâñchoṅ paṅḍit chhaṭê Nârâyan* = five Panḍits and God Almighty makes the sixth! (said when a man greater than the rest arrives)

Pandivaiyâ—[*pânî* = water; *dênâ* = to give]—a man irrigating. East districts (panîhârâ).

Pañḍîyâ—[*paṛiyâ*]—a female buffalo calf.

Panḍoh—[Skt. *praṇâḍi*]—a small drain. East districts.

Pañḍrâ—
Pâñḍrâ—
Pañḍrî—
Pâñḍrî—
Pâñḍûr—
Pañḍûr— } (*paḍrâ, pâñṛo*)—land left fallow for sugarcane from the previous spring harvest. Rohilkhand.

Pâṅg—see pânk.

Pangat— } [Skt. *paṅkti* = a row] (*panghat,*
Pangatî— } *panghatî*)—a feast: a line of guests at a feast.

Pangayat—the strings at the end of a bed (chârpâî).

Pañgî—an insect which attacks rice. North Oudh.

Pâṅgo—[*pâṅg, pâṅk*]—alluvial deposits. Kumaun (khâdar).

Panhâ—see panhâî.

Panhai—[Skt. *pada* = foot; *naddha* = bound] (*panai*)—shoes. *Jin pôêṅ panhai nahîṅ, tanhêṅ dêt gajrâj* = God gives an elephant even to the man who has no shoes to his feet!

Panhâî—[? rt. of *pânâ* = to obtain] (*langûrî, panhâ, pharothî, pharoti, phêrauṭî*)—black mail paid to thieves for the restoration of stolen property, especially cattle.

Panharâ—a weed injurious to wheat. Rohilkhand—see akrâ.

Panhârâ—[*pânî* = water; *kâra*] (*panihârâ*)—a water-bearer.

Panhârî—see panihârî.

Panhârî—[*panhârâ*] (*panihârî*)—a female water-bearer.

Panhâs—a bunch of thorns used as a harrow. Rohilkhand.

Panhin—[*panhai*]—a pair of shoes (jûtâ).

Pânî—[Skt. *pâniya*; rt. *pâ* = to drink]—In the Duâb the varieties are distinguished as follows:—sweet *ḍabkâ, ḍâbkâ, mîṭhâ*; brackish *khârî*; bitter *kâṛuâ*; oily *têliyâ*; slightly brackish *marmarâ sakhar*; sweet but slightly brackish *maṭvârâ*; good but slightly saline *khârî bangâ*; oily and sweet *mîṭhâ têliyâ*; oily and brackish *khârî teliyâ*; bad tasted saline *khârî jarel*; bitter and oily *kaṛuâ têliyâ*; oily and brackish *sakhar têliyâ, marmarâ têliyâ*.

Pahlê pîvê jogî;
Bîch mêṅ pîvê bhogî:
Pîchhê pîvê rogî.

[The ascetic drinks water in the beginning of a meal; the man of the world when he has taken half the meal; the sickly man when he has finished eating.]

Pânî pîjiyê chhâṅkar;
Guru kîjiyê jânkar.

[Filter water before you drink it, and do not appoint a man your spiritual preceptor unless you know him.]

Paniauâ—[*pânî*]—sugarcane juice mixed with water. East districts.

Pânî bahânâ— } to irrigate land (âbpâshî).
Pânî dênâ— }

Panihârâ—[*pânî-kâra*]—(1) (*panhâra*) a man who supplies water to private families; (2) (*panchalvaiyâ, pandivaiyâ*) a man irrigating a field. West districts. See âbpâshî.

Panihârî—[*panihârâ*]—a female water-carrier.

Panihârî—[? *panhai*]—the sole of the plough. Duâb (hal).

Pânîkhêt—irrigated land. Kumaun. See âbpâshî.

Panîlâ—[*pânî*]—a watery swampy place.

Pânîpaṭânâ—to irrigate land. East districts. See paṭânâ.

Panîr—cheese.

Panîr—[*pânî* = water]—a nursery for young plants (biyâṛ).

Panivaṭ—[*pânî*] (*sichaunî*)—fees for irrigating from a well.

Paniyoṅ—[? *palâ*]—a wooden spoon or stirrer used by cooks. Kumaun. See nânbâî.

Pânjâ—[*panj* = five]—a sort of rake usually with five teeth used for collecting grass manure, etc. (kaṭhphâṅvṛî).

Panjâlâ—the flat board forming the driver's seat in a cart. Upper Duâb (gâṛî).

Pañjar—[Skt. *piṅjara* = a cage] (*piṅjar*)—a bone, usually the rib bone of an ox used by sweepers in the Upper Duâb for collecting filth.

Panjî—[*panj* = five]—an offering of pice (usually five in number) at a shrine.

Panjîrî—[*pan* = five; *zîrah* = cummin seed]—an aromatic food given to women at child-birth

consisting of five ingredients, including sugar, butter, flour, cummin, and sesamum seed—cf. achhvânî.

Panjvaqtî—[*panj* = five; *vaqt* = time]—the five obligatory times of prayer for Muhammadans; (1) from dawn to sunrise *fajar kî namâz*; (2) when the sun has begun to decline *guhr kî namâz*; (3) midway between Nos. 2 and 4 *'asar kî namâz*; (4) a few minutes after sunset *maghrib, maghrab kî namâz*; (5) when the night has closed in *'ishâ kî namâz*. The voluntary times are—*ishrâq kî namâz* when the sun has well risen: *zuhâ kî namâz* about 11 A.M.: *tahajud kî namâz* after midnight (see Hughes' Notes, 114).

Pâṅk—(*pâṅkî*)—the finest chaff. East districts.

Pâṅk—[Skt. *panka* = mud] (*pâṅg*)—marshy soil: fine mud left after an irrigation.

Pankâṭâ— } [*pânî, kâṭnâ* = to cut]—the man
Pankaṭâ— } who distributes the water in the field. West districts (hathvaiyâ).

Paṅkhâ—[Skt. *paksha* = a feather]—a large fan.

Pankhaṭ—[Skt. *pratyañch* = turned]—the elastic bow which keeps the woven cloth stretched in front of the weaver. Rohilkhand (kargâh).

Pâṅkhî—[Skt. *paksha* = side]—the instrument for making irrigation beds (*kiyârî*). Central Duâb (jandrâ).

Pankhî—[*pankhâ*]—a small fan.

Paṅkhṛî—[? Skt. *paksha* = side]—the lower supports of the spinning wheel. Lower Duâb (charkhâ).

Pâṅkî—[*pâṅk*]—the finest chaff. East districts.

Panlagâ—[*pânî-lagânâ* = to apply]—the man who distributes water for irrigation in the fields. West districts (hathvaiyâ).

Panmâr—[*pânî, mârnâ* = to strike]—(1) (*âlâ, bajhâ, ḍâbar, ḍabrâ, ḍahar, ḍahri, jhâbar, jhâvar, gâṅjo, sêmar, sîm, ugâlâ*) lands saturated with water; (2) crops injured by rain or too much moisture.

Pannâ—[Skt. *pânasa*]—a beverage made of tamarinds or roasted mangoes.

Pannâ—[Skt. *parṇa*]—a leaf of an account book (bahî).

Pannik—[Skt. *pratyañch* = turned]—the elastic bow which keeps the woven cloth stretched in front of the weaver (kargah).

Panolâ—[*pânî*]—land watered after ploughing.

Panpiâo—[*pânî, pînâ* = to drink]—food and drink taken by the labourer during the intervals of work in the field (akor).

Panrâ—[Skt. *praṇâḍi*]—the pipe in the Persian wheel through which the water flows. Bundelkhand (arhaṭ).

Pâṅro—land kept under preparation for sugarcane during the preceding rainy season (bhadvâr, paṅḍrâ).

Pâṅs— } [Skt. *parshuka* = a rib]—(1) the iron
Pâṅsâ— } blade in the *bâkhar* (qv.) plough. Bundelkhand; (2) ploughing a rectangular field across its breadth. West districts (somarâ); (3) *pâṅsâ lagnâ* means the soaking of a field with rain after the first ploughing. Upper Duâb.

Pâṅs— }
Pâṅsâ— } [Skt. *pâṅsu* = dung]—manure (khât).

Pâṅs— } [Skt. *pâsha* = a knot, noose]—the knot
Pâṅsâ— } on the string of a water vessel, etc.

Pansâl— } [*pânî, shâla*]—finding the level of
Pansâr— } land by pouring water into a trench.

Pânsâr—[*pâṅv* = foot, *shâla*]—the treadle in the loom (kargah).

Paṅsêlâ—[Skt. *pâsha* = a noose]—a net for straw or chaff (pâṅsî).

Pansêrâ— } [*pañch* = five *sêr*]—(1) a measure
Pansêrî— } of 5 *sêr* weight. The *kachchî pansêrî* is 2½ *sêr*. The *lagarahî pansêrî* is the weight used by merchants who purchase grain in Azamgarh, by the use of which the various deductions mount much higher than they ought to do. *Sêr mêṅ pansêrî kâ dhokâ* = if you are robbed in weighing a *sêr* it comes out in five *sêr*; (2) a large pot in which 5 *sêr* of rice, etc., can be cooked. In many places the *pansêrî* is calculated in the small or *kachchâ sêr*; hence it comes to only about 2½ ordinary *sêrs*.

Pâṅsî—[Skt. *pâsha* = a noose] (*gâṅjâ, gâṅjhî, jâl, jâlâ, jâlî, khârâ, khaṛiyâ, pakli, paṅsêlâ, pâsî, phâṅsâ, phâṅsî*)—a net for straw and chaff.

Pansivâṅ—an insect which attacks rice in times of drought. East districts.

Pâṅsnâ—[Skt. *pâṅsu* = dung]—to manure land by folding cattle on it. Duâb (khatânâ).

Pâṅsû—[Skt. *parshuka* = a rib]—an instrument used by the potter for mining clay. Rohilkhand (kumhâr).

Pâṅt— } [Skt. *pankti* = a row of five (*vañcha*)]
Pâṅtî— } —(1) a line or furrow in which extra crops are sown in a field; (2) the feast at the houses of both parties on the day on which the marriage procession starts (bhatvân).

Panvârâ—[Skt. *parṇa-vâṭa*] (*parosâ*)—a leaf dish.

Panvârî—[*pân, vâṭa*]—a betel garden (barêj).

Pâṅvdar— } [*pâṅv* = foot; *dharnâ* = to place]
Pâṅvdhar— } —the place where the workmen stand in working a water lift. East districts. See ḍol.

Pâṅv pakhâlnâ— } [*pakhâlnâ*, Skt. *prakshâl-*
Pâṅv pakhârnâ— } *ana* = washing]—the washing of the bridegroom's feet by the representatives of the bride when the marriage arrangements are complete (pairpûjâ).

Panyâî—[*pânî*]—irrigation of land (âbpâshî).

Pâo—[Skt. *pâdika*]—a quarter of anything.

Pâo Budâyunî lîjê sâth,
Tab kîjê laṛâî kî âs.

Var lect. *Jo kariyê jhagṛê kî âs,*
Pau Budâyunî lîjê sâth.

[If you want success in a row, take a quarter of a resident of Budâyun with you (they are notoriously quarrelsome people).]

Pâo bêṅuchî—hard rough ground. Kahâr's slang.

Pâo chhananî—a rope. Kahâr's slang (rassî).

Pâolî—[*pâo*]—four annas.

Pâpâ— } (1) a kind of weevil which attacks
Papahâ— } stored grain; (2) an insect which injures millets and rice in seasons of excessive cold. Bundelkhand.

Pâpaṛ— } [Skt. *parpaṭa*] (*papṛî*)—(1) a crisp
Papaṛî— } cake usually made of pulse flour; (2) the dark scabby efflorescence which encrusts *ûsar* (qv.) plains. West districts; (3) the scum produced in making saltpetre.

Pâp mochanî—[*pâp* = sin; *mochan* = release]—one of the sacred elevenths—see êkâdasî.

Paprî—see paparî.

Pâr— } (*pâṛh*)—(1) scaffolding; a platform used
Pârâ— } for field watching—see machân, râj; (2) the wooden framework at the mouth of a well.

Baiṭh kûâṅ kî pâr par;
Goṛ dêjê laṭkâê;
Pîṭh malvâvê saut sê;
Yih marnê kâ bhalâ uhâê.

[Sit on the framework of a well; let your legs hang down, and get your co-wife to rub your back—this is a good way to end your life.]

Pâr— } lands sown after one ploughing: the
Pârâ— } first ploughing of a field. Upper Duâb: cf. chhâṅṭâ.

Pârâ—(*parai, pârî, pâro*)—an earthen saucer used for covering other vessels (sarposh).

Putr kuputr, kulakhshana nârî,
Laṛâkâ parosî, lajâvan sâro,
Bhâî bhiriashṭ, parohit laṅpaṭ,
Sudharo suân, dimâṅch pâro.
Dût dimâno, nêṛî niraṅkash,
Âturo Baniyâ, Kâyath goro,
Brâhman kâro, Suno Shâh Akbar
Bâṅdh samundarî boro.

[An undutiful son; an ugly wife; a quarrelsome neighbour; a brother-in-law of whom you are ashamed: a brother out of caste; an amorous family priest; a dog too quiet even to bark: a loose cover to a pot: a foolish messenger; a claimant of dues who has no influence: a hasty Baniya, a white Kâyath, a black Brâhman; Listen King Akbar these are all bad: tie them up and pitch them into the sea!]

Pârâ—a male buffalo calf—see parvâ.

Parachhan—[Skt. *pratichchâya* = a shadow]—the moving of a lamp over the heads of the bride and bridegroom to avoid ill-luck (ârtâ).

Parag—[Skt. *pada*]—a pace, step (qadam).

Parahal— } land prepared for sugarcane during
Paṛahal— } the preceding rainy season. Rohilkhand (bhadmâr).

Parai—see pârâ.

Parainâ—[Skt. *pravayaṇa*]—a whip. Bundelkhand (pain).

Parakhiyâ—[*parakhnâ*]—(1) a money-tester (parkhaiyâ); (2) the spout in the sugarcane mill through which the juice drops. Farrukhâbâd (kolhû).

Parakhnâ—[Skt. *parîkshâ* = test, examination] (*dêkhnâ, tankhîb*)—to test coins; *parakhnêvâlâ, parkhaiyâ* = a money-tester; *chhoṭî motî, adhik banê, bêsan kî nahîṅ, khâtê nahîṅ, parkhâtê haiṅ* = small shapely, finely made, not of gram flour; they do not eat it; they test it—a riddle. Answer *sikkah* = a coin. There is a pun on *bêsan* = gram flour and *bê san* = without the year: *parkhâtê* = they test; *par khâtê* = but they eat.

Parâl—[Skt. *palâla*]—rice straw.

Parâl— } sugar sown after a rainy season fallow:
Paṛâl— } opposed to *kharik* = that sown immediately after an autumn crop. Duâb.

Paramṭhâ—see parâṭhâ.

Parânî—[Skt. *prâṇa* = beloved]—the members of a family; a wife. East districts (jorû).

Parât—(*parâtî*)—a deep circular brass pan, generally used for kneading paste: it is like the *thâlî* (qv.) except that its sides curve gradually up to the top.

Parâṭhâ— } (*paramṭhâ, prâṭhâ*)—a cake made
Parâṭhî— } with butter like piecrust: it can be eaten by Hindûs on a journey without taking off their clothes and even if cooked by a Baniya—see mârê, phainâ.

Parâtî—see parât.

Paraunî—small cakes made of pulse flour.

Parautâ—the winnowing sheet. Benares (jhûlî).

Parautî—[P Skt. *prithivî*]—land left fallow or uncultivated. Duâb. See baṅjar.

Parautî—[*pâr* = across]—land at the other side of a river, canal, etc. Central Duâb.

Paṛbâ—[*paṛvâ*]—a male buffalo calf.

Parbhât—[Skt. *prabhâta*; rt. *prabhâ* = to shine] (*prabhât*)—morning: a word used in Braj and also by Hindû ascetics (fajar).

Parbhâtî—[*parbhât*]—a stick used for cleaning the teeth in the morning: a Hindû mendicant's word (datuan).

Pârchâ— } [*dim.* of *pârah* = a piece]—cloth,
Pârchah— } clothes (kapṛâ).

Pârchâ—see pârchhâ.

Parchhâ—[cf. *parchhatî*]—a thatch supported by one wall. Upper Duâb (êkpallâ).

Parchhâ— } [acc. to Fallon *payas* = water;
Pârchhâ— } *raksh* = to protect]—(1) the catch basin at a well, and near the Persian wheel (arhaṭ, chauṅṛhâ); (2) one of the boiling pans in a sugar factory. Rohilkhand (kolhvâr).

Parchhai—a rake used on the threshing-floor and for covering seed (dâṅt, kaṭhphâṅvṛî).

Parchhanî—[*para* = above; *chhânnâ* = to sift] (*pachhnî*)—the layer of fine sugar which collects under the layer of grass in a sugar factory.

Parchhatî— } [Skt. *pari*; Hind. *pâr* = across;
Parchhî — } *chhat* = roof]—(1) a thatch resting on one wall. West districts (êkpallâ); (2) (*ḍarhiyâ, ladâo, palânî, ṭaṭṭî*) a thatch put on the top of a wall to protect it from rain.

Parchhiyâ—an instrument for making irrigation beds (kiyârî) in a field. South Rohilkhand (jandrâ).

Parchhiyâ—[*pârchhâ*]—an iron cooking pan (kaṛâh).

Parchun— } [Skt. *prachûrna*] (*purchun*)—fil-
Parchûn— } ings of metal: coarse flour, meal.

Pardâ— } a screen: the part of the coat or jacket
Pardah— } covering the breast—see aṅgâ: *pardahnashîn* = a woman that sits behind the screen and does not appear in public.

Pardâdâ—[*par* = beyond; *dâdâ* = grandfather] (*parpâjâ*)—a great-grandfather on the father's side.

Pardâdî—[*pardâdâ*]—a great-grandmother on the father's side.

Pardanî— } [*pardâ*]—a waist cloth (dhotî).
Pardaniyâ— } *Baniyâ kî ris pardhaniyâ* =
Pardhanî— } a Baniya's passion only goes so
Pardhaniyâ— } far as to make him hitch up his loin cloth (and prepare for action).

Pardhân—see pradhân.

Parêh— } [Skt. *plava* = flooding or *parîbâh*
Parêhâ— } = flowing round]—(1) irrigation of land in a dry season preparatory to ploughing. Duâb (palêh); (2) the condition of land when

the earth cakes over the seed owing to sun following rain. Central Duâb.

Parêhnâ—[*parêh*] (*parênâ*)—to irrigate land preparatory to ploughing. Duâb. See âbpâshî.

Paṛêl—[*paṛvâ* = a buffalo calf]—a buffalo skin. Duâb (bhaińsaurî).

Parênâ—see parêhnâ.

Parêńḍâ—[Skt. *pâli* = a row; *haṇḍa* = a pot]—a stand for water vessels (paińḍâ).

Parêtâ— } [? Skt. *parita* = encircling] (*parêthâ*,
Parêtî— } *parêthî*)—(1) a drum on which thread is reeled off (kargah); (2) the axle of the irrigation lever. Duâb (ḍhêńklî); (3) the handle or stilt of the plough. Duâb, Rohilkhand.

Parêvâ—[*pârî* = turn] (*joâ*)—the night watches of the men at the sugarcane mill. East districts.

Parêvaṭ—see palêh, parêh.

Pâṛh—see pâṛ.

Pâṛh—(1) the circle in which the oxen move in working a sugarcane mill. Rohilkhand (kolhû); (2) housebreaking (sên).

Parhâ—the broad piece of wood at the end of the cotton carder's bow—see dhuniyâ.

Parhal—(1) see parahal; (2) fallow land. Central Duâb.

Parhârî—[*panihârî*]—the sole of the plough in which the share is fixed. Duâb (hal).

Pârî—[*pârâ* = heavy; Skt. *pârata* = quicksilver]—a large cake of coarse sugar averaging about half a maund in weight.

Pârî—[*pârâ*]—a saucer for covering other vessels.

Pârî—[*bârî*]—(1) a turn: a turn at any work: *pârî pârî* = *bârî bârî* = by turns; (2) (*bâr*, *bârâ*) the share of milk given to a herdsman.

Pârî—[Skt. *pâli*]—the ring fastening the blade of a spade to the handle. West districts.

Pâṛî—a cowherd. Upper Duâb (guâl).

Paṛiâb—[*paṛvâ*]—to be with young—of a buffalo. East districts.

Parihârî—see parhârî.

Parihath—[Skt. *parihasta*]—(1) the handle or stilt of a plough. East districts (hal); (2) the stem of the Muhammadan pipe. East districts (gauraiyâ).

Parikâ— } [*parakhnâ*]—a rupee; a Sunâr's
Parikahâ— } word (rupayâ).

Pârîvâlâ— } [*pârî* = a turn] (*pârîvâl*)—a la-
Pârîvâr — } bourer who works sometimes for his master and sometimes for himself. East districts (mazdûr).

Pariyâ—[*pârâ*]—a small saucer used for covering other vessels.

Paṛiyâ—[*paṛvâ*] (*jhotî*, *kaṭiyâ*, *osar*, *paḍiyâ*)—a female buffalo calf—see paṛvâ.

Parjâ—[Skt. *praja*, *prajan* = to be born] (*khaliyâ*, *pajhar*, *pauni*, *pauniyâ*, *prajâ*)—resident artizans and other persons (not cultivators), resident in a village. They are generally believed to consist of (1) the blacksmith (*lohâr*); (2) the carpenter (*baṛhai*); (3) the potter (*kumhâr*); (4) the water-carrier and palanquin bearer (*kahâr*); (5) the washerman (*dhobî*); (6) the tailor (*darzî*); (7) the barber (*ḥajjâm*, *nâî*); (8) the torch bearer (*bârî*); (9) the tanner, labourer (*chamâr*) and his wife (*chamârin*, *chamain*), the midwife; (10) the sweeper (*mêhtar*, *bhaṅgî*); (11) the gardener (*mâlî*); (12) the betel-grower and seller (*tambolî*). The resident Chamârs in a village are to the east *agvâr*, *gauhân*, the opposite of which is *upahiyâ*; *yathâ râjâ*, *tathâ parjâ* = as is a king so are his subjects.

Parjâvaṭ—
Parjâvat—
Parjoṭ—
Parjot— } [*parjâ*] (*prajâvaṭ*)—cesses in the nature of a ground rent collected from resident artizans and other persons, not cultivators—see abvâb.

Parkâl—[Pers. *parkâr*, *pargâr*] (*parkâr*)—a pair of compasses.

Parkammâ—[Skt. *parikrama*]—the solemn perambulation round a shrine, idol, &c., going from left to right.

Parkhaiyâ—[*parakhnâ*] (*parakhiyâ*, *parakhnêvâlâ*)—a money-tester.

Paṛkhaṛâ—a small loin cloth worn by boys. East districts (bhagâi).

Parmal—[Skt. *parimala* = fragrance; rt. *mal* = to rub]—maize or rice damped and parched—cf. khîl.

Parnâlâ— } [Skt. *praṇâla*, *praṇâlika*]—a house
Parnâlî— } drain: a drain for the juice in a sugarcane mill.

Paṛo—[*paṛvâ*]—a young male buffalo (paṛvâ).

Pâro—[*pârâ*]—a saucer used as a cover for other vessels. Bundelkhand.

Parohâ—[Skt. *paribâha*]—(1) the skin bag used in raising water. Lower Duâb (charas); (2) the swing bag used in raising water (ḍol).

Parohan—[Skt. *pravahaṇa*]—a wheeled conveyance usually covered.

Parorâ—[*paṭola*] (*palval*)—a variety of the gourd. East districts.

Parosâ—[*parosnâ*]—a dish full of food (panvâṛâ).

Parosgârî—[*parosnâ*]—a feast to friends and neighbours.

Parosnâ—[Skt. *parivish* = to offer food]—to distribute the food at a feast.

Parothan—see palothan.

Parothanî—
Parothnî— } [*parothan*]—bread.

Parpaińṭh— } [*paińṭh*]—the triplicate of a bill
Parpaiṭh — } of exchange (hundî).

Parpâjâ—[*par* = beyond; *âjâ* = grandfather]—a great-grandfather on the father's side (pardâdâ).

Parsâ—[? Skt. *prasara* = affectionate solicitation; *prasâryati* = to hold out]—a handful of grain put aside at harvest time in the first instance to propitiate the local ghosts and then given to the village watchman. East districts (goṛaitî).

Parsaiyâ—[*parosnâ*]—one who distributes food at a feast.

Parsûtî—[Skt. *prasûti* = parturition] (*prasûtî*)—a woman in childbed: a woman kept to her room after delivery (jachâ).

Paṛtâ—[*paṛat* = price; *paṛnâ* = to fall]—share, proportion: *paṛtâ mâlguzârî* = the proportion of the Government revenue payable on their holdings by sub-proprietors. *Paṛtâ nîl*, *paṛtâ afiyûn* = the produce of indigo or opium from a certain area.

Partal—[*partalâ* = accoutrements]—baggage carried on a horse, etc.

Partâl— } [Skt. *para, tâl* = a span]—testing of
Partâl— } measurement village papers, etc.

Partauvâ—[? Skt. *parita* = surrounding]—a winnowing sheet. Oudh, Rohilkhand and parts of the Duâb (jhûlî).

Parthan—see palothan.

Partî—[? Skt. *pariita* = surrounding]—(1) a drum on which silk is wound,—see paṭvâ; (2) a winnowing sheet. Oudh, Rohilkhand and parts of Duâb (jhûlî).

Partî— } [Skt. *prithivi parti* as if from *parnâ*
Partî— } = to lie waste]—waste, fallow land (bañjar).

Partîlênâ— } [*partî*]—to winnow grain with a
Partiyânâ— } sheet (usânâ).

Paruâ— } [? *parnâ* = to fall]—an ox that sits
Paruâ— } down at work. East districts (galiyâ).

Paruâ—(1) a variety of soil found in Bundelkhand. "It is ordinarily a lighter soil than *kâbar* (qv.), but like that soil varies a good deal; in some cases approximating closely to the loam of the Duâb, but generally with a large admixture of sand. The good substantial level *paruâ* is still often called *sigaun*, and is distinguished from the light undulating *paruâ*, which is called *ḍâṅḍî*, both terms very frequently met with in the old records. But the latter term is very loosely used, and is often applied to broken soil which has not now been classed with *paruâ*. Another name for *paruâ* is *bhât*, but this term has a very general meaning, and was used to signify inferior land of any kind, and was applied in one village to *kâbar*, in another to poor *paruâ*, and in a third to *moṭi râkar*" (A. Cadell, Banda Sett. Rep., p. 4); (2) alluvial land that requires no artificial irrigation: being flooded by the river in the rains, it retains its moisture all through the year. Mathura.

Paruî—the pit in front of the fire-place into which the grain falls as it is parched (bharbhûñjâ).

Parvâ—[acc. to Platts Skt. *prithuka* = the young of any animal] (*paḍḍâ, paḍrâ, paḍrû, pañḍiyâ, parbâ, paro, parrâ, kaṭrâ, kâṭrâ*)—a male buffalo calf.

Jo sovê ûs kâ parvâ;
Jo jâgê ûs ki pariyâ.

[He that goes to sleep gets the male buffalo calf: he that lies awake gets the female—the more valuable of the two. (The early bird findeth the worm.)]

Parvâ—[corr. of *parivâ*, Skt. *pratipada*]—the first day of the lunar fortnight.

Parvâ—irrigation beds in a field. East districts (kiyârî).

Parval— } see palval.
Parvar— }

Pâs—[*pasânâ* = to skim]—the fermented fruit of the *mahuâ* tree used for distilling. East districts (mahuâ).

Pâs— } [Skt. *pâsha*]—(1) a noose; (2) the
Pâsâ— } ring fastening the blade of the spade to the handle: *pâsâ mârnâ* = to strike anything with the back of the mattock. East districts.

Pasahî— }
Pasâî— } [Skt. *prasâtikâ*]—a kind of wild tank
Pasai— } rice (chanau).

Pasânâ—[Skt. *prasravana* = pouring forth] (*pasañgî*)—to skim milk, etc.

Pâsañg—
Pasañg—
Pasañgâ—
Pasañgh—
Pasañghâ—
Pasañghî— } (*aiṅḍâ, dharâ, dhârâ*)—a weight used as a counterpoise in adjusting a pair of scales (tarâzû).

Pasañghî—(1) a fire kept burning for 12 days in the room in which a woman has been delivered. East districts (dhunî); (2) a fire kept lighting for 10 days by the person who has performed the obsequies of another.

Pasañgî—see pâsañg.

Pasar—see parsâ.

Pasar—[? Skt. *prasara* = extending]—(1) early dawn. West districts (fajar); (2) the feeding of buffaloes, especially at night. The phrase is *pasar charânâ*.

Pasarhaṭṭâ—see pasraṭṭâ.

Pasârhî—[*pasahî*]—a kind of tank rice (chanau).

Pasârî—[Skt. *panya-shâla* = a warehouse]—a dealer in spices, drugs, etc.

Pasârî—[*pasahî*]—a kind of tank rice (chanau).

Pasauâ—[*pasânâ*]—skim milk (chhinuî dahî).

Pasâvâ—[Skt. *prasvêda* = sweat]—(1) sugar-cane juice boiled down; (2) molasses separated from *râb* without putting it into bags. Rohilkhand.

Pasâvan—[*pasânâ*]—(1) skim milk (chhinuî dahî); (2) rice water.

Paschimâ—[Skt. *pashchima* = western]—diarrhœa in cattle: supposed to be caused by west winds—see pêṭbhâgî.

Pasêo—[Skt. *prasvêda* = sweat]—the juice of opium, out of which *kafâ* (qv.) is made.

Pasêrî—[*pâñch* = five; *sêr*]—a weight of five *sêr*.
Damṛî kî ghoṛî chha pasêrî dânah = a horse worth a farthing and getting five *sêr* gram a day.

Pasêvâ—see pasêo.

Pashu—[Skt. *pashu*] (*pasu*)—horned cattle. It is considered unlucky to send them into a town or village in the asterisms of *Chittrâ* the three *Uttaras, Shravañra, Rohinî*, and on the last day of the dark fortnight (*amâvas*) or on the 8th or 14th.

Pâs—see pâñsî.

Pasînâ—see pasêo.

Pasnî—[Skt. *pra* = before; *ash* = to eat]—the first ceremonial feeding of a child on grain when it is about 6 or 7 months old (annaprâsan).

Pasrâ—see parsâ.

Pasraṭṭâ—[*pasârî* (qv.) *haṭṭa* = a market] (*pasarhaṭṭâ*)—a market where spices, drugs, etc., are sold.

Pasu—[*pashu*]—horned cattle.

Ḍhol, gañvâr, shudr, pasu, nârî—
Yê sab ṭâran kî adhikârî.

[A drum, a boor, a low caste man, cattle and a woman are all the better of a beating; a woman, a dog and a walnut tree, the more they're beaten the better they be.]

Pât—[Skt. *pattra*]—(1) (*patauâ*) a leaf: the upper leaves of the sugarcane (âg).

Añdhî rañḍî pîpal tal ḍêrâ:
Pât phaṭkê—salâm lo mêrâ.

[The blind old hag lives under the *pîpal* tree

whenever a leaf rattles she says "Good-bye, Sir!"]

(2) (*lâtâ*) a mess made of the fruit of the *mahuâ* (qv.) tree; (3) a small field. East districts (gâṭâ); (4) the refuse sugarcane after the juice is expressed. Central Duâb and Rohilkhand (khoî); (5) a broad plate of metal worn across the ear like the *tarkî* (qv.).

Paṭ—[Skt. *paṭa*]—silken cloth.

Paṭ—[? Skt. *pat* = to fall]—used in the phrase *paṭ parnâ*—of land, to fall out of cultivation; become waste or barren from drought, flooding, excessive moisture, deposits of sand, etc. West districts.

Pâṭ—, Pâṭâ—, Paṭâ— [Skt. *paṭṭa* = a plank]—(1) a beam or plank; (2) the treading floor in a sugar refinery (khaṅḍsâl); (3) the screening wall of a cooking place. East districts (chûlhâ); (4) the wedge which holds the share and sole of a plough in the body (hal); (5) the upper part of the double yoke. East districts (hal); (6) the upper stone of a flour mill (chakkî); (7) the breadth or bed of a river.

Paṭâ—, Pâṭâ— a leather bag for holding molasses (jorî).

Paṭâgan—the space inside a house. Kumaun (âṅgan).

Paṭahuân—[*paṭânâ* = to realize]—lands held on a usufructuary mortgage. East districts (paṭâvan).

Patâi—[*pât*]—the upper leaves of the sugarcane (âg).

Paṭaiâ—[*paṭânâ*]—irrigation of a field preparatory to ploughing. East districts (palêh).

Paṭailâ—[*pâṭ*]—(1) a plank used as a harrow. Duâb and Rohilkhand (hêṅgâ); (2) a sort of covered decked boat.

Paṭâkî—[*paṭaknâ* = to crack]—the lash of a whip (sâṅṭâ).

Patalo—[*pât*, Skt. *pattra* = a leaf]—a broad flat platter made of leaves. Kumaun (daunâ).

Pâtan—[Skt. *pâda*]—shoes (jûtâ).

Paṭânâ—[Skt. *paṭṭa*]—(1) to roof a house; (2) to flood a field preparatory to ploughing. East districts (palêh); (3) to cause a debt to be paid or a bill cashed.

Patâṅṛ—[? *pât*, Skt. *pattra*]—slips of sugarcane cut for planting. East districts (gêṅṛ).

Patâṅṛ baiṭhâvan—[*patâṅṛ, baiṭhânâ* = to set] (*aṅdhêriyâ karnâ, dhurâvan, dhuriyâvan*)—the first hoeing of sugarcane. East districts.

Paṭâo—[*pâṭ*]—(1) a beam, such as that used to support a roof (ballâ) or the beam resting on the pillars of a well. Duâb (miyâr); (2) the roof of a house made of beams and pressed mud: *paṭâo kâ makân* = a house roofed in this way.

Paṭâr—[*pâṭ*] (*chharairâ*)—the flooring planks in a cart. Upper Duâb (gâṛî).

Pâtar—[another form of *patlâ*, Skt. *pratanu*]—thin—of sowing, of a crop, jungle, etc. East districts (bonâ).

Patâsî—a small chisel used by carpenters (barhai).

Patauâ—[*pât*]—the leaf of a tree. Central Duâb.

Pataulî—, Pataulî pîlî— [*pât*]—the yellow dress worn by the bride at a marriage (pîarî).

Pataur—, Pataurâ— [*pât*]—(!) a small leaf basket with high sides used for holding cooked provisions (daunâ); (2) a house cup-board. Kumaun (tâq).

Pataurî—[*pât*] (*pataura, patiaurâ*)—a mess of pulse flour cooked in the leaves of the *arum* (ghuiyâṅ).

Paṭautî—[*paṭânâ*]—the annual rental demand to be collected from tenants. Central Duâb.

Patauvâ—see pataurî.

Paṭauvâ—, Paṭâvan— [*paṭânâ*] (*paṭâhuân*)—land held under usufructuary mortgage. East districts.

Paṭbaṅdhak—[*paṭânâ, baṅdhak*]—a usufructuary mortgage. East districts (bhog baṅdhak).

Paṭdêhî—[*pâṭ* = beam; *dêhl* = threshold]—the plank below the threshold of a door.

Paṭêl—, Paṭêlâ—, Paṭêlî— [*pâṭ* = a beam]—(1) a flat-bottomed ferry-boat, the boards of which it is built overlap and are not joined edge to edge; (2) the cross bars in a cart behind the driver's seat. Central Duâb (gâṛî.; (3) (*patûhâ*) a plank harrow. Duâb and Rohilkhand.

Patêlî—[*pât* = leaf]—a flat piece of metal worn in the ear. Kumaun.

Patêvaṛâ—[*pat* = a leaf]—the sheath of the cob of maize. West districts (khûhâ).

Paṭh—, Pâṭh—, Pâṭhâ— [Skt. *prathuka, pṛishaka* = the young of an animal]—(1) a young male animal such as a goat—see paṭṭhâ; (2) a young she-goat that has not been covered. East districts; (3) a young elephant.

Pâthâ—(1) an insect which attacks stored grain; (2) the body of a plough. Rohilkhand and West Oudh (hal).

Ârê mêrê Kârtik kâ hâlî
Dharjâ pâthâ aur phâlî.

[O my my Kârtik ploughman! put down the plough-sole and share! (said ironically) "I am paying you high wages and work is urgent. Please take it easy!"] (3) the sole of the plough in which the share is fixed. Duâb (hal); (4) a measure of grain and area: in Dehra Dûn the *kachchâ sêr* is called a *sêr*, and a *pakkâ sêr* = 2½ *sêr*; 4 *kachchâ sêr* make one *pâthâ* of rice or *urad*, and the quantity of land sowed with this amount of seed is also a *pâthâ*; 16 *pâthâ* = 1 *don*; 20 *don* = 1 *khar*—also see muṭṭhî.

Paṭhâr—[*paṭ* = silk; *kâra* = maker]—a fancy silk and fringe-maker (paṭvâ).

Pathaunî—[*pâthnâ*]—a Muhammadan festival in honour of Shah Madâr (qv.).

Pathauniyâ—[*path*, Skt. *pathin* = a road] (*anveiâ, anvanihân, gaunahrî*)—the newly arrived bride and her party. East districts.

Pathaurâ—, Pathauṛâ— [*pâthnâ, vâṭa*]—a place where cow-dung fuel is made into cakes—see gobar.

Paṭhêrâ—see paṭhâr.

Pâthî—(1) fees in kind given to a village carpenter (nibaunî); (2) a winnowing sheet. Duâb (jhûlî); (3) a rough measure of grain in the East districts and Bundelkhand. In Gorakhpur it varies from 1 to 1½ Government maunds—see pâthâ.

Paṭhiyâ—[*paṭh*]—a young female animal, such as a goat.

Pâthnâ—[Skt. *sthâpanâ* = fixing, arranging] (*thâpnâ*)—to make cow-dung into cakes for fuel—see **gobar**.

Pathnaur— / **Pathnauṛ**— / **Pathnaurâ**— / **Pathnauṛâ**— } [*pâthnâ, vâṭa*]—the place where cow-dung fuel cakes are made—see **gobar**.

Pâtho—see **pâthâ**.

Pathrauṭâ— / **Pathrauṭî**— } [*patthar* = a stone, *vâṭa*]—a stone dish used for grinding spices, etc. (**patthrî**).

Pâthur—[*pâthnâ*]—large slates for roofing. Kumaun.

Pathvârâ— / **Pathvâṛâ**— / **Pathvârî**— / **Pathvâṛî**— } (1) see **pathnaur**; (2) (*gâṅvâṅ Dêbî kâ thân*) the place sacred to the village goddess. Duâb.

Pâtî—[*pât*]—(1) a leaf: specially a poppy petal; (2) the outer bullock in a team treading out grain (**dâêṅ**); (3) the dry leaves at the top of the sugarcane used as bedding for cattle (**îkh**); (4) the refuse sugarcane after the juice is expressed. Central Duâb and Rohilkhand.

Pâṭî—[*pâṭ*]—(1) a small plank; (2) the side pieces of a bed. East districts (**chârpâî**); (3) the driver's seat in a sugarcane mill. Kumaun (**kolhû**); (4) blinkers for cattle or horses. Bundelkhand (**aṅdhiyâ**).

Patiaurâ—[*pât*]—a mess of pulse cooked in the leaves of the *arum* (*ghuiyâṅ*) (**pataurî**).

Patihâ—[*pâṭ*] (*pâṭiyâ, pêṛiyâ, kaṭharvâh*)—a man who drives the sugarcane mill. Upper Duâb.

Patîlâ—[Skt. *pâtilî*]—a flat pot usually made of copper like the *dêghchî* (qv.) used for boiling meat, etc.

Patîlî— / **Patiliyâ**— } [*patîlâ*]—a smaller cooking pot than the *patîlâ* (qv.).

Patiyâ—[*pât*]—a leaf; a poppy petal.

Paṭiyâ—[*pâṭ*]—(1) a long narrow oblong field. Central Duâb; (2) an oblong slab of stone.

Pâṭiyâ—[*pâṭ*]—the man who drives the sugarcane mill. Upper Duâb (**paṭihâ**).

Pâṭiyârâ—[*pâṭ*]—the horizontal driving beam of the sugarcane mill. North Oudh (**kolhû**).

Patjhâṛ— / **Patjhâṛâ** } [*pat* = leaf; *jhaṛnâ* = to fall]—the *fall* of the year; the season of early spring when the leaves fall. East districts.

Paṭkâ—[*paṭ* = silk]—(1) the red handkerchief or sheet used in the marriage ceremony (**kanhâvar**); (2) the boy's sash worn at a wedding.

Paṭkab—[*paṭaknâ, paṭkânâ*]—to flood a field for the purpose of irrigation. Eastern districts. See **âbpâshî**.

Paṭkan—[*paṭaknâ* = to dash against]—a walking stick (**chhaṛî**).

Patkî—[Skt. *pâtra*] (*patukî*)—a small earthen vessel used for cooking, etc. (**hâṅḍî**).

Paṭlâ—[*pâṭ*]—the board on which bread is made. Rohilkhand (**chaklâ**).

Patlâ— / **Patlî**— } [Skt. *pratanu*]—(1) thin, weak; (2) (*patrî, rûkhî*) poor—of soil; (3) thin poles which run along the bottom of a cart. Rohilkhand (**gâṛî**).

Paṭlî—[*pâṭ*]—the flat board forming the driver's seat in a cart. Central Duâb (**gâṛî**).

Pâṭnâ—[*pâṭ*]—to thatch or cover a house (**chhânâ**).

Paṭnâ—[*pâṭnâ*]—(1) to be covered, roofed; (2) to be paid—of a bill or debt.

Patnâlâ— / **Patnâlî**— / **Patnârâ**— / **Patnârî**— } [Skt. *praṇâla, praṇâlika*]—(1) a drain for a house; (2) a drain for the juice in a sugarcane mill (**kolhû**).

Paṭnaur— / **Paṭnor**— } [*pâṭ*]—the board forming the driver's seat in a cart. Bundelkhand (**gâṛî**).

Patoh— / **Patohû**— } [Skt. *putra* = son; *vadhu* = wife] — a son's wife: a daughter-in-law.

Patoî—[*pât*]—the scum which rises on boiling sugar (**mail**).

Paṭpar— / **Paṭpaṛ**— } [*paṭpaṛnâ*]—(1) a large open plain (**maidân**); (2) newly formed land on the banks of rivers which receives an annual alluvial deposit; (3) the ripe pod of gram: *paṭparî ho rahî hai* = the gram is at the stage of ripeness.

Paṭṛâ—[*pâṭ*]—(1) a plank; (2) a plank harrow; (3) a curved piece of wood fixed outside the wheel of a cart—see **bahlî**.

Paṭṛî—[*paṭṛâ*]—(1) a small plank or board; (2) a small plank harrow; (3) the footway on the side of a road, canal, etc.

Paṭsan—[Skt. *paṭṭa* = leaf; *shaṇa* = hemp] (*amârî, laṭṭiyâ san, piṭuâ*)—a kind of fibre (*Hibiscus cannabinus*). It must be carefully distinguished from *san* (see Field and Garden Crops, N.-W. P., I. 82). The fibre of the plant is *tilohrâ*.

Pattâ—[Skt. *pattra*] (1) a leaf; (2) a thin piece of metal attached to an earring, etc.

Paṭṭâ—[*pâṭ*]—(1) a board or plank; (2) a lease of land, etc.

Pattal—[*pât*, Skt. *pattra* = a leaf] (*pattar, pattarî*)—a leaf platter for holding cooked food and distributing cooked food at marriages and other feasts. *Pattarî mêṅ chhêd karnâ* = to make a hole in your leaf platter—ingratitude.

Paṭṭâphêr—[*paṭṭâ* = seat; *phêrnâ* = to change]—part of the marriage ceremony when the bride and bridegroom change seats—see **biyâh**.

Paṭṭhâ—[Skt. *pattra*]—(1) a leaf, blade of grass; (2) broad lace (**gotâ**).

Paṭṭhâ—[see **paṭh**]—a young animal.

Patthal— / **Patthar**— } [Skt. *prastara*]—(1) a stone; (2) the carpenter's grindstone (**baṛhaî**); (3) large hail-stones (**olâ**).

Pattharî—[*patthal*]—(1) (*bhoṅṭâ, pattharîlâ, patthrî*) stony or gravelly soil; (2) the stone on which the bangle maker shapes his bangles (**chûṛîhâr**); (3) (*pathrauṭâ, pathrauṭî, kûṅḍî*) a stone dish used for grinding spices, etc.

Pattharîlâ—see **pattharî**.

Patthrî—see **pattharî**.

Pattî—[*pât*]—(1) a leaf; (2) a thin plate of metal, etc.

Paṭṭî—[*pâṭ*]—(1) a wooden board: a strip of board, cloth, matting, etc.; (2) the side pieces of a bed (**chârpâî**); (3) a share or division in a

village: the expression *thok paṭṭî* is used in the same sense—see thok.

Paṭṭîdârî—[*paṭṭî*]—a form of land tenure in which the village is broken up into shares or divisions known as *thok, paṭṭî*. Of this tenure there are two varieties:

(*a*) *Paṭṭîdârî mukammal*—perfect *paṭṭîdârî*. Here the lands are divided and held in severalty by the different proprietors—each managing his own land, and paying his share of the Government revenue through a headman *lambardâr*: while the whole body of owners is responsible for the default of any of its members. In the Eastern districts an arrangement known as *phâṭbandî* is common, where the rents payable by certain tenants are assigned to a certain *paṭṭî*, and collected by its manager.

(*b*) *Paṭṭîdârî ghair mukammal* or *nâmukammal*, imperfect *paṭṭîdârî*. Here part of the land is held in severalty and part in common. The Government revenue and village expenses are paid from the common stock, and any deficiency is made up by a contribution from the sharers in proportion to their shares or according to village custom. This is known as *bâchh* (qv.).

Paṭṭîvâ— } [*paṭṭî*]—one of the men who performs
Paṭîvâh— } at the ceremony of the *dihbaṅdhvâî* (qv.). East districts.

Pattrî—[Skt. *patra*]—the horoscope of a child (janampattrî).

Paṭuâ—see paṭsan.

Paṭûâ—see paṭvâ.

Paṭûhâ—[*pâṭ*]—a beam harrow. Allahâbâd (paṭêlâ).

Patuî—[*pât*]—a disease in the castor oil plant. East districts.

Putukî—see patkî.

Paṭvâ—[*paṭ* = silk] (*ilâqêband, paṭhâr, paṭhêrâ, paṭûâ*)—a fancy silk or fringe maker. He uses a wooden reel with a handle *baṭanî*; a small wooden reel *âṅṭî*; a winding stick *tîlî*; scissors *qaiṅchî*; a coarse needle *salâî*; a large darning needle *sûâ*; a small needle *sûî*; an iron ring with a hook, which goes round the toe, *aṅkurâ*; a bamboo frame or drum on which the thread is wound *parêtâ, parêtî, partî*.

Patvâl— } [Skt. *pâtrapâlî* = vessel protecting]—
Patvâr— } the helm of a boat.

Paṭvârî—[Skt. *patra* = a leaf; *vârṇika* = a scribe]—a village accountant.

Paṭvârî bachchâ,
Kabhî na sachchâ;
Jo sachchâ;
To bâṅdî bachchâ;
Bâṅdî bachchâ;
To qalam kâ kachchâ.

[A *paṭvârî's* brat never told the truth in his life: if he does tell the truth, sure to be a bastard, and a bad hand at his pen.]

Pauâ—[Skt. *pâda, pâdika*]—(1) a quarter *sêr* weight; (2) an earthen vessel used for measuring milk, etc., holding a quarter of a *sêr*.

Pauâ—[*pâṅv* = foot]—wooden sandals worn while bathing (paulâ).

Paubhar—[*pau* = quarter; *bhar* = full]—a quarter *sêr* weight.

Paud— } [Skt. *potaka* = a young plant] (*bê-*
Paudâ— } *han, bîchrâ, bîjû, biyâṛ, odhî, paudh, paudhâ*)—a seedling: a young plant, tree.

Paudkhânâ— } [*paud, khânah* = house]—a
Paudakhânah— } nursery for young plants or trees (biyâṛ, zakhîrah).

Paudar—[*pâṅvdar*]—(1) footmarks on muddy soil; (2) the place where the workmen stand in working a well or raising water. East districts.

Paudh— } see paud.
Paudhâ— }

Paudhârî—[*paudh*]—a nursery for young plants (bîyâr).

Paul— } [Skt. *pâda*]—(1) the inside washer of
Paulâ— } a wheel. Rohilkhand; (2) (*kaṭhaṅhî, kaṭhnahî, kharâun, paiṛâ, pauâ, pâvṛî*) wooden bathing sandals.

Paulî—[Skt. *pura, purva*—cf. *gopura* = cattle gate] (*paurî*)—the entrance or vestibule of a house (dâlân).

Arê buṛhâpâ bâvarâ! âyo mêrî hâni;
Ghar kê kahâ na mânhiṅ, bairî karê na kâni!
Bairî karê na kâni: bâs paurî mêṅ dîno;
Gayo râshi kâ nâm: nâm ḍokar dhar dîno!
Kahi Girdhar kavi râê—kahâṅ yeh lâgyo pâpâ?
Dushman hûṅ ko mît, kabhûṅ nahîṅ hoi buṛhâpâ.

[O mad old age! you have come to ruin me! My relatives pay no attention to me; and my enemy does not fear me. I have been lodged in the entrance to the house: my zodiacal name is forgotten, and I am called "old fellow!" Says Girdhar, prince of poets: "Old age is a great misfortune! O friend! How I wish old age were not the lot even of an enemy!"]

Paunâ—[Skt. *pavana* = purifying]—a ladle or skimmer shaped like a sieve.

Paunâr— } [Skt. *praṇâla, praṇâlika*]—a small
Paunârî— } flat drain (nâlâ).

Pauṅḍâ—[Skt. *pauṇḍra, pauṇḍraka*] (*pauṅṛâ, poṅḍâ, poṅṛâ*)—a soft thick variety of sugarcane much valued for eating.

Mêrê âṅgan imlî,
Tâpê lâgo tût:
Dahî kâ maṭkâ jhaṛ jhaṛ paṛê.
Khâo lê lauṅḍâ pauṅḍâ.

[A tamarind tree in my yard. Mulberries grow on it. The curds go drop drop out of the pot. Come, boy, eat the sugarcane! (out of the native "Book of Nonsense.")]

Paunî—[Skt. *prâpaṇa* = attaining, acc. to Platts] (*pauniyâ*)—artizans and other persons not cultivators resident in a village. East districts (parjâ).

Paunî—[see paunâ]—a small ladle.

Paunî—[Skt. *puñjika* = a ball of hail]—a ball of carded cotton (dhuniyâ).

Paunparichhâ—[Skt. *pavana* = wind; *parîkshâ* = examination]—the ceremony by which astro-

logers foretell the character of the season by watching the wind on the *Byâspâno* or full moon of Âsâṛh. If the wind is west a dry season is probable. If a little more favourable, the answer is *kumhâr kâ pânî* or rain suitable to potters, who delight in fine weather. If from the north, moderate rains may be expected, and the answer is *mâlî kâ pânî* or gardener's weather. If from the east, copious rains are to be looked for, and the season is said to enjoy *dhobî kâ pânî*, or a deluge sufficient to satisfy a washerman—cf. dhajâ.

Pauṅṛâ—see pauṅḍâ.

Pauṅṛhâ—[*pâṅv* = foot]—the place where the workmen stand at a well or when raising water for irrigation (paiṛâ).

Paunsâr—[*pâṅv* = foot, *shâla*]—the treadle of a weaver's loom. East districts (kargah).

Paunṭoṭî—[corr. of English *town duty*]—octroi (chuṅgî).

Paur— } [*pauli*]—(1) a door gate; (2) the
Paurâ— } entrance or vestibule of a house (baroṭhâ).

Pausâl— } [*piû* = father; *shâla* = house]—
Pausâr— } the house of the wife's parents (maikâ).

Pausêr—[*pavâ* = quarter, *sêr*]—a quarter *sêr*.

Pauth—in Banda "a system of rotation under which a plot of land passes in annual succession to a different co-sharer or cultivator. It has occasionally been found to exist with reference to upland soils, but its chief utility and indeed its *raison d'être* is found in the peculiar circumstances of some of the alluvial villages." (A. Cadell, Banda Sett. Rep., 41.)

Pauzêb—[*pâṅv* = foot; *zêb* = adorning]—an ornament covering the ankle and fitting on and covering the upper part of the foot.

Pavâî—[*pâṅv* = foot]—a single shoe (jûtâ).

Pavânâ—to sharpen a plough share. West districts (chaṅḍvânâ).

Pâvas—[Skt. *prâvṛisha*]—the rainy season (barsât).

Jân hiyê pâvas samê, bhaî kokilâ maun :
Dâdur ab bakṭâ bhae, kamê pûchhi hai kaun.

[Knowing the approach of the rainy season, the cuckoo is silent. That is the time for the frogs to croak: who cares for me?] (Said when a good officer is transferred and one who "knows not Joseph" replaces him.)

Pâvaṭ—[*pavânâ*]—the bevelled sides of the cavity in the sugarcane mill. East districts (kolhû).

Pavêṛâ—[*pabêṛnâ*]—sowing broadcast.

Pavêsî—[Skt. *píyûsha ;* rt. *pîna* = fat]—milk given by a cow for about four days after calving. Rohilkhand (pêusî).

Pavitrâ—[Skt. *pavitra* = pure, the sacred grass]—(1) the Brahmanical cord (janêû); (2) a silken wreath or garland.

Pavitrî—[*pavitrâ*]—the ring of the sacred *kusha* grass worn on the finger during the Hindû worship (pûjâ).

Pâvṛî—[? *pâṅv* = foot]—(1) the circle in which the oxen move at the sugarcane mill. Central Duâb (kolhû); (2) a wooden frame on which cow-dung fuel is stored; (3) wooden bathing sandels (paulâ).

Pâyâ—[*pâê* = foot]—(1) a piece of wood tied to the neck and leg of vicious cattle. Rohilkhand (ḍaiṅgnâ); (2) the legs of anything, such as a bed, etc.; (3) (*pâyâ kî bimârî*) disease of the sinew in the legs of a horse.

Payâl—[Skt. *palâla*] | (*payâr*)—rice straw—see pûlâ.

Pâyal—[*pâê* = foot]—a sivler ornament with bells worn by women on the feet.

Payâr—see payâl.

Pazâvâ— } [acc. to Fallon *pukhtan* = to cook;
Pazâvah— } acc. to Platts Skt. *pach* = to
Pazâyâ— } cook; *âpâka* = a kiln] (*pajâvâ*)—a brick kiln.

Pêch—[Pers. *pêchîdan* = to twist] (*pêṅch*)—(1) a knot, a screw: *rûî kâ pêch* = a cotton screw; (2) the folds in a turban (pagṛî); (3) a small kind of twisted turban (pagṛî).

Pêchî pagṛî—[*pêch*]—a folded turban.

Pêchkas— } [*pêch, kasnâ* = to tighten]—a
Pêchkash— } corkscrew.

Pêchvân—[*pêch*]—a long heavy coiled pipe stem (naîchâband).

Pêh—alluvial lands cultivated in the third year after their formation. Oudh (bijar).

Peiâ—see paiâ.

Pêliyâ—[*pêlnâ*]—the man who feeds the sugarcane mill. Upper Duâb (muṭṭhiyâ).

Pêlnâ—[Skt. *pîḍana* = squeezing; rt. *pîḍ* = to squeeze]—(1) to work a sugarcane mill or oil mill; (2) to churn milk (mathnâ).

Pêlnâ—a fisherman's net. Upper Duâb (mahâjâl).

Pêṅch—see pêch.

Pêṅchâ—[*pêch*] (*paiṅchâ*)—the tied up bags of grain in a Baniya's stall. Upper Duâb.

Pêṅd— } [Skt. *prânta* = edge, margin]—the
Pêṅdâ— } bottom of any article, such as a box,
Pêṅdî— } granary, etc.

Pênnhâb—[*pavêsî*]—of a cow dropping her milk after calving. East districts.

Pêṅṭh—[*paiṅṭh*] (*paiṅṭh*; *pîṅṭh*)—a local fair or village market: market day, as opposed to *anaiṭh*. *Rabûpura kî pêṅṭh mêṅ kis kâ phûphâ hûṅ rî?* = a proverb based on a story. At the Rabûpura fair in the Bulandshahr district a girl addressed a hawker as her father's sister's husband (*phûphâ*) and took some goods on credit. At next market day he searched for her in vain and then went round other markets asking whose uncle he was at Rabûpura fair! The phrase then refers to a fool who has been cheated. *Uṭhî pêṅṭh âṭhvîn din* = coming late for the fair the day after it broke up: *pêṅṭh na lâgan pâî uṭhaigirâ ân pahuṅchâ* = the fair has not had time to collect when the pick-pocket is on the ground: *Gaṅgâ kî burkî aur Shâhzâdpur kî pêṅṭh* = going to Shahzâdpur fair (in the Allahâbâd district) and having a dip in the Ganges as well: killing two birds with one stone!

Pêṅthî—a ring, especially one made of *ḍâb* or *kusha* grass used when presents are being made to Brahmans in the name of deceased relations and at other festivals or ceremonies.

Pêorâ—one of the local gods (ḍihvâr).

Pêoṛî—[Skt. *pîta* = yellow] (*mamraj, pêvṛî, râmraj*)—a kind of yellow earth.

Pêṛ—[Skt. *viṭapa* = a young branch or *pattra*]—(1) a tree (darakht).

Ghaṛî bhar barsê, do ghaṛî chuchiyâê,
Jhak mârê to pêṛ têṅ jâê.

[When it has been raining for half and dropping for a full hour, what an ass you are to go under a tree for shelter.]

(2) the land near the village site on the analogy of a tree, when *pâlo* = the branches represents the outlying fields. In parts of Azamgaṛh *pâlo* is applied to the rice lands and the rest of the village area is *pêṛ* (gauhânî).

Pêṛâ—[*pêṛ*]—the pole forming the back of a cart. West districts (gâṛî).

Pêṛâ—[Skt. *piṇḍa* = a lump]—(1) (*pêṛî*) lumps of dough for making bread (loî); (2) a sweetmeat made of milk boiled down to about one-fifth of its bulk (*mâvâ, khoâ*) and fine sugar (*chînî*) in equal proportions, made into flat round cakes. "*Pêṛâ* is a preparation of cream, sugar, and some spices. No flour is used in it. It is used at feasts given to Brahmans. If flour were used and the sweetmeat made by any one but a Brahman, and that of the highest caste, a Brahman would not eat it: this is the reason that other sorts of sweetmeats in which flour is used are not eaten by Brahmans. Flour in the preparation of sweetmeats is polluted by the touch of a man of inferior caste, but cream and sugar in sweetmeats are not so." (Ishridâs, Manners and Cutsoms of Hindus, 83.)

Pêrauṇî—[*pêlnâ*]—wages in the form of oil-cake (*khalî*) or cash taken by the oilman (*Têlî*) for the trouble of extracting the oil.

Pêṛî—[*pêṛ*]—(1) a second crop of sugarcane, betel, tobacco, etc., taken from the same plants; (2) a cess levied by landlords on valuable trees, such as palms, mangoes, *mahuâ*, etc. Azamgaṛh; (3) lands sown after sugarcane. Azamgaṛh.

Pêṛî—see pêṛâ.

Pêriyâ—[*pêlnâ*]—the man who feeds the sugarcane mill. Upper Duâb (muṭṭhiyâ).

Pêrnâ—see pêlnâ.

Pêrvâ— } [*pêlnâ*]—the man who works the
Pêrvâh— } sugarcane mill. East districts (muṭṭhiyâ).

Pêshgî—[*pêsh* = before] (*agaur, agauṛî, agṭî, ajaurî, aṅgauṛhi, bhâṅṭâ, dâdnî, haraurî, uṭhaunâ*)—advances for various purposes to cultivators, labourers, etc.

Pêshvâz—[*pêsh* = in front; *vâz, bâz* = open] (*tilak*)—a full-dress gown not unlike the male *jâma*, but only reaching to below the knees, worn by dancing girls and by the Muhammadan bride when she goes to her husband's house.

Pêṭârâ— } see piṭârâ, piṭârî.
Pêṭârî— }

Pêṭ bhâgî— } [*pêṭ* = belly; Skt. *bhagna* =
Pêṭ chalnâ— } splitting, tearing; Hind. *chalnâ* = to go] (*bâdî, chhêrâ, poknâ, poṅkna*)—diarrhœa in cattle. It is sometimes used as a synonym for rinderpest (chêchak). The last edition of the Cattle Disease Manual gives *pêṭ bagiyo* and its synonyms *samlâhî* and *paschîmâ*. The disease is defined as "dysenteric diarrhœa accompanied with swelling and ulceration of the lips."

Pêṭhâ—[Skt. *pêṭikâ*]—(1) (*kumhṛâ, konḍhâ, bhuṅjâ, chal kumhrâ*) the white gourd melon (*Benincasa cerifera*); (2) (*pêṭhe kî miṭhâî*) candied melon: the best is made at Agra or Sahâranpur. The astrology books recommend people not to eat it on the *paṛivâ* or first day of the lunar fortnight.

Pêṭî—[*pêṭ* = the belly]—(1) a waist band, sometimes used as a purse; (2) the rope which goes round the body of the leader in a team of oxen.

Pêṭ pochhanâ— } [*pêṭ* = belly; *poṅchhnâ* = to
Pêṭ pochhnâ— } wipe]—a woman's last born child. East districts.

Pêusî—[Skt. *píyûsha;* rt. *pîna* = fat] (*gilaurâ, pavêsî*)—the biestings, beistyn or milk given by a cow for about four days after calving. West districts.

Pêvand— } (*chaktî, joṛ, paivand, thêglî*)—a
Pêvdâ— } patch on clothes.

Pêvnî—[Skt. *puṅjika*]—balls of carded cotton (dhuniyâ).

Pêvṛî—see pêoṛî.

Phadiyâlo—[Skt. *spand* = to shake]—the winnowing sheet. Kumaun (jhûlî).

Phadkâ—[Skt. *spand* = to shake, quiver]—one of the boiling pans in a sugar factory. Rohilkhand (kolhvâr).

Phâg— } [Skt. *phalgu* = reddish: the red-
Phaguâ— } powder thrown at the Holî]—the Holî festival—see Holî.

Jîyâ so khêlê Phâg;
Mûâ so lêkhê lâg.

[The living man amuses himself at the Holî, but it is all up with the dead man!]

Phaikaṭ—[*phêṅknâ* = to kick out] (*phaiṅkaṭ*)—a vicious, kicking ox. East districts (markahâ).

Phail—[*phailânâ* = to stretch out] (*chikkan*)—thinly scattered—of trees in a jungle. Gorakhpur.

Phainâ—a kind of bread prepared with butter (*ghî*), which can be eaten by Hindûs on a journey with their clothes on even if cooked by a Baniya—cf. mârê, paramṭhâ.

Phal—[Skt. *phala*]—fruit.

Phal—[Skt. *phal* = to cleave]—the blade of a knife (chhurî).

Phâl—[Skt. *phal* = to cleave]—(1) a piece of iron for stirring up the sugarcane as it is being crushed in the mill. West districts (kolhû); (2) the share of a plough. West districts (hal); (3) a piece of betel-nut.

Phalâ—[Skt. *phal* = to cleave]—a bar of prepared native iron. Kumaun (pain).

Phalahârî—[Skt. *phala-kâra*]—delicacies prepared with milk, such as *pêṛâ, barphî, khaṛî dûdh, miṣrî kâ laḍḍû* or from the *siṅghâṛâ* nut or flour (bhojan).

Phalaṅg— } [Skt. *ṛari, langa* = lame acc. to
Phalâṅg— } Platts]—(1) a long stride; (2) the tag end of the waist cloth tucked in behind (dhotî).

Phaldân—[Skt. *phaladâna* = giving fruit]—(1) (*chhêṅkâ*) when a man wishing to marry his daughter sends his barber to look for a suitable boy, and he selects one and returns with a favourable report about him and his family, he is sent back with the *phaldân*, which usually

consists of a rupee and 1¼ sêr of *laḍḍû* sweetmeats, which are given to the boy's relations as a sort of ratification of the marriage engagement; (2) among the Ṭhâkur caste, the regular betrothal ceremony (sagâî).

Phalêhrâ—[*phal* = to cleave]—gram; Sunâr's slang (chanâ).

Phâlgun—[Skt. *Phâlguna* = red, reddish; *phalgu* = the red powder thrown at the *Holî* ceremony which occurs in this month]—the 11th luni-solar Hindû month (February-March).

Phâgun badi sudoj din bâdal hoê na bîj,
Barsai Sâvan Bhâdvâṅ; sâdho khêlo tîj.

[If on the 2nd of the dark half of Phâgun there be neither clouds nor lightning, there will be rain in Savân and Bhâdoṅ: so piously enjoy the holiday on the 3rd day of the month.]

Maṅgalvârî mâvasî Phâgun Chaitî joê,
Pashu bêcho, kan saṅgraho: avasi dukâlo hoê.

[If the first day of the lunar fortnight in the months of Phâgun or Chait fall on Tuesday, sell your cattle; collect your small grain: there will certainly be famine.]

Phâgun shudi jo saptamî, âṭhai, naumî, garbh,
Dêkhi amâvas Bhâdvê paiyê mêh sulabh.

[If there be clouds on the 7th, 8th or 9th of the light half of Phâgun, you will get satisfactory rains on the last day of the dark fortnight of Bhâdoṅ.]

Pâṅch Maṅgal hoṅ Phâguno, Paukh pâṅch Shani hoê,
Kâl paṛai tab Bhaḍḍalî, bîj bovo mat koî.

[If there be five Tuesdays in Phâgun or five Saturdays in Pûs says Bhaḍḍalî—"there will be famine. Let no one sow his seed grain."]

Phâlgunî—[*Phâlgun*]—(1) the indigo sowings in February (nîl); (2) the full moon in Phâgun on which the Holî festival takes place.

Phalî—[*phal* = fruit]—the pod forming in leguminous crops, such as peas, *arhâr*, *uṛad*, etc.

Phâlî—[*phâl*]—(1) the share of a plough. West districts (hal); (2) a large hoe or spade. Rohilkhand.

Phalî guâr—[*guâr*]—the fodder plant *Cyamopsis psoralioides*—see guâr, gavâr.

Phalkâ—[*phala*] (*jhanj*)—iron ore partially smelted. Kumaon.

Phalkar—[Skt. *phala* = fruit; *kara* = tax]—the produce from fruit-trees reckoned as part of the assessable income of a village—cf. bankar, jalkar.

Phalnâ—[Skt. *phala* = fruit]—(1) to give fruit.

Sâvan phûlê, Chait phalê,
Is kî jâminî kaun karê?
Ki jhûṭhî sâkh babûl bharê.

[Who will go bail for the untrustworthy acacia that flowers in Sâvan and fruits in Chait? *i.e.*, ten months after.]

(2) of a cow—to be covered by a bull (bardânâ, dhanânâ).

Phalorâ— } [*phal*]—cakes made of the flour of
Phalorî— } gram, *mûng* or *uṛad* pulse. They are fried in butter (*ghî*) or oil, while the *adaurâ* or *maṅgorâ* (qqv.) are sun-dried.

Phalpârî—[*phâl*]—the circular piece of iron fixed in the share of a plough to prevent it from going too deep (hal).

Phalṛâ—[*phâl*]—the blade of a knife (chhurî).

Phalsâ—[*phâl*]—a bundle of thorns used as a harrow or for beating out grain on the threshing-floor. Upper Duâb.

Phalṭâ— } [Skt. *phala-stha*]—any shoot: a
Phalṭhâ— } piece of split bamboo used as a stick (phaṭṭhâ).

Phâṅchâ—bags for pack animals. Kumaun (khurjî).

Phaṅd—
Phâṅd—
Phaṅdâ—
Phâṅdâ— } [Skt. *pâsha*]—(1) a noose; (2) (*gaḍhalo*) a large bundle of sugar-cane (îkh).

Phaṅdanâ— } [*phaṅd*]—the knot round the
Phaṅdnâ— } neck of a water vessel (ubkâ).

Phannâ—[? Skt. *phaṇa* = a cobra's hood]—(1) the loose end of the loin cloth hanging down in front; (2) the wedge which holds the share and sole of the plough in the body. East districts (hal).

Phannî—[*phannâ*]—the spikes used to fasten the quadrants of a wheel together (bahlî).

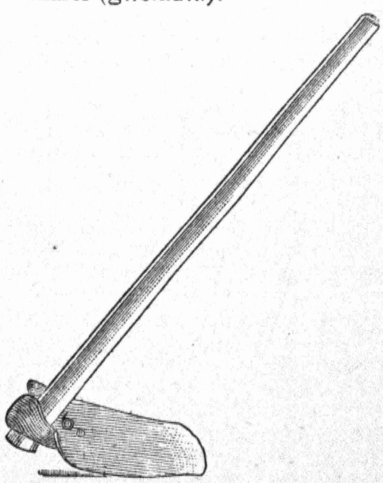
Phâṅphî—tobacco: Sunâr's slang (tambâkû).

Phâṅṛ—[? *phâṅd*]—the knots in the loin cloth for holding money and valuables. East districts (âṅṭ).

Phâṅṛbaṅdhâ—[*phâṅṛ*, *bâṅdhnâ* = to bind]—a piece of cloth tied round the waist like a belt. East districts (kamarband).

Phâṅs— } [Skt. *pashâ*]—(1) the knot round the
Phâṅsâ— } neck of a water vessel (ubkâ); (2)
Phâṅsî— } a wedge; (3) a small fibre of wood; (4) a net for grass or chaff. West districts (pâṅsî).

Phâo—[acc. to Platts Skt. *sphâti* = swelling]—a handsel or something additional given to a purchaser (ghêlaunî).



Phaora.

Phâoṛâ—[acc. to Wilson from Arabic *fataḥ* = opened! more probably Skt. *parusha* = an axe] (*phauṛâ*)—a large-sized hoe or spade: the *kudârî* (qv.) has a narrower blade. *Bâvâ kê hâth phâoṛâ pankah ma' alûm dêtâ hai* = the child thinks the spade in his father's hand as light as a feather. *Phâoṛê kâ nâm gil*

ṣafâ = calling a spade "mud cleaner"! (a skit at language pedants). *Phâoṛâ na kudârâ, baṛâ khêt hamârâ* = mine is a grand field, though I have no hoe or spade.

Phâoṛî—[*phâoṛâ*]—(1) a small hoe or spade; (2) a sort of rake for removing grass or manure (**kaṭhphâṅvṛî**).

Phar—[*phâl*]—the shafts or thin poles which run along the bottom of a cart (**gâṛî**).

Phâr— } [*phâl*]—(1) see **phar**; (2) the share of
Phârâ— } a plough (**hal**).

Phâṛ—see **phâṅṛ**.

Phâṛan—[*phâṛnâ* = to tear]—the sediment deposited in making clarified butter. East districts.

Phard—[Arabic *fard*]—single; not put to the male, barren—of cattle. West districts (**bahlâ**).

Phaṛhuvâ—see **phâoṛâ**.

Phaṛhuvî—see **phâoṛî**.

Pharî— } [*phâṛ*]—(1) the share of a plough (**hal**);
Phârî— } (2) the shafts or transverse bars in front of the driver's seat in a cart (**gâṛî**).

Phaṛiyâ—[*phaṛ* = a mart]—a retail corn-seller.

Phariyâ—the vat in a sugar refinery.

Phariyâ—[*phâlâ*]—the spokes in the wheel of the Persian wheel which support the water vessels. Upper Duâb (**arhaṭ**).

Phariyâ—[*pharyâ*]—a girl's petticoat (**lahṅgâ**).

Pharkâ—[Skt. *phalaka* = a board, plank] (*pharkî*)—(1) one side of a double thatch. East districts: cf. **dopallâ**; (2) a hurdle used instead of a door. West districts (**châṅchar**).

Phaṛkan—[*phaṛaknâ* = to tremble; Skt. *sphar*]—(1) swift or nimble—of oxen. East districts; (2) excitable, given to shying—of oxen. East districts (**bhaṛkan**).

Phaṛkâpêlan—[*phaṛkan, pêlnâ*]—an ox one of whose horns is erect, and the other hangs down (**kaiṅchâ**).

Pharkî—see **pharkâ**.

Pharkîl—
Pharkîlâ—
Pharkîlî—
Pharkillâ—
Pharkillî— } [*phâr, kîl* = a nail]—(1) the peg of the linch pin in a cart (**gâṛî**).

Phârkuṭâî—[*phâl, kûṭnâ* = to beat]—fees to a blacksmith for welding ploughshares (**kharhak**).

Phâro—[*phâl*]—the share of a plough. Central Duâb (**hal**).

Pharothî— } [*phêrnâ* = to return]—black mail
Pharotî— } paid for the return of stolen property, principally cattle. Bundelkhand (**panhâî**).

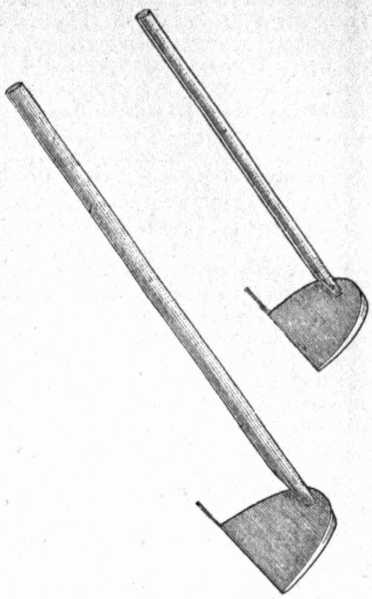
Pharpiṭâî— } [*phâl, piṭnâ* = to beat]—fees for
Phârpitâî— } welding ploughshares paid to the blacksmith (**kharhak**).

Pharrâ—bricks sized 9″ × 4½″ × 2. Central Duâb (**îṅṭ**).

Phaṛrâ— } [Skt. *sphaṭ* = to burst]—stalks of
Phaṛṭa— } maize. Upper Duâb (**makkâ**).

Pharûâ— } [Skt. *phala*] (*pharvâ*)—a mendicant's
Pharuâ— } wooden bowl (**kajkol**).

Phaṛuâ—
Phaṛûhâ—
Phaṛuhâ— } [*phâoṛâ*]—a spade, mattock.



Pharui.

Phaṛuhî—
Phaṛûhî—
Phaṛuî— } [*phâoṛî*]—(1) a small spade, mattock (**phâoṛî**); (2) an instrument for beating up the indigo water in the vats (**nîl kî koṭhî**); (3) an instrument for making irrigation beds (*kiyârî*) in a field. It consists of a semi-circular wooden blade fastened into a long handle; the blade is stuck into the ground and dragged towards the workman, piling up a small mound round the bed. Towards Allahâbâd it is used almost altogether by the Kâchhî caste, while others use the *karhâ* (qv.)—see **jandrâ**.

Phaṛusâ—see **phâoṛâ, phaṛuâ**.

Phaṛusî—see **phâoṛî, phaṛuî**.

Pharvâ—see **pharûâ**.

Pharvâr—[*phâl* = a ploughshare]—fees to a blacksmith for welding ploughshares (**kharhak**).

Pharvâr—a threshing-floor. East districts (**khalihân**).

Pharyâ—(*phariyâ*)—a bordered sheet, generally of a blue colour, worn round the hips by girls, and to the East usually by those of the Murâo or Kâchhî tribes (**lahṅgâ, sâṛî**).

Pharyâ na sâṛî,
Baṛî sobhâ tumhârî.

[What a swell you are without petticoat or sheet!]

Phaṛyâ—[*phaṛ* = a mart, a place of public resort]—a retailer of grain within the limits of a market (**gaṅj**).

Phasan— } [*phasnâ* (Skt. *pâsha* = a noose)
Phasuâ— } = to stick]—soft muddy ground in which a person sticks—cf. **bhâs**.

Phaṭ—[*phaṭnâ* = to crack]—a piece of matting put in the bottom of a cart. Bundelkhand (**gâṛî**).

Phâṭ—see **phâṭbandî**.

Phaṭâ dûdh—[*phaṭ*]—curdled milk. West districts (**sajjâo dahî**).

Phâṭak—[? Skt. *kapâṭa*]—(1) a gate: *phâṭak ṭûṭâ, gaṛh lûṭâ* = when the gate is broken the fort is plundered; (2) a cattle pound (**mavêshî khâna**).

Phaṭaknâ—[Skt. *sphaṭ* = to break]—to winnow grain by throwing it about: opposed to *kirânâ* (qv.). Duâb (**usânâ**).

Phâṭbandî—[*phaṭnâ* = to break, Skt. *sphaṭ*] (*phâṅṭbandî*)—an arrangement in imperfect *paṭṭîdârî* (qv.) villages where certain lands are divided off among certain sharers.

Phaṭêrâ—[*phaṭnâ* = to crack]—stalks of maize. Upper Duâb (makkâ).

Phatiṅgâ— / **Phatiṅgî—** / **Phatiṅgiyâ—** [Skt. *pataṅga*]—a flying bug or grasshopper which devours young crops.

Phaṭkâ—[*phaṭnâ* = to crack]—(1) an instrument for teasing cotton (dhuniyâ); (2) a scarecrow fixed in a tree and rattled by pulling a string. East districts (dhokhâ); (3) a poor sandy soil found in the low lands in the Central Duâb. In Farrukhâbâd it consists of from one to three feet of goodish loam or mould overlying pure sand. It is sometimes covered with a saline efflorescence (*bhâdî*).

Phaṭkânâ— / **Phaṭkârab—** see phaṭaknâ.

Phaṭkî— / **Phaṭkiyâ—** [*phaṭkâ*]—a scarecrow fixed on a tree and rattled by pulling a string. East districts (dhokhâ).

Phaṭkorab— / **Phaṭkornâ—** see phaṭaknâ.

Phaṭṭâ—see phaṭ.

Phaṭṭâ lauṭnâ—*lit.* to turn over the mat: to become bankrupt; so called because failure is announced by turning over the shop mat (divâlâ nikâlnâ).

Phaṭṭhâ—[*phalṭâ*]—a piece of split bamboo used as a stick.

Phauṛâ— / **Phauṛî—** see phâoṛâ, phâoṛî.

Phêd— / **Phêdâ—** / **Phêdî—** the roots of the edible arum. East districts (ghuiyâṅ).

Phên—[Skt. *phêṇa*] (*jhag*)—froth: scum on a boiling liquid.

Phênî—[*phên*]—threads of sweet paste like vermicelli twisted into various shapes and eaten with milk and sugar.

Phêṅṭâ—[Skt. *phêṅṭ* = surrounding]—a loose cloth worn over the head as a turban. Upper Duâb (pagrî).

Phêṅṭî—[*phêṅṭâ*]—a skein of thread (âṭî).

Jaisâ sût vaisî phêṅṭî;
Jaisî mâ vaisî bêṭî.

[As is the thread so is the skein, as is the mother so is her daughter.]

Phêphṛî—[*phêphṛâ*, Skt. *phupphusa* = the lungs]—the disease pleuro-pneumonia in cattle.

Phêrauṅṭî— / **Phêrauṭî—** [*phêrnâ* = to return]—the yearly repairs to a tiled roof. East districts. See chhânâ.

Phêrê—[*phêr* = turning]—the circumambulation of the bride and bridegroom round the sacred fire—see sâtphêrê.

Phêrî—[*phêr* = turning]—an instrument for twisting rope (aiṅṭhâ).

Phêrî phêrî—[*phêrî*]—the alternate turns of the workmen at the sugarcane mill, well, etc.

Phêrpaṭâ—[*phêr, paṭnâ*]—the second visit of the bride to her husband's house—see gaunâ.

Phêruâ— / **Phêrvâ—** [*phêr* = turning]—a finger or ear-ring made of coiled gold or silver wire.

Phîkâr—a small kind of millet grown in Rohilkhand, which seems to be the same as the *Panicum miliaceum*—see chênâ, chînâ.

Phiṅch—[*phiṅchnâ* = to squeeze]—a wedge, such as that which fastens the side pieces of a bed into the legs (châpâî).

Phiṅchâî— / **Phiṅchâî—** [*phiṅchnâ*]—wages for washing clothes.

Phiṅchnâ—to wash clothes by beating them on a plank or stone. West districts (pachhârnâ).

Phirak—[*phirnâ* = to revolve]—a light village cast. Rohilkhand (gâṛî).

Phirî—[*phirnâ*]—fees to a village carpenter. Rohilkhand (nibaunî).

Phirihirî—[*phirnâ*]—a little fast ambling pony. East districts (ghoṛâ).

Phirkî—[*phirnâ*]—anything that turns on an axle or spindle: a whirling toy for children: an instrument with a wheel for embossing the binding of books (jildsâz).

Phirnâ—to turn, revolve, move: to visit the relatives of a deceased person for the purpose of condolence.

Phirnî—[*phirnâ*]—grain given to servants and other dependants at sowing time. Central Duâb (aṅjal).

Phirnî—[corr. of *firanî*]—fine flour (*sûjî*), sugar, milk, butter (*ghî*), cardamoms, cloves, aniseed, boiled in syrup made of milk and sugar, spices and kernels: a Muhammadan dish.

Phirtî—[*phirnâ*]—a dishonoured bill of exchange (hunḍî).

Pholâ—the butt end of a stick. West districts (hûlâ).

Phonkâ—the young shoots of peas and similar plants nipped off to make the plant spread and used as pottage. East districts (maṭar).

Phṛûhâ— / **Phṛûhî—** see phâorâ, phâoṛî.

Phuâr— / **Phuhâr—** / **Phuhâr—** a drizzling rain. *Parosî kê ghar mêṅh barsêgâ, to phuhâr â rahêgî* = if it rains in the next house it is sure to drizzle at least in yours.

Phûl—[Skt. *phull* = to expand]—(1) a flower; (2) ornamental marks on the binding of books, etc. (jildsâz); (3) bell metal: an alloy of four parts copper to one of zinc. For other similar alloys—see bharat, kâṅsâ, kâṅsî, kaskuṭ; (4) first class sugar, liquor, flour, etc.; (5) the bones of a corpse after cremation reserved for removal to some sacred river or shrine. The bones should be collected from the pyre when it becomes cold by the four men who carried the bier who use the thumb and little finger in doing this. The phrase is *phûl chugnâ*. They should then be washed in the five products of the cow (*pâṅcha gavya*) and clarified butter, placed in a cloth and buried for a year before being taken to the sacred stream. "Ghosts cannot set foot on the ground, and you will sometimes see two bricks or pegs stuck up in front of the shrine for the spirit to rest on. Hence whence going on a pilgrimage or with ashes to the Ganges, you must sleep on the ground all the way there to avoid them; while the ashes must not rest on the ground, but must be hung up in a tree, so that their late

owner may be able to visit them" (Ibbetson, Panjâb Ethnography, 117); (6) among Muhammadans offerings of fruit, etc., made at the grave of a deceased friend or relation on the 3rd day after death, known also as *tîjâ, ziârat*—see (uṭhâonî). The ritual is given in detail in Herklot's *Qânûn-i-Islâm*, p. 285; (7) in the Hills, another name for the constellation *Makar* or Capricornus: so called because children on that day place flowers on the threshold of friends and relatives who in return give presents of rice or grain (Makar kî Saṅkrânt); (8) a silver ornament worn on the toes by women.

Phûlâ—[*phûlnâ* = to swell]—(1) one of the vessels in a sugar-boiling house (kolhvâr); (2) grain which swells in parching like maize, *juâr*, etc. (chabênâ).

Phûlaurâ— } [*phûlnâ* = swell]—large balls of
Phûlaurî— } *uṛad* flour fried in clarified
Phûlauriyâ— } butter and oil and then soaked with spices in tyre when they become very spongy. *Yeh muṅh aur phulauriyâṅ* = such a mouth and eating spongy cakes!

Phulâvâ—[*phûl*] (*chabukî, jhakhurâ*)—a string used by women for tying up their hair: a hair net is *mûbâf*.

Phûldâr—[*phûl*]—anything ornamented with flowered figures such as a bed, cap, etc.

Phûlḍol—[*phûl* = flower; *ḍol* = moving]—a festival held on 11th light half of Chait (*Chait badi êkâdashî*). Râjas and land-owners who have armed guards exercise them at target practice. The mark is a flower. Whoever hits it gets a prize: a festival held at Mathura in honour of Krishna, when a swinging seat adorned with flowers is made for him.

Phulêl—[*phûl*]—perfumed oil.

Phulêlî—[*phulêl*]—a flash or phial for perfumes.

Phûlgobhî— } [*phûl* = flower; *kobî* = cauli-
Phôlgobî— } flower] (*phûlkobî*)—the cauliflower (*Brassica oleracea*).

Phûliyâ—[*phûl*] (*phullî*)—ornamental brass, etc., worn in the form of flowers.

Phulkâ—[*phûl*]—(1) a strong kind of native liquor—see âbkârî; (2) a kind of light wheaten flour cake.

Phûlkârî—[*phûl, kâr* = work]—an embroidered sheet: chiefly worn by the Jâṭ women of the Western districts. It is the custom for each woman to work one for herself before she is married.

Phûlkobî—see phûlgobhî.

Phullî—see phûliyâ.

Phûl rahnâ—of cereals—to be in the stage at which they flower.

Phûl sapêl—an ox with one horn turning to the right and the other to the left (bail).

Phuluâ— } [*phûl*]—a silver ornament worn on
Phûluâ— } the toes by women: so called from its shape.

Phuluriyâ—a cloth put under infants. West districts (gaṅṛîtarâ).

Phuṅdnâ—(1) a tassel; (2) the centre string of a pair of scales (tarâzû); (3) (*taṛṛâ, tuṛṛâ, taṛṛâ, tuṛṛî*) the thong of a whip lash.

Phûṅk— } [*phûṅknâ* = to blow, Skt. *phut*,
Phuṅknî— } *phût*]—the pipe of a pair of bellows (lohâr). *Phûṅk ḍâlnâ* = to blow over a person and mutter an incantation to exercise a spirit or remove the effects of the evil eye.

Phûṅs—see phûs.

Phûpâ— } [Skt. *pitṛi* = father]—the husband
Phûphâ— } of one's father's sister—see proverb under pêṅth.

Phupêrâ bhâî— } (*phûpâ*)—a cousin; the son
Phuphêrâ bhâî— } of one's father's sister.

Phûphî— } (*bûâ*)—a father's sister.
Phûpî— }

Phuptî—the end of a woman's sheet gathered and tucked in front (sâṛî).

Phuruâ—[*phurvâ*]—(1) a little wooden platter (aṛhiyâ); (2) a vessel for holding clarified butter. Rohilkhand.

Phûs—(*phûṅs*)—dry straw. *Âg aur phûs mêṅ bair hai* = straw and fire are deadly foes.

Phûṭ—[*phûṭnâ* = to burst, Skt. *sphuṭ*]—a musk melon (*Cucumis melo*).

Barhê mêṅ hoê sab koî khâê,
Ghar mêṅ hoê ghar bah jâê,

var. lect.

Khêt mêṅ upjê sab koî khâê,
Ghar mêṅ hoê to ghar bah jâê.

[If it is in the fields every one eats it. If it is in the house the house will be swept away (a pun on *phûṭ* = (1) a melon; (2) quarrels).]

Phûṭâ—[*phûṭ*]—broken ears, etc., gleaned in a field. East districts (sillâ).

Phûṭâ bînab— } to glean. East districts.
Phûṭâ bînnâ— }

Phuṭâo—[*phûṭ*]—the first sprout from a seed (aṅkur).

Phuṭêhrâ—[*phûṭ*]—parched gram or peas. East districts (chabênâ).

Phuṭkar— } [*phûṭ*]—(1) small change; (2)
Phuṭkariyâ— } retail sales as opposed to *êk muṭh, thokfuroshî* = wholesale.

Pî—[Skt. *priya* = a lover]—a husband (khâvind).

Pîanî—[*pînâ* = to drink, smoke] (*pînî*)—smoking tobacco, as opposed to *khainî, surtî* = chewing tobacco (tambâkû).

Pîarâ—[*pîlâ*, Skt. *pîta*]—yellowish coloured—of cattle (pîlâ).

Pîarî—[*pîarâ*]—(1) (*cholî, pataulî*)—the bride's yellow wedding dress; (2) *pîarî maṭṭî*—a red or yellowish ochreous clay. East districts (gêrû).

Pîch—[Skt. *pichcha* = scum of boiled rice]—rice water: a term used by Muhammadans equivalent to the Hindu *mâṅḍ, mâṅṛ; pîch pî hazâr na'amat kahâî* = a thousand blessings for a cup of rice water! thankful for small mercies.

Pîchariyâ—a sugarcane mill in which the cavity for the cane is small. Rohilkhand (kolhû).

Pichhauṅdiyâ—[*pîchhê* = behind]—the pointed ends of the lower shafts of the pony cart (ekkâ).

Pichhâṛ— } [*pîchhê*]—(1) the space behind a
Pichhâṛî— } house (pichhvaṛâ); (2) the heel ropes of a horse.

Pichhaurâ— } [*pîchhê* = behind]—a woman's
Pichhauṛî— } or man's sheet: so called be-
Pichhauriyâ— } cause worn over the back.

Halkî pichhaurî uṛ uṛ jâê = a light sheet goes flying about in the wind (dopaṭṭâ sâṛî.).

Pichhvâṛ— } [*pîchhê* = behind, Skt. *vâṭa* =
Pichhvâṛâ— } enclosure] (*kuriyâ, pichhâṛ, pichhâṛî*)—the space behind a
Pichhvâṛî— } house as opposed to *agvâṛ, agvâṛâ* (qqv.).

Pighlânâ— } to melt jewellery: for the special
Piglânâ— } sense in connection with mortgaging—see galnâ.

Pih—[*pî*]—a husband (khâvind).

Pihân— } [Skt. *pidhâna*]—the cover of any-
Pihânâ— } thing, such as a granary, etc.
Pihânî— }

Pîhar—[Skt. *pitra graha*]—the house of the wife's father and her relations who live there, as the wife calls it (maikâ).

Pihkar—a wooden poker. East districts (kotvâl).

Pîk—(1) the juice of betel, etc., spat out; (2) dye when first strained—see raṅgrêz.

Pîkdân— } [*pîk*]—a spittoon.
Pîkdânî— }

Pîkhâ— } the rotting of the shoots of early sown
Pikhâ— } sugarcane. East districts.

Pîlâ—[Skt. *pîta*] (*piarâ*)—yellow coloured—of cattle, etc.

Pîlî chiṭṭhi—see chiṭṭhîpîlî.

Pîlî dhotî—a yellow loin cloth: specially worn when a solemn oath is being taken.

Pîlî pataulî—the bride's yellow wedding dress (piarî).

Pîlî phaṭê—the first breaking of yellow in the sky, very early in the morning. Central Duâb (fajar).

Piliyâ— } [*pîlâ*]—a yellowish loam in which the
Pîliyâ— } sand is somewhat in excess of the clay. Central Duâb.

Piliyâ rêtar—a light sandy loam. Mathura.

Pîluâ—a large fishing net. Bundelkhand (mahâjâl).

Pinâ—see pinnâ.

Pinâlo—[Skt. *piṇḍa* = a lump; *âlu* = a tuber]—the root of the edible arum. Kumaun (ghuiyâṅ).

Pînas—[? Eng. *pinnace*, from its shape]—an ornamented palanquin used by people of rank (pâlkî).

Pîṅḍ—[Skt. *piṇḍa* = a lump]—(1) the rim of mud round the edge of the cavity in the sugarcane mill which prevents the pieces of cane from falling out (kolhû); (2) the drum of the spinning wheel. Rohilkhand (charkhâ).

Piṇḍ— } [Skt. *piṇḍa* = a lump]—(1) the offer-
Piṇḍa— } ings made to the souls of deceased relations made at the ceremony of the *pitra paksh* (qv.). "The man who sets fire to the funeral pyre makes a *piṅḍ* or ball every day till the 10th: on that day he takes them all and goes to a river, a temple, or a grove and there cooks rice and milk, makes balls of the dish and puts them on the ground. On these balls they put some *ghumrâ* (*Phlomis indica*), the sweet smelling root of the *khas* grass, and sweetmeats, and pour on them a libation of milk and water, burn incense of butter (*ghî*), and light a lamp before them ..... After the ceremonies, on the 11th day rice and milk are again cooked in two different places: of one of these preparations one ball is made for the deceased, and of the other three: of these three one is meant for the grandfather of the man who set fire to the funeral pile, another for his great-grandfather and the third for his great-great-grandfather. These balls are then bathed with water and *chandan* (sandal); rice, *tulsî* flowers, food, clothes, and money are offered to them. By this ceremony the departed spirit is admitted into the society of its ancestors. Then the man who set fire to the funeral pile gives a present to the Mahâ Brahman, who blesses him. After this the paṇḍit burns incense in the house of the deceased: now the man who set fire to the pyre puts on his full dress and salutes his relatives and friends. From this day they eat food cooked in iron utensils..... In the time of the *pitra paksh* they offer water to their ancestors for 15 days and on the date of the father's death perform some ceremonies called *shrâdh* and invite Brahmans to a dinner. Those who are possessed of means also go to Gaya and there offer balls for their ancestors and give a good deal to Brahmans." (Ishridâs, Manners and Customs, 197 ff.) The presentation is *piṇḍa dânam* and the person entitled or bound to present them *piṇḍâdhikârî*.

Gayâ piṇḍ jo dêya, pitra âpan ko târê,
Karaj lêi kê dêya, latê parivâr sambhârê:
Hari bhûmi gahi lêya; shatru sir khaṅj bajavê,
Paropkâr hi kareh, purush mêṅ shobhâ pâvê.
Soi vaṅsh sardâr, talê bairî dal mali:
Itnâ kam na karê, tahi soṅ kanyâ bhalî.

[He who wins heaven for his forefathers by offering up oblations at Gaya, who pays off his own debts and supports his needy family, who recovers his own lost lands and overcomes his enemy, who does good to others and wins honour among men,—such a one is the chief of his race, to subdue his foes; but if he cannot do so much, it were better he were born a girl.]

(2) the fixing and consecration of the site of a house by Brahmans. East districts; (3) balls of manufactured tobacco (tambâkûgar); (4) (*bharoṭâ, binḍâ*) a bundle of fodder.

Piṇḍiyâ—span thread.

Piṇḍiyâ—[*piṇḍ*]—a small ball of coarse sugar. East districts.

Piṇḍor—[*piṇḍ*]—a whitish kind of clay used in whitewashing.

Pînî— } [*piṇḍ*] (*pînâ*)—oil cake made of poppy
Pinnâ— } seed or sesamum.

Pînî—[*pînâ* = to drink, smoke]—smoking tobacco as contrasted with *surtî* or *khainî*, chewing tobacco (tambâkû).

Pînnâ—to card cotton.

Pinnan—[*pînnâ*]—a cotton carder's bow. Upper Duâb (dhuniyâ).

Pîṅr— } [Skt. *pîṭha*]—(1) a seat, a wooden
Pîṅṛâ— } stool; (2) the mud-rim round the
Pîṅṛî— } cavity in the sugarcane mill which
Piṅṛiyâ— } prevents the pieces of cane from

falling out (kolhû); (3) the rammer used by the potter for consolidating his clay (kumhâr).

Pinṛiyâ—see pinḍiyâ.

Pîṅṭh—see pêṅṭh.

Pîpâ—[Port. *pipa*]—a cask.

Pirahâ— } [*pîṅṛ*]—the man who feeds the sugar-
Piṛahâ— } cane mill. Rohilkhand (muṭṭhiyâ).

Pirâî—a grain measure in Garhwâl = the *don*—see muṭṭhî.

Piran—[*pair* = foot]—a hobble for an animal.

Sab sê bhalî gadhiyâ,
Tâkû piran lagê na paghiyâ.

[Best off of all is the she-ass, who has no tether nor halter.]

Pîran kaliyar—[Pers. *pîr* = saint]—one of the local gods: he has a shrine near Rurki in the Sahâranpur district (ḍihvâr).

Pîṛhâ—[*pîṅṛ*]—(1) the dough board; the stone with which the bangle-maker shapes his bangles (chûṛîhâr); (3) a seat, a wooden stool. The sizes as they decrease are *pîṛhâ, pîṛhî, piṛhiyâ*. In the Central Duâb it means something like a small bed (*chârpâî*) such as dogs sleep on.

Piṛhai—[*pîṛhâ*]—the lower supports of the spinning wheel (charkhâ).

Pîṛhî — } [*pîṛhâ*]—(1) a small stool—see
Piṛhiyâ— } pîṛhâ; (2) the platform for the lingam in a Hindu temple; (3) the sloping platform for the oxen at a well. North Oudh (naichî), but cf. paiṛhâ.

Pirich—[Port. *pires*]—a saucer.

Piriyâ—the pipe through which the water is discharged in the Persian wheel. Bundelkhand (arhaṭ).

Piriyâ—[*pîlâ* = yellow]—a variety of the large millet in which the head bends down and ripens late (juâr).

Pirojan—[*pironâ* = to pierce]—the ceremony of boring a child's ears. West districts (kanchhîdan).

Pironḍa—[*pîlâ* = yellow]—a hard reddish loamy soil. Mathura.

Pisâî—[*pîsnâ*]—wages for grinding grain.

Pisân—[*pîsnâ*]—flour (âṭâ).

Jab bâyu chalê îsân,
To kuttâ na khâê pisân.

[The dog won't eat flour when the north-east wind blows.]

Pisanhârâ— } [*pîsnâ, kâra*]—a man or woman
Pisanhârî— } who lives by grinding grain.

Pishâch— }
Pishâchâ— } [Skt. *pishâcha*; rt. *pisha* = flesh] —a kind of male and female
Pishâchî — } ghost which haunt burial grounds and cremation places (bhût).

Pisiyâ—[*pîsnâ*]—(1) flour (âṭâ); (2) (*pissî gêhûṅ*) a variety of small soft red wheat.

Pîsnâ—[Skt. *pêshaṇa* = grinding]—to grind flour.

Badlî mêṅ din na dîsê
Phûhar baiṭhî pîsê.

[The slut on a cloudy day does not know when it is dawn and goes on grinding.]

Pîs mûî, pakâ mûî âê lauṭhî kahâ gayî = I killed myself grinding and cooking, and called a lout in the end.

Pisnâ—[*pîsnâ*]—a share of the grain given as wages for grinding grain.

Pissi—see pisiyâ.

Pistân dhulâî—[*pistân* = breasts; *dhonâ* = to wash]—presents given to the women who wash a new-born child (dûdh dhulâî).

Pitâ—[Skt. *pitâ, pitri*]—a father (bâp).

Pîtal—[Skt. *pittala* = the colour of bile (*pitta*)] —brass: *pîtal châdar* = sheet brass.

Pîtam—[Skt. *priyatama* = most beloved]—a husband (khâvind).

Pîtâmbar— } [Skt. *pîta* = yellow; *ambara* =
Pîtambar— } clothes]—a yellow silk loin cloth worn by men and women. They are now made also of other colours.

Piṭârâ— } [Skt. *piṭaka* = a basket] (*pêṭârâ*)—a
Piṭârâ— } box made of wicker work or tin in a wooden casing used as a portmanteau for carrying clothes and other small articles. Grierson quotes a Bhojpuri proverb, *thâkal bard kê pêṭâr bhârî* = for a tired ox even a small portmanteau is too heavy = the last straw will break the horse's back.

Piṭârî— } [*piṭârâ*]—a small portmanteau for
Piṭariyâ— } clothes, etc.

Piṭâro—see piṭârâ.

Piṭhî — } see piṭṭhî.
Pîṭhî— }

Pithiya—the marking of the forehead of the bridegroom before the marriage ceremony—see ṭîkâ.

Pîtil—[*pîtal* = brass]—a pice—Sunâr's slang (paisâ).

Pitiyâ—[Skt. *pitṛivya*] (*chachâ, kâkâ*)—a paternal uncle; a father's younger brother, opposed to *tâû* (qv.).

Pitiyân—[*pitiyâ*]—an aunt on the father's side, a father's younger brother's wife = *chachî, kâkî*: contrasted with *bûâ, phûphî* (qqv.).

Piṭor—[*piṭṭhî*]—a mess made of pulse mixed with curds.

Pitr— } [Skt. *pitṛi*]—the ghost or manes of a
Pitra— } person's relations. "Tiny shrines to the *pitr* or sainted ancestors will be found all over the fields, while there will often be a larger one to the common ancestor of the clan. Villagers who have migrated will periodically make long pilgrimages to worship at the original shrine of the ancestor, or if the distance be too great will bring away a brick from the original shrine and use it as the foundation of a new local shrine, which will answer all purposes. In the west of the province the *sattî* takes their place in every respect, and is supposed to mark the spot where the widow was burnt with her husband's corpse. The 15th of the month is sacred to the *pitr*, and on that day the cattle do no work and Brahmans are fed." (Ibbetson, Panjâb Ethnography, 115.) Also see Wilson, Essays II. 61.

Pitrakriyâ—(*kanâgat, nauhaṅṛ, shrâdh*)—ceremonies in honour of the spirits of deceased relations performed in the month of Kuâr (August-September)—see pinḍ, pitr.

Pitra paksh— } the fortnight in the dark half of
Pitr paksh— } Kuâr during which ceremonies are performed in honour of the sainted dead—see pinḍ, pitr.

Pitra shrâdh—ceremonies in honour of a deceased father—see pitra kriyâ.

Pittalî—[*pîtal*]—a brass dish.

Piṭṭhî—[Skt. *pishṭaka*; rt. *pish* = to grind]—pulse soaked, the husk removed by rubbing (*mîḍhnâ*) it in the hand, washed, and crushed fine on a grindstone (*sil baṭṭî*).

Piṭuâ—[*pîṭnâ* = to beat]—(1) another name for the fibre of a kind of hemp (*Hibiscus cannabinus*)—see paṭsan; (2) a small club used to break the clods in a corner of the field where the harrow cannot reach. Lower Duâb.

Piṭuân—[*piṭuâ*]—of jewellery—beaten out of the metal: opposed to *ḍharuân* = moulded.

Pîûnî— } [Skt. *puñjika*]—circular shaped rolls
Piunî— } of carded cotton ready for spinning (pûnî).

Piûr—[*pîlâ*]—a thin yellow plant of rice. Rohilkhand (muâr).

Piusâr—[*piû* = father; *shâla*]—the husband's father's house.

Piyâ—see pî.

Piyâj—see piyâz.

Piyâlâ— } a cup.
Piyâlah—
Piyâlî—

Piyâr—[Skt. *palâla*]—rice straw (pûlâ).

Piyârê jê—[Skt. *priya-âla*]—one of the local gods or ghosts (ḍihvâr).

Piyâz—(*piyaj*)—an onion (*allium cœpa*). The roots are *gaṅṭhî*: the green stalk *âl*.

Poarâ—[Skt. *pulâla*]—rice straw. East districts (pûlâ).

Podînâ— } (*pudînâ, pudînah*)—mint (*Mentha*
Podînah— } *sativa*.)

Pohâ— } [Skt. *pashu*]—horned cattle. Upper and
Pohê— } Central Duâb (mavêshî).

Pohar—[*pohâ*]—grazing ground for cattle. West districts (charâgâh).

Pohiyâ—[*pohâ*]—a cattle herdsman. Agra (guâl).

Poî—[Skt. *pota* = a young plant]—(1) sugarcane sprouting. East districts (kallâ); (2) the pieces between the knots in sugarcane; (3) young wheat about six inches high. Rohilkhand and Bundelkhand. In the Central Duâb it usually means the young blades just as they sprout (kulhâ).

Poî— } [Pers. *pûya*]—the galloping pace in a
Poîyâ— } horse. The canter is *halkî poîyâ*.

Poiyâ—[*poî*]—young plants of millets and cereals (poî).

Pokhar— } [Skt. *pushkara* = a lotus; a tank
Pokharâ— } in which the lotus grows]—a
Pokharî— } tank (tâl).
Pokhariyâ—

Pokhariyâ mêṅ pâṅv na boṛâ:
Kahê lambâ saurâ morâ.

[He never put his foot in the tank and says, "The big mud fish is mine!"]

Poknâ— } [*poṅknâ* = to be purged]—diarrhœa
Poktâ— } in cattle. Oudh (pêṭ chalnâ).

Polâ—[Skt. *pula* = extended]—(1) hollow—of trees, bamboos, etc.; (2) friable—of soil.

Polach— } [*polâ*]—(1) fallow that was broken
Polchâ— } up in the preceding autumn harvest—
Polich— } cf. jaunâl. West districts; (2) land in the third year after being broken up. North Oudh. See bañjar.

Poliyâ—[*polâ*]—a hollow foot ornament worn by women.

Polnâ—[? *polâ*]—to be chopped up—of fodder, etc. Bundelkhand.

Poṅchhigar—[*pûṅchh*, Skt. *puchcha* = a tail] (*puṅchhgar*)—of cattle—having long tails; opposed to *baṅṛâ* (qv.).

Poṅchhittâ—[*pûṅchh* = tail]—the tag end of the loin cloth tucked in behind (dhotî).

Poṅchhiyâ—[*poṅchhnâ* = to clean out]—the stoke hole of the furnace in the sugar factory. East districts (kolhvâr).

Poṅḍâ—see pauṅḍâ.

Poṅgâ—[Skt. *poṛagala* = a kind of reed (Platts)]—a hollow piece of bamboo: a round box made of tin, etc., used for holding maps, papers, etc.

Ponî—[Skt. *puñjika*]—circular rolls of carded cotton ready for spinning (pûnî).

Poṅknâ—to get diarrhœa—of cattle. Oudh (poknâ).

Poṅṛâ—see pauṅḍâ.

Poṅvar—[*paul, paur*]—the vestibule of a house (barothâ).

Por— } [Skt. *parvan*]—(1) the knots in sugar-
Porâ— } cane or bamboos. *Bâṅs dûbêṅ, porêṅ thâh mâṅgêṅ* = the water is deep enough to drown a bamboo and the knots ask, is it out of our depth? (2) the pipe in the drill plough. Bundelkhand (hal); (3) stalks of millets, etc., used as fodder. East districts (ḍaṅṭhâ).

Porâ—[*poarâ*]—rice straw. East districts (pûlâ).

Porauṭ— }
Porauṭâ— } [*porâ* = *vâṭa*]—a stack or enclosure
Porauṭî— } of straw. East districts (bauṅgâ).
Porâvaṭ— }

Porî—[*por*]—small knots in bamboos and sugarcane.

Porsâ— } [*porâ*]—the refuse straw of those
Porsî— } crops which are not trodden into chaff. East districts.

Poshâk—[Pers. *poshîdan* = to cover]—cloths (kapṛâ).

Post— } [Skt. *pusta* = covered]—(1) hide, crust
Postâ— } shell; (2) the opium poppy: the opium crop (afiyûṅ).

Pot— } [Skt. *prota* = stretched] (*mankâ*)—a
Potâ— } bead: a string of beads is *guchhâ, guchhî*.

Pot— } [*potnâ* = to whitewash; Skt. *pû* = to
Potâ— } clean]—(1) a brush used for whitewashing, etc.; (2) a kind of clay used for whitewashing.

Pot— } [Pers. *foṭah*]—rent, cesses (abvâb,
Potâ— } lagân).

Boyâ na jotâ,
Muft kâ potâ.

[Never ploughed nor sowed and paying rent for nothing.]

Potâ—[Skt. *pautra*] (*nabîrâ*)—a son's son: a grandson.

Pothî—[Skt. *pûtika* = stinking]—a clove of leek or garlic (lahsan).

Pothî—[Skt. *pushtaka*]—a book. *Jo Paṇḍit*

kî pothî mêṅ so Bâhman kî jîbh mêṅ = all that the Pandit has in his book the Brahman has on his tongue.

Potî—[*pothî*]—a clove of leek or garlic (lahsan).

Potî—[*potâ*] (*nabîrî*)—a granddaughter: a son's daughter.

Potiyâ—[Skt. *pota* = a garment]—a small loin cloth worn while bathing or by ascetics—see dhotî.

Poṭlâ—[Skt. *poṭalaka*]—a large bundle.

Poṭlî—[*poṭlâ*]—a small bundle: a bag, purse—see thailâ.

Potnâ—[Skt. *pû* = to clean]—to whitewash.

Poṭrâ— } [Skt. *pota* = a garment]—a cloth put
Poṭrî— } under infants. West districts (gaṅrîtarâ).

Poṭrî—[*poṭlâ*]—the skin bag used in lifting water. South Oudh (charas).

Prabhât—[Skt. *prabhâta*]—morning: a word used by ascetics and in Braj (fajar).

Pradhân— } see pardhân.
Pradhânâ— }

Prajâ—see parjâ.

Prajâvaṭ— } see parjâvaṭ.
Prajot— }

Prasâd—[Skt. *prasâda* = clearness, approbation]—food, etc., offered to an idol and then divided among the worshippers.

Prasaṅḍâ—a sort of meat cutlet.

Prasûtî—see parsûtî.

Prat—[*prabhât*]—morning (fajar).

Prâṭhâ—(*parâṭhâ, parâṭhî*)—a rich kind of butter pastry.

Pratimâ—[Skt. *pratimâ* = a creator]—(1) the idol in a Hindu temple; (2) market weights.

Pratishṭhâ—[*prati-shṭhâ* = to stand]—(1) the consecration of a temple for worship, or of the idol in it; (2) presents made to the bride by the elder brother of the bridegroom. East districts (gurêthab).

Prêt— } [Skt. *prêta* = dead, a corpse; an evil
Prêtâ— } spirit]—a ghost, a demon. "Even though a man have not died sonless or by violence you are not quite safe from him. His disembodied spirit travels about for about 12 months as a *prêt*: and even in that state is apt to be troublesome. But if at the end of that time he does not settle down to a respectable second life, he becomes a *bhût*, or, if a female, a *chuṛêl* (qv.)." Ibbetson, Panjâb Ethnography, 116 f.

Prêtdâh—[*prêt, dâh*]—the cremation of a corpse (dâhkriyâ).

Prêtîvâl— } [? *pârî* = turn]—a man who works
Prêtîvâlâ— } sometimes for himself and sometimes for a master. East districts (pârîvâlâ).

Puâ—[Skt. *apûpa* = a flour cake] (*pûî*)—wheat flour mixed with sugar and fried in butter.

Âsâṛh mêṅ karî gauṅtarî Sâvan khâê pûâ:
Kâtik mêṅ pûchhê kis kê kitnâ hûâ,

[He went about singing in Âsâṛh and ate sweet cakes in Sâvan; and now asks what is his field's outturn in Kârtik! *i.e.*, he idled his time when he should have been working.]

Puâl— } [Skt. *palâla*]—loose rice straw. East
Puâr— } districts (pûlâ).

Pûar—a fire of rubbish round which villagers sit in cold weather (alâo).

Puârî karab—[*pûâl*]—to thresh rice a second time. East districts (dâêṅ).

Pûchharihâ—half a pice—Sunâr's slang (paisâ).

Puchhêt—the leather sounding board in the cotton carding machine (dhuniyâ).

Pûchhî— } [*pûṅchh* = tail]—fees or "tail
Puchhiyâ— } money" paid to a cowherd. Duâb (charâî, charvâhî).

Puchhvâ—[*poṅchhnâ* = to clean]—the stoke hole of the furnace of a sugar factory. East districts (kolhvâr).

Pugar—(*bîr, bîrâ, pairâ*)—terrace walls in fields. Kumaun.

Pûjâ—[Skt. *pûj* = to adore]—the Hindu religious worship. The Vaishnavite temple is *mandar, mandir, ṭhâkur duârâ, ṭhâkur bâṛî*; the Shaivite temple *shivâlâ*; the idol *mûrat, ṭhâkur, pratimâ*; his throne *singhâsan*; the temple mat *âsan, âsnî, kushâsnî*; the spoon for throwing water on the idol *âchmani, gaṅgâ sâgar*; the small water vessel *paṅchpâtr*; the larger vessel *jalpâtr*; the brass dish for offerings *sampaṭî*: the saucer of stone or metal for the *lingam, arghâ, jilairî, jilahrî*; the platform for the *lingam pîṅṛ, pîṅṛiyâ, ḍanḍol*: the large bell *ghaṛî, ghaṅṭ, ghâṅṭ, ghaṅṭâ; bijaê ghaṅṭ* which has erect edges: the small bell *ghaṛiyâ, ghaṛiyâl*; the cymbals *jhâṅjh, jhûl, jhâlar, jhalrî*; the drum *ḍaggâ*; the conch shell *saṅkh*; the implement with which the sandal wood (*chandan*) is ground *horisâ, hursâ, chautharâ*; the censer *dhûpdân, dhûpdânî*; the lampstand holding one lamp or wick *dîpdân, dîpdânî*: the vessel for holding the ground sandal wood *kaṭorî, sampṭî, sampaṭî, chandan khorî*; the string of beads held in the hand *sumaran, sumarnî, mâlâ, japnî*: the bag for the beads *japmâlâ, japmâlî, gaumukh, gaumukhî*; the Shaivite rosary is *rudrâksh*: the brass vessel for drawing water *kamanḍal, narsiṅhâ*; the ring of *kusa* grass worn on the finger during worship *pavitrî*: the deer skin on which devotees sit *mrigcharm, mrigchhâlâ*: the tiger or leopard's skin worn by them *bâgambar*.

Pujaiya— } [*pûjâ*]—(1) articles required in Hin-
Pujâpâ— } dû worship such as flowers, sandalwood, incense, etc.; (2) the offerings made to a temple or idol; (3) (*bhêṅṭ, khêlaunâ*) an animal let loose as a scape goat to the goddess Kâlî or Sîtalâ. This is usually done by sweepers (*Bhaṅgî*) who call out *dâtâ kî khair! sadqê kâ paisâ* = an alms! a pice for the alms! The fee is also known as *ghêṅṭî chaṛhvâî kâ paisâ* = the alms for devoting the young pig.

Pujaurâ—[*pûjâ*] (*agaun, angauṅg, angauṅgâ, aṅjul, bisâ, dohlî, dohrî, hathuṭhvâ, pai, paipûjâ, sâivrî, saoṛî, siyâvar, thâpâ*)—offerings set aside to propitiate local gods and ghosts.

Pukh—[Skt. *pushya* = a blossom; rt. *push* = to be nourished] (*pukhya, pushya*)—the eighth lunar asterism (nakshatra).

Pukh Punarbas na bharêṅ tâl,
So bharêṅ âindah sâl.
[If the asterisms of Pukh and Punarbas do not fill the tanks, they will not be filled till next year.]
Pukh, Punarbas bovê dhân
Maghâ Ashleshâ khêtî ân.
[Sow rice in the asterisms of Pukh and Punarbas, and miscellaneous crops in Maghâ and Ashlêshâ.]

Pukhrâj—[Skt. *pushyarâja* = the pollen of a flower]—the topaz stone—see **nag**.

Pukhya—see **pukh**.

Puklî—a machine for twisting rope (**aiṅṭhâ, bansâz**).

Pul—a leather water bag—see **pur**.

Pûlâ—[Skt. *pûla* = a bundle; Skt. *pûl* = to collect] (*âṅṭhâ, bilkâ, gahrâ, gairâ, gaṛâ, garâo, pûr, puriyâ*)—a sheaf or bundle of cut crops or thatching grass. Loose straw, particularly that of rice, is *narai, puâr, piyâṛ, payâl, porâ, poarâ, parâl, purâl*. For bedding straw see **bichâlî**: dry straw **phûṅs**: straw heaped on a threshing-floor **osâ**: a stack of straw or fodder **bauṅgâ**: a stack of millet fodder **chhaur**: a straw yard **ghêr**.

Pulahâ—[*pul, pur*]—the man who empties the bucket at the well. West districts (**bârâ**).

Pûlaj—land near sandhills. Duâb (**dhusî**).

Pulâo—[through Pers. Skt. *pulâka* = a lump of boiled rice; rt. *pul* = to be piled up]—a Muhammadan dish—meat, fowls, etc., boiled in rice with butter and spices: when sweet and coloured with saffron it is *zardah*.

Puliyâ—see **pulahâ**.

Pullâ—an ornament worn by women on the nose.

Punarbas— } [Skt. *punarvasu* = restoring
Punarbasu— } goods]—the seventh lunar asterism (**nakshatra**). For the rural proverbs see **Ârdrâ, Pukh**.

Puṅchhgar—[*pûṅchh* = tail]—of cattle; with a long tail: opposed to *baṅṛâ* (qv.) (**poṅchhigar**).

Pûṅchhî—see **pûchhî**.

Pûṅgîphal— } [Skt. *pûgaphala*]—the betel nut,
Puṅgîphal— } the fruit of the *areca catechu* (**supârî**).

Punhâ—[Skt. *puṅjika*]—a cotton carder (**dhuniyâ**).

Puṅchî—[*pauṅhchâ* = wrist]—a woman's ornament for the wrist.

Pûnî—[Skt. *puṅjika*, Pers. *punbâ*] (*pûnî, ponî*)—balls of carded cotton ready for spinning.

Din ko ûnî ûnî
Rât ko charkhâ pûnî.
[Rambling about all day and spinning all night!]

Pûṅjâ—[Skt. *punja* = a heap]—a bundle of cut pulse. Rohilkhand (**bojh**).

Pûṅjî— } [*pûṅjâ*] (*bisât, jamâ, mâl, mâyâ,*
Puṅjî— } *mûl, sarmayâ*)—capital collected and invested. *Ochhî puṅjî khasmêṅ khâê* = a small capital is the owner's ruin. *Tukṛê mâṅg khânâ, puṅjî gâṅṭh bâṅdhnâ* = to go about begging and store up capital all the time!

Puṅjmal—[*puṅj-mal* = to grind, crush]—a noose tied round the nostrils of a vicious horse while he is being shod, harnessed, etc.

Punugî— } the end of a twig (**dâl**).
Punuî— }

Pûr—[*pûlâ*]—(1) a sheaf or bundle of thatching grass, hay, etc. (**pûlâ**); (2) (*tikur, tîkur, tûṅṛ, tyuṅkhur*) the barb in cereals. East districts; (3) the ropes forming the siding of a cart. Rohilkhand (**gâṛî**).

Pur—(*jholî*)—the leather well bucket. West districts (**charas**).

Pur— } [Skt. *pura*] (*purvâ*)—a town, more
Pura— } commonly a hamlet or quarter of a town.

Puṛâ—[Skt. *puṭa* = a fold, pocket]—a packet of anything like sugar, etc.: a small packet is *puṛiyâ*.

Pûṛâ—[Skt. *pûrika*]—a cake made of flour and sugar cooked with clarified butter.

Purakh— } [Skt. *purusha*]—a man, a husband
Purakhâ— } (**khâvind**).

Purâl—[Skt. *palâla*]—(1) rice straw. East districts (**pûlâ**); (2) sugarcane grown after a fallow: opposed to *kharik* (qv.) = sugarcane grown after an autumn crop of rice or pulse.

Pûran—[Skt. *pûrika*] (*karuâr*)—pulse flour enclosed in a cake of wheat flour.

Pûranpûrî—a dish made of gram and coarse sugar (*gur*) boiled, ground, mixed with spices, and then baked on a griddle.

Pûranmâsî— } [Skt. *pûrṇa mâsa*] (*pûrṇ chan-*
Pûranvâsî— } *dra, pûrṇamâ, pûrṇmâs*)—the day of the full moon, generally observed as a bathing (*nahân*) festival. The full moon of Chait is *ajotâ*. The houses of the pious are freshly plastered and no animal is yoked. The full moon of Baisakh is the *mâdho pûrṇâmâ* and is observed in Shaiva and Naga temples.

Purbaṅdhnâ— } [*pur-bâṅdhnâ* = to fasten]—
Purbaṅdhnî— } the rope which fastens the iron ring round the neck of the leather well bag. Upper Duâb (**kas**).

Purbâ rog—[*pûrab*, Skt. *pûrva* = the east] (*butṛâ rog*)—a disease in cattle, said to be produced by east wind: the symptoms are, swelling of the neck and great irritation of the bowels.

Purbî—[*purbâ*]—eastern—of tobacco, bamboo, etc.

Purchhêdâ—[*pur-chhêd* = a hole]—the man who empties the water bucket at the well. Oudh (**bârâ**).

Purchun— } see **parchûn**.
Purchûn— }

Purêbhâ—(*kurêbhâ*)—a cow that gives two calves within a year.

Purhâ—[*pur*]—the man who empties the bucket at the well. West districts (**bârâ**).

Purhath—[*pûrâ* = full; *hâth* = hand] (*nêochhâvar*)—presents given to dependants at a marriage. East districts.

Purho—[*pur*]—the leather well bucket. Central Duâb (**charas**).

Pûrî—[Skt. *pûrika*]—small cakes made of fine flour (*maidâ*) fired in clarified butter. Native cooks know many kinds among which are *nâgaurî, luchai, missî, mîṭhî*, and *ḍorê kî pûrî*.

Pûrî na kachaurî, Dêvî hâhâ ! = he has not a cake or a sweetmeat to offer, and goes on shouting "Save me goddess!" *Gadhê ko pûrî aur halvâ* = cakes and sweets for an ass, throwing pearls before swine.

Pûrî sê pûrî paṛê, sab koî pûrî khâê ;
Châr roj kê chunmun mêṅ nikar divâlo jâê.

[If sweet cakes satisfied one, every one would eat sweet cakes, but they are so expensive that after four days of this hissing and spluttering going on in your house you find yourself bankrupt.]

Muhammadans send a special offering of these cakes (*pûriâṅ*) from the bride's relatives to those of the bridegroom a day or two after the bethrothal. And so in Azamgarh the word is generally used for fees to village servants.

Puriyâ—pieces of cane on which thread is stretched before weaving. Central Duâb (kargah).

Puṛiyâ—[*puṛâ*]—a small packet (puṛâ).

Puṛo—[*puṛâ*]—a small leaf platter. Kumaun (daunâ).

Purohihâ—[*pur-bâh*]—the man who empties the bucket at the well. West districts (bârâ).

Purohit—[Skt. *purohita* ; rt. *pur*=to precede ; one placed foremost or in front]—a family priest. "The third and most numerous class of Brahmans is purely Levitical, being potential priests, but exercising no sacerdotal functions beyond the receipt of offerings. A considerable number of them are *purohits* or hereditary family priests, who receive as of right the alms and offerings of their clients and attend upon them when the presence of Brahmans is necessary. But besides the *purohits* themselves there is a large body of Brahmans who, as far as their priestly office is concerned, may be said to exist only to be fed. They consist of the younger members of the *puroiht* families and of Brahmans who have settled as cultivators or otherwise in villages where they have no hereditary clients. These men are always ready to tender their services as recipients of a dinner, thus enabling the peasant to feed the desired number of Brahmans on occasions of rejoicing, as a propitiatory offering, in token of thanksgiving, for the repose of the deceased father's spirit and so forth. The veneration for Brahmans runs through the whole social as well as religious life of a Hindu peasant, and takes the practical form of either offerings or food: no child is born, named, betrothed, or married: nobody dies or is burnt: no journey is undertaken or auspicious day selected: no house is built, no agricultural operation of importance begun: or harvest gathered in, without the Brahmans being feed and fed : a portion of all the produce of the field is set apart for their use: they are consulted in sickness and in health: they are feasted in sorrow and in joy. But with the spiritual life of the people, so far as such a thing exists they have no concern. Their business as Brahmans is to eat and not to teach, and such small measure of spiritual guidance as reaches the people is received almost exclusively at the hands of the regular orders which constitute the first of the priestly classes. In theory, every Hindû has a *guru* or spiritual preceptor: in fact the great mass of the peasantry do not even pretend to possess one; while even those who, as they grow old and respectable, think it necessary to entertain one, are very commonly content to pay him his stipend, without troubling themselves about his teaching : but the *guru* is almost always a *sâdh* or professed devotee." (Ibbetson, Panjâb Ethnography, 120.)

Pursâ—[Skt. *purusha* = a man]—the height of a man with his arms raised: a measure of the depth of water: the phrase is *pursâ bhar pânî*. East districts.

Purso—manure. Kumaun (khâṭ).

Purvâ—a small earthen-pot shaped like an *âb-khorâ*, qv. East districts.

Purvâ—[dim. of *pura* = city]—a quarter of a town, a hamlet (pur).

Purvâ—[Skt. *pûrva*]—the east wind (purvâi).

Bhûiyâṅ loṭ jab chalê purvâi,
Jab jâno rît barkhâ âî.

[When the east wind blows close to the ground, know that the rainy season has come.]

Pûrva Bhadrapadâ— } the 25th lunar asterism
Pûrva Bhâdrapadâ— } (nakshatra). Sugar-cane should not be planted in either of the Pûrva asterisms.

Pûrva khâṛha— } [*Pûrva Âshâṛha*]—the aster-
Pûrvâ shârha— } ism numbered as 18th or sometimes 20th (nakshatra)—see Pûrva Bhadrapadâ.

Pûrva Khâṛh sutîn din jo hovê shubh-vâr,
Ghar ghar hovê badhâvarî, ghar ghar maṅgal châr.

[If the three days following the asterism of *Pûrva khâṛha* occur on lucky week days (*i.e.*, Wednesday, Thursday, Friday), there will be rejoicings and happiness in every house.]

Pûrva Phâlgunî—the 11th lunar asterism (nakshatra).

Jo Pûrva purvâi pâvê,
Jhûrê nadiyâ nâo chalâvê.

[If there be an east wind in *Pûrva*, you will be able to row boats in the dry water-courses : *i.e.*, there will be abundant rain.]

Also see Magha.

Purvâî—[*purvâ*]—the east wind.

Pavan jo chalê purvâî,
Bâdal kâ ṭaṭṭ lagâî.

[When the east wind blows it covers the sky with a screen of clouds.]

Jêṭh chalî purvâî,
Sâvan sûkhâ âî.

[When the east wind blows in Jêṭh, it brings drought in Sâvan.]

Pûs—rice used in the worship of the local gods. Kumaun. (See Atkinson, *Himalayan Gazetteer*, II, 824.)

Pûs—[Skt. *Pausha:* from the lunar asterism *Pushya, Pukhya*]—the 9th Hindu luni-solar month (December-January).

Pûs mâs kî saptamî jo pânî nahîṅ dê
Ârdrâ barsê sahî, jal thal êk karê.

[On the 7th of Pûs if there be no rain, then it will certainly so rain in the asterism of Ârdra that the dry land will be under water.]

Pûs aṅdhiyârî saptamî bin jal bâdal hoê,
Sâvan sudî pûnyoṅ divas harkhâ avshai hoê.

[On the 7th dark half of Pûs if there be clouds and no rain, there will certainly be rain on the full moon in the light half of Sâvan.]

Pûs badi dashmîn divas bâdal chamkê bîj,
To barsai bhari Bhâdvâṅ, sâdhoṅ khêlo tîj.

[On 10th dark half of Pûs if there be lightning in the clouds, then there will be full rain in Bhâdon, and you can enjoy the ceremony of the 3rd.]

Pûs aṅdhêrî têrasai chahu disha bâdar hoê,
Sâvan pûnyoṅ, mâvasai jaldhar ati hî hoê.

[On 13th dark half of Pûs if there be clouds on all four sides of the sky, there will certainly be rain on the full and new moon of Sâvan.]

Pûs amâvas Mûl ko saraso châroṅ bâê,
Nishchay bâṅdho jhoṅpṛî, barkhâ hoê sivâî.

[On the new moon of Pûs and the Mûl asterism, if there be wind from all quarters, be sure to prepare your roofs; there will be abundant rain.]

Shani adit aru Maṅgalo Pûs amâvas hoê,
Dugano, tigano, chauguno, nâj mahṅgâ hoê.

[If the new moon of Pûs fall on Saturday, Sunday, or Tuesday, grain will be two-fold, three-fold, four-fold its usual price.]

Somâṅ Shukrâṅ Surgurâṅ Pûs amâvas hoê,
Ghar ghar hoê badhâvaṛi, burâ na dîsê koî.

[If the new moon of Pûs falls on Monday, Friday, or Thursday, there will be rejoicings in every house, and no evil will appear.]

Pûs ujyâlî saptamî âṭhai naumî gâj,
Mêgh hoê to jânilê, ab sariyâṅ sab kâj.

[If there be thunder on the 7th, 8th, and 9th of the light half of Pûs, then know that there will be rain, and all your work will be carried out.]

Pushtah—[Pers. *pusht* = the back]—a mound put round the foundation of a wall to strengthen it.

Pût—[Skt. *putra*]—a son. "Since the son (*trayatê*) delivers the father from the hell named Put, he was therefore called *putra* by Brahma himself" (Sir W. Jones, Manu, IX, 138). *Âtê hî bahû janamtâ pût* = his wife had hardly come into his house when lo! she bore him a son! *Pût faqîrnî kâ, châl chalê aḥdiyoṅ kâ* = a beggar's brat strutting about like a courtier!

Pûtâ—[? Skt. *pûta* = cleansed]—the partitions in a cooking fire-place. West districts (barâ-hûṅ).

Pûṭh— } [? *puṭṭhâ* = the rump of an animal,
Pûṭhâ— } from their shape]—sand-hills: sandy
Pûṭhî— } land in hillocks. Duâb (dhus).

Puṭhvâl—[*puṭṭhâ* = the rump]—a "backer": a confederate who stands outside while thieves break into a house.

Pûtî—[? Skt. *pûtika*]—any tuber: the potato tuber. East districts (âlû).

Putlî—[Skt. *putraka*]—a puppet, doll, image, idol (mûrat): *putlîghar* = a cotton mill.

Putoh—[Skt. *putra vadhu*] (*putahû*)—a son's wife.

Putra— } [Skt. *putra*]—a son (pût).
Putrâ— }

Putrî—[Skt. *putrakâ, putrikâ*]—a daughter.

Putrî—moist sugar (*râb*) partially cleaned of its molasses.

Puṭṭhâ—[Skt. *puta*]—the rump, buttocks of an animal.

Puṭṭhî—[*puṭṭhâ*]—(1) the quadrant of a cart wheel (bahlî, gâṛî); (2) wells made of large curved bricks laid one on the top of another without cement. Allahâbâd.

Puttî—see pûtî.

Puvar—see puar.

Q

Qâb—a large earthenware saucer or dish used among Muhammadans for serving round food and kneading dough.

Qabâ— } a long coat shaped like a dressing
Qabah— } gown worn by Muhammadans: "a long gown with flaps in the skirts: the skirt and breast open, and sometimes slits in the armpits." (Herklot's *Qânûn-i-Islâm*, Gloss. sv.)—cf. choghâ.

Qadam—(*ḍag, pair, pairâ, parag*)—a pace: a yard: the amble pace in horses.

Qadamchah—a compartment in a privy (paikhânâ).

Qaḥaṭsâlî— } a year of drought (akâl).
Qaḥṭsâlî— }

Qaiṅchî—(1) a pair of scissors; (2) a truss for a roof.

Qaiṭûn—a kind of lace used as an edging (gotâ).

Qalâî—(1) tinning of vessels; (2) whitewashing: *purânê gambaz par qalâî* = whitewashing an old dome!

Qalâîgar—[*qalâî*]—a tinker or tinman. He uses a bellows, *khâl; bhâthî, dhauṅknî*, of which the handles are *ḍaṅḍâ*; the pipe *nal, choṅgâ;* the solder (*râṅgâ*) is spread with a soldering iron, *kaiyâ, kaiyyâ;* the tin cutter *qaiṅchî, katarnî, sohani;* to solder is to the west *tâṅkna, ṭâṅkâ lagânâ*, to the east *ṭâṅsab.*

Qalam—[Skt. *kalama:* Latin *calamus*]—(1) a pen; (2) a sort of knife used by masons for smoothing the mortar between bricks; (3) a graft.

Qalamî—[*qalam*]—(1) grafted—of fruit trees; (2) common marketable nitre (khârî).

Qalîchâ— } [corr. of *galîchâ*]—a thread mat
Qalîchah— } (shatraṅjî).

Qâlîn—(*farsh*)—a floor cloth: usually one made of thick cotton.

Qamîṣ—[Portuguese *camisa*]—a shirt: part of the Muhammadan shroud—see kafan.

Qarz—a money loan: *udhâr* (qv.) is a loan where the exact thing lent is to be returned: but this distinction is often neglected. *Faqîr, qarz khuâh, laṛkâ—tînoṅ nahîṅ samajhtê* = a beggar, a creditor and a child are three who will not listen to reason.

Qimâm— } (1) syrup; (2) the juice of opium
Qivâm— } boiled down to make *madak* (qv.).

Qisṭbandî—(*kandî*)—paying a debt by instalments.

Qufl—the lock of a door (tâlâ).

Qulfi—(1) the curved copper snake or joint of the stem of a tobacco pipe (huqqâ); (2) a metal vessel (usually of zinc) used for making ice-cream.

Qullâbâ— } a canal water sluice (mohrî).
Qullâbah— }

R

Râb—[Skt. *drava* = juice, liquid]—sugarcane juice boiled down and partially coagulated. When more densely coagulated it is *guṛ*. For other preparations of sugar see bhêlî, chauhaṅdâ, chîni, khând, guṛ, kûzâ, mail, misrî, nigarâ, pachhanî, pâg, paniauâ, pârî, phûl, putrî, ras, shakkar, shîrâ, ṭhopârî.

Rabbâ—[? *arâba*, *'araba*]—a light two-wheeled ox cart (gâṛî).

Rabi'—[*lit.* a fourth part of the year] (*chaitî, sâṛhî, unhârî*)—the spring harvest: popularly taken to begin with half *Aghan, Pûs, Mâgh, Phâgun, Chait*, and half *Baisâkh*. The third Muhammadan month is *Rabi' ul avval* and the fourth *Rabi'us ṣânî*.

Râchh— } [acc. to Platts *râkshasî* = a large
Rachhâ— } tooth]—(1) any implement; (2) the heddles in a loom which alternately raise and depress the threads of the warp (kargah): (3) the blacksmith's large sledge hammer; (4) the axle of the hand flour mill. Kumaun (chakkî).

Râchchhas—[Skt. *râkshasa*] (*rakhas, râkshas*)—a kind of demon seen at night. He inhabits trees after nightfall: so many Hindûs do not like approaching trees at night, because he causes vomiting and indigestion to those who trespass on his property. It is also wise to halt on a journey at sunset to prevent a *Râchchhas* leading you astray during the night. Also, if a man be eating food by lamp-light and the light go out, he will cover the food with his hands to prevent a *Râchchhas* carrying it off before he can procure a fresh light—cf. rukhchaṛhvâ. *Râchchhasî bidyâ* or devils' lore is the popular phrase for a knowledge of foreign tongues.

Râḍâ—an oil plant—*Brassica campestris glauca*. Kumaun (sarson).

Radhêrâ jâl—a drag net with small meshes. Duâb (jâl).

Râêraṅgâ—[*râê* = *râjâ*, prince; *raṅg* = colour] (*râmdânâ, sil*)—a small grain, considered by Hindûs a lawful food on fast days.

Rafîdah—[Arabic *rafâdat* = rags]—(1) a saddle pad; (2) among bakers, the cushion with which he fixes the cakes on the sides of the oven (nânbâî).

Râh— } (1) a road: *râh chhoṛ kurâh chalê, turat dhokâ khâê* = a short cut is
Rah— } the longest way home; (2) the groove in the base of the block of the sugarcane mill in which the driving gear works. East districts (kolhû).

Râhâ—[*râh*]—the mud stand on which the lower stone of the flour mill is fixed (chakkî).

Rahaklâ—[Skt. *ratha* = conveyance; *kala* = machine] (*rahkal, rahkalâ*)—a light two-wheeled ox cart. Rohilkhand.

Rahar—[Skt. *âḍhakî*]—the *arhar* (qv.) pulse. East districts.

Rahasbadhavâ—[*rahas* = enjoyment; *baṛhânâ, badhânâ* = to increase]—a kind of marriage ceremony—see godbharnâ.

Rahaṭ—[Skt. *araghaṭṭa*]—the Persian wheel—see arhaṭ.

Rahâvan—[*rahânâ* = to cause to remain]—the manuring of land by causing cattle to remain on it at night. Central Duâb (khatânâ).

Rahî—[Skt. *ri* = to go]—the stirrer in a churn (rai).

Rahilâ—(*rahlâ*)—gram: properly the acetic acid which exudes from the leaves (chanâ).

Rahkal— } see rahaklâ.
Rahkalâ— }

Râhin—[*rahn*]—a mortgager.

Rahlâ—see rahilâ.

Rahlû—[*rahaklâ*]—a light country cart (gâṛî).

Rahn—[Arabic *râhin* = a borrower]—a mortgage: *râhin* a mortgager; *murtahin* a mortgagee. To give security is *âṛ karnâ, aṛak dênâ*, or in Bundelkhand *gahnai rakhnâ*. For the various kinds of mortgages see aṛ, bhogbandhak, bhoglâbhâ, bisuî, darrahnî, dishṭ bandhak, gahnâ, gurkhâî, jamog.

Râhnâ—(*ahornâ, aurnâ, datêono, dâṅt karnâ, khûṅṭnâ, khuṅṭvânâ, khuṭânâ, ṭâknâ, ṭâṅknâ, ûrnâ*)—to roughen the stone of a flour mill.

Raḥṛâ—[*rahaṭ, arhaṭ*]—a spinning wheel. Kumaun (charkhâ).

Rahrêṭhâ—[*rahar*]—the dry stalks of the *arhar* (qv.) pulse. East districts.

Rahrî—[*rahar*]—the *arhar* (qv.) pulse. Lower Duab.

Raḥṛû—[*rahlû*]—a light country cart (gâṛî).

Rahṭâ—[*rahaṭ, arhaṭ*]—a spinning wheel. Parts of Rohilkhand (charkhâ).

Rahṭhâ—[*rahar*]—dry stalks of the *arhar* (qv.) pulse. East districts.

Râhû—[Skt. *râhu*; rt, *rabh, grabh* = the looser or seizer]—the demon supposed to seize the sun and moon and cause eclipses. His tail became the comet demon *Kêtû*.

He is worshipped by people of the Dusâdh caste in the eastern districts. The worshippers in a state of religious frenzy wash their feet in boiling milk and then run through the fire in a trench filled with burning wood.

Râî—[Skt. *râjikâ* = a stripe, streak]—mustard (lâhî). "*Râî* is a third taller than *sarson* and spreads more; its leaf being larger, but pods smaller. In these the seeds lie with a twist (as if rifled), are small and dark; those of *sarson* lie in two rows, divided by a partition, and are yellow in colour. There are more flowers also in one head of *râî*, and the petals spread more widely than in *sarson*." (F. N. Wright, Cawnpur Memo.) The black mustard *Brassica nigra* is known as *makrâ râî, ghoṛ râî, jagṛâî sarson*.

Rai—[rt. *ri* = to go] (*khailar, mahnâ, mathanâ, mathanî, mathaniyâ, mathânî, rahî*)—the

stirrer or stick moved in the churn; this is in the Upper Duâb fixed in a pivot called *nondî*.

Raitâ— } a mess made of pumpkin and curds.
Raituâ— }

Râj—[Skt. *râjya* = kingly] (*thavai*)—a mason and plasterer. He uses a sort of hammer for shaping bricks, *basulâ, basûlâ, basulî, basûlî*: a trowel for mixing the mortar (*masâlâ*) *kannî, karnî*: a small flat hammer *majholâ, mânjhola*; a small trowel for smothing the surface of plaster *nahlâ*: a wooden beater for consolidating the plaster, *thâpî, thapkâ, khobâ*: a plumb *sâhul, sâhûl, sahâval*, in Kumaun *saulâ*, of which the string is *ḍor, ḍorî*, the piece of wood fixed in it *paṭṭî, kainḍâ*: the square *guniyâ*: the maul stick *mistar*: the long stick for levelling the plaster *zêrband, samâdâ*; the knife for smoothing the mortar between the bricks *qalam*; the scoop for making mouldings *dalak*; the white-washing brush *kûnchi, potâ, puchârî*; the ladder *sîṛhi, nasaini*: the scaffolding *châlî, pâr, pâêt*, and in Kumaun *bharaṛh*; the movable scaffolding *ṣandlî*; the pit in which the mortar is mixed *tagḫâr, tagâr, kuṅdâ*, and in the East districts *gair*; the lever for crushing bricks into dust (*surkhi*) *ḍhêṅkâ, ḍhêṅki, ḍhêkuli*, of which the pestle is *mûsar, mûsal*, the piece of wood on which the bricks are crushed *okhlî, okhrî, ukhlî, ukhri*, and in Oudh *ghariyâlî*; the mortar pot *nâd, nâṅd, naṅdvâ*; the mortar trough *athra, athri, tasli*; the wooden mortar pan *kaṭhrâ, kaṭhêliyâ*: the mallet for beating the plaster *mugdar, mugarî*.

Râjâ—moulds used by a jeweller (sunâr).

Râjâ kidâr—one of the local gods—see khuâjâ khizr.

Rajbahâ— } [*râjâ* = king; *bahnâ* = to flow]
Râjbahâ— } (*bambâ*)—a main canal distributary.

Rajhnâ—[Skt. *radh* = to cook] (*rajnâ*)—the pot in which the dyer strains his dyes (raṅgrêz).

Rajhnî—[see rajhnâ] (*rajnî*)—a vessel for cooking milk. Rohilkhand.

Rajiyâ—a grain measure, about 1¼ *sêr*. East districts.

Rajnâ—see rajhnâ.

Rajnî—see rajhnî.

Rakâbî—[*rakâb* = a stirrup] (*sêṅkî*)—a saucer: *jis rakâbî mêṅ khâê ussî mêṅ chhêd karê* = he would make a hole in the saucer out of which he eats, the height of ingratitude.

Jabtak rakâbi mêṅ bhât,
Tab tak têrâ mêrâ sâth.

[I am your friend as long as there is any cooked rice in your platter.]

Râkar—a variety of soil in Bundelkhand, and the Lower Duâb. "The original meaning of the word *râkar* seems to be stony, but it is applied generally to all land which is distinctly uneven, and in this district such soil is generally stony: for being situated on the slope between the level upland and rivers or water-courses an unusual proportion of *kankar* (qv.) remains and furnishes the large proportion of lime which assays show to be characteristic of the soil. *Râkar* is ordinarily divided into *moṭî* and *patlî*, or substantial and slight. Speaking generally *moṭî râkar* is *mâr* (qv.) or *kâbar* (qv.) on the slope, cut up and injured by the rainfall passing to the lower level: *patlî râkar* in the same way is lighter soil injured similarly." (A. Cadell, Banda Sett. Rep., p. 4.)

Râkh—[Skt. *rakhsha* = ashes used as a preservative; rt. *raksh* = to guard] (*khariyâ*)—ashes.

Rakh— } [*râkh*]—land reserved for grazing
Rakhâ— } ground. Rohilkhand (châragâh).

Rakhâî—[*rakhânâ*]—fees for watching fields, or for paying watchmen (rakhvâî).

Rakhânâ—[Skt. *raksh* = to guard] (*agornâ*)—to watch fields (rakhvânâ).

Râkhas—a night demon—see rachchhas.

Râkhasî bêlâ—[*râkhas*]—an hour or two before dawn: the time when demons move about cf. Shakespeare, Hamlet Act. I sc. I.

At his [the cock's] warning,
Whether in sea or fire, or earth or air,
The extravagant erring spirit hies
To his confine.

Rakhat—[*rahaklâ*]—a light country cart. Bundelkhand (gâṛî).

Rakhât—[Skt. *raksh* = to guard] (*rakhêl*)—ground reserved for pasturage. East districts (charâgâh).

Rakhaundî—[*râkhî*]—the thread tied round the wrist at the Salono festival. East districts (râkhî).

Rakhaunî—see râkhî.

Rakhêl—see rakhât.

Rakhêlî—[Skt. *raksh* = to protect, keep] (*rakhnî*)—a concubine. East districts (dharî).

Râkhî—[Skt. *raksh* = to protect]—a bracelet of silk or thread tied round the wrist as an amulet on the full moon of Sâvan (*Sâvan sudi pûran mâshî*). The festival is known as *rakshâ-baṅdhan, râkhî-baṅdhan, salono, salino, salaunâ, râkhî pûrnimâ*, or in the Hills *upâkarmâ*. On this day food and presents are given to Brahmans. After bathing in the morning Hindûs retire to some place near running water, and making a mixture of cow-dung and earth on which the sacred *tulsî* plant has grown, anoint their bodies, change the sacrificial thread, and perform *rikh tarpan* or the worship of the seven Rishis. (For the complete ritual see Atkinson, *Himalayan Gazetteer*, II. 886.)

Râkhî—[*râkh*]—ashes.

Rakhiyâ—[*râkhî*]—a grove of trees near a village carefully maintained from religious motives. Central Duâb (khaṅḍî).

Rakhnâ—[Skt. *raksh* = to protect]—(1) to keep, maintain; (2) to challenge to an oath (hasar karnâ).

Rakhnî—[*rakhnâ*]—see rakhêlî.

Rakhshî—a coarse fermented stimulant used by the Nepalese and Hill people.

Rakhvâî—[*rakhvânâ*]—(1) field watching; (2) fees or remuneration for field watching; (3) (*pitiyâ, rakhâî, rakhvârî, shahnagî*) taxes to pay watchmen.

Rakhvâlâ—[*rakhnâ*] (*agor, agoriyâ, ahîṭâ, bisarvâr, rakhvâr, shahnâ*)—a watcher; a field water: *dûdh kâ rakhvâlâ billâ* = the tom cat put to watch the milk! *quis custodiet ipsos custodes?*

Rakhvâlî—[*rakhvâlâ*] (*agorâb, bâlrakhî, khêtvâî, pahrêono, rakhvâî, rakhvârî, shahnagî*)—field watching.

Rakhvânâ—[*rakhânâ*]—to have fields watched.

Rakhvâr— } see rakhvâlâ.
Rakhvârâ— }
Rakhvârî—see rakhvâlî.
Rakshâ baṅdhan—the ceremony of wearing a wrist amulet on the full moon of Sâvan—see râkhî.
Râkshas— } a demon—see râchchhas.
Rakshasâ— }
Râl—a kind of thick country blanket (kammal).
Râl [Skt. *lâla* = saliva]—throat inflammation with cough in cattle (paliyâ).
Râl—[Skt. *râla, râlaka*]—the resin of the *sâl* (*Shorea robusta*).
Râlî—[? *ralnâ* = to be crushed]—a small kind of millet in Bundelkhand: apparently the same as *chînâ, chênâ* (qqv.).
Ralnâ [*rilnâ*]—to be lost in a crowd—of cattle, etc.
Ramaitî—reciprocal interchange of labour among cultivators. Lower Duâb (paiṭh).
Ramâs—[*rânî* = queen; *bâs* = dwelling]—the bean also known as *lobiyâ* (*Vigna catiang*) (ravâṅs).
Rambâ—[*rammâ*]—a long mortice chisel—see baṛhai.
Rambaṭâî—[*Râma* = the god, *baṭâî*]—division of crops between landlord and tenant (baṭâî).
Ramchâ—[cf. *chamchâ*]—a spoon (kalchhul).
Râmchakrâ—[*Râma* = the god; *chakra* = a circle]—a large round cake of pulse flour—see roṭî.
Râmdânâ— } [*lit.* the grain of *Râma*]—a small
Râmdânah— } grain; considered a lawful food for Hindûs on fast days (râêrańgâ, sil).
Râmjau—[*lit.* the barley of *Râma*]—oats (jai).
Râmlîlâ—[Skt. *Râma-lîlâ* = the sports of *Râma*]—the feast representing the exploits of Râma in recovering Sîtâ; performed in the light half of Kûar and ending with the *Dasahrâ* (qv.).
Rammâ—[? Skt. *rambha* = a stick] (*rambâ*)—a long mortice chisel—see baṛhai.
Râmnâmî—[*Râma, nâma* = name]—(1) the Hindû ascetic's sheet worn over the body; a sort of golden neck amulet worn by Brahmans.
Râmnaumî— } [Skt. *Râma navamî* = the 9th
Râmnavamî— } of *Râma*]—the feast commemorating the birth of Râmchandra held on 9th bright half of Chait.
Râmpho—[*rammâ*]—a mortice chisel. Kumaun (baṛhai).
Râmraj—a sort of yellowish earth (pêoṛî).
Râmras—[*Râma, ras* = juice]—salt—a Hindû ascetic's word (non).
Râmsaṅḍâ—a kind of grass used for its fibre—see kâṅs.
Ramtâ—[*rammâ*]—a long mortice chisel (bâṛhai).
Râmtaroî— } the lady finger (*Abelmoschus escu-*
Râmturai— } *lentus*) (bhiṅḍî).
Râṅḍ— }
Raṅḍ— } [Skt. *randâ* = mutilated]—a widow
Raṅḍâ— } (bêvâ).
Râṅḍâ— }

Triyâ marma, ṛâṅḍ so kirak,
Sańjâ pâṅt na chaliyê hirik:
Nripat suâṅg sovâṅ prabhât,
Kâhê ko kant kâl mukh jat?

[Never tell a secret to a woman or fall in love with a widow, nor travel in the evening. The Râja and the dog sleep in the morning. Why are you going, husband, into the jaws of death.]

Randâ— } a plane—see baṛhai.
Randah— }
Raṅḍâpâ—[*râṅḍ*]—widowhood: *raṅḍâpê kê kapṛê* = widow's weeds.
Râṅdhnâ—[Skt. *radh*]—to cook: generally used of boiling *thick* substances like *khichaṛî*, etc.
Raṅḍorâ—[*râṅḍ*]—an unmarried man, a widower.
Raṅḍorî—[*râṅḍ*]—a widow (bêvâ).
Raṅḍuâ—see raṅḍorâ.
Râṅg— } [Skt. *ranga*]—solder: *hirankhuri*
Raṅgâ— } *râṅgâ* is the soft kind.
Raṅgrêj— } [*ranj* = colour, Skt. *rańj* = to be
Raṅgrez— } dyed: *rêz*, Pers. *rêkhtan* = pouring]—a dyer. *Harî lagî na phiṭkarî raṅg chokho âvê* = when you don't put in the astringent myrobolam and alum, how can you expect to fix the dye? He uses a pot sunk in the ground *mâṭ, mâṅṭ, nâṅḍ, taghârî, haudâ;* a similar half-round pot *athrâ, kuṅḍêrâ;* a wooden frame on which the cloth is hung like a bag *ghêrâ, tipâî, rênî, ṭikṭî, ṭikṭikî;* a pot for straining the dye *rajhnâ;* a stick for mixing the dye *chalnî, chalaunî, ḍanḍâ, ḍanḍi;* when it is first strained the dye is *pîk*, then *dahar*, finally *jêṭhâ raṅg* or *khârî*.
Raṅgvâ—[*raṅg* = colour]—a cattle disease in Mirzâpur, probably reinderpest.
Rânî—[? Skt. *araṇya* = a forest]—self-sown—of plants, weeds, etc. Mathura.
Râṅpî—[cf. *rammâ*]—a scraper for cleaning leather: worshipped by the Chamâr caste at the Divâlî.
Râṅṭâ—[*arhaṭ*]—a spinning wheel. Bundelkhand (charkhâ).
Ranthî—[*arthî*]—a funeral bier. East districts (arthî).
Râṅṭî—see râṅṭâ.
Ranvâsan—[*rânî* = queen; *bâs* = abode]—a kind of bean (sêm).
Râo—[Skt. *raya* = the stream of a river; rt. *rî* = to go]—a hill torrent: generally applied to a stream that flows only in the rains.
Râoṭî—(1) a small square tent; (2) (*dochhannâ chhappar, maṭaiyâ*) a small shed. Upper Duâb.
Râpî—see râṅpî.
Râpaṛ—(1) uneven ground (ûsar khâbhar); (2) a bad clay soil. Rohilkhand.

Râpaṛ rahâvan,
Maghaz khapâvan.

[To cultivate *rapaṛ* is to waste your brain for nothing.]

Raqamî— } [Arabic *raqam* = a number, sum]—
Raqmî— } a tenant who, in deference to tribal feeling, superstition or official position has been allowed to hold land at lower rates than ordinary tenants. Rohilkhand.
Râṛâ—an oil plant (*Brassica campestris glauca*). Kumaun (sarson).
Râṛhî— } a coarse hard grass infesting poor soils.
Râṛî— } East districts.
Raṛkâ—a coarse broom made of cotton twigs. North Rohilkhand (jhâṛû).

Ras—[Skt. *rasa*]—(1) the juice of plants such as sugarcane, etc.

Ras jo châhê jagat mên sîkh îkh pê lêo ;
Jo vâh sûṅ anras karê tâê adhik ras dêo.

[He that wants happiness in this world, let him learn from the sugarcane. To him who is unkind to it, it gives juice in abundance (*i.e.*, it must be well crushed to get out the juice (a pun on *ras* = juice or pleasure; *anras* = want of juice or unkindness).]

(2) nitre of the first evaporation (khârî).

Râs—[Skt. *râshi*] (*râsi*)—(1) (*guṭâun, ṭâl, ṭâr*) the heaped grain on the threshing-floor—see pair.

Ustâd baiṭhê pâs,
Kâm âvê râs.

[If the master sits by, the grain pile will be secured. "The master's eye maketh the horse fat."]

(2) the best granulated sugar. East districts (bhûrâ); (3) a sign of the zodiac. The following table gives the signs of the zodiac, the corresponding Hindû luni-solar months and seasons according to the usual reckoning :—

Latin signs.	Hindî signs.	Corresponding months.	Seasons.
Aries	*Mêkha, Mêsha*	*Chait*	*Vasanta.*
Taurus	*Brisha Brikha*	*Baisâkh*	
Gemini	*Mithuna*	*Jêṭh*	*Graishma.*
Cancer	*Karka*	*Asârh*	
Leo	*Singh Sinha*	*Sâoan*	*Varshâ.*
Virgo	*Kanyâ*	*Bhâdon*	
Libra	*Tulâ*	*Kuâr*	*Sharadâ.*
Scorpio	*Vrishchika*	*Kârtik*	
Sagittarius	*Dhanu*	*Aghan*	*Haimanta.*
Capricornus	*Makara*	*Pûs*	
Aquarius	*Kumbha*	*Mâgh*	*Shishara.*
Pisces	*Mîna*	*Phâlgun*	

Shani chakkar kî suniyê bâtâ :
Mêkh râshi kî jai Gûjarâtâ :
Brikh mêṅ karai nirodhâchâr,
Bhûkhai Abbû aur Girnâr.
Mithuno Piṅgal aru Multân,
Kark râshi Kashmîr Khurasân :
Jo Shani Siṅha karishi raṅg,
To Gaṛh Dillî hoshi bhaṅg.
Jo Shani Kanyâ karai nivâs,
To pûrab kachhu Mâlav nâs :
Tulâ Vrishchika jo Shani jâê,
Mârvâr nê kâṭî bilâê :
Makara Kumbha jo Shani âê,
Diyo anna na koi khâê ;
Jo Dhanu Mîn Shanichar jâê,
Pavan chalai pânî ko nasâê.

[Listen to the revolution of Saturn—When he is in the sign of Aries there is victory to Gûjarât. When in Taurus, Mount Abbu and Girnâr suffer famine. In Gemini, Pingal and Multân: in Cancer, Kashmîr and Khurasân. In Leo the Fort of Delhi; in Virgo the East and Mâlwa: in Libra and Scorpio he brings loss to Mârwâr. If he appear on the sign of Capricornus and Aquarius, grain will be so plentiful that no one can eat it even if it be given to him. In Pisces and Sagittarius he brings wind which drives away the rain.]

Râs—[*rassî*]—the reins for a horse.

Râs—[Arabic *râs* = head]—one head of cattle: *êk râs bail* = one ox (mavêshî).

Rasâhvâ haṅḍâ—[*ras* = juice]—a vessel for collecting the sugar juice before boiling. East districts (kolhvâr).

Rasarâ— } [Skt. *rashanâ*] - a rope: specially
Rasarî— } coarse ropes made of *bân* (qv.).

Rasaur—[*ras* = juice] (*rasâval, rasâvar, rasiâvar, rasiâur*)—rice cooked in sugar and water (bakhîr).

Rasautâ— } in the Hills the July rice sowings;
Rasautî— } in Allahâbâd it means the rice sowing when the field is ploughed and the seed sown before the rain falls. The seed is then ploughed in and germinates with the first fall of rain (dhân).

Rasâval— } see rasaur.
Rasâvar— }

Râs baiṭhânâ—[Skt. *râshi ; baiṭhânâ* = to cause to sit]—to adopt a child (god lênâ).

Raschhannâ— } [*ras* = juice; *chhânnâ* = to
Raschhannî— } filter]—the strainer for the juice in a sugarcane mill (kolhû).

Râsi—see râs.

Râsî—[*râs* = a mass, one of the mass]—a weak inferior kind of native liquor (âbkârî).

Rasiâo— } [*ras* = juice]—(1) rice cooked in
Rasiâval— } sugar and water (bakhîr); (2)
Rasiâvar— } distribution of the sugar juice
Rasiyâval— } on the first day of pressing.
Rasiyâvar— } Central Duâb (rasvâî).

Râskarî—[*râs* = reins; *karî* = a ring]—the rings for holding the reins in a pony cart (ekkâ).

Raskhîr—[*ras, khîr*]— rice cooked in sugar and water (bakhîr).

Râs lênâ—to adopt a child (râs baiṭhânâ, god lênâ).

Râsnashîn—[*nashîn* = sitting]—an adopted son (mutabannâ).

Rasoî—[Skt. *rasavat* = tasting]—(1) the midday meal. Central and Lower Duâb (khânâ); (2) (*bâvarchî khânah, rasoi khânah, chulhânî*) a cooking house.

Padamanî baiṭhî rasoiyâṅ :
Kushal karêṅ Gusaiyâṅ !

[Mrs. Lotus face has had to sit down and cook! O Lord! preserve her!]

Ḍêṛh pau chûn chaubârê rasoî = You have only a couple of ounces of flour and want forsooth! to go upstairs to cook it! Another version is—*Ḍêṛh pau chûn pul kî rasoî* = you have only a couple of ounces of flour and want to cook it on the bridge (where every beggar in the parish collects).

Rasoîkhânah—see rasoî.

Rassâ—[*ras* = juice]—the disease "thrush" in a horse—see ghoṛâ.

Rassâ — } [Skt. *rashanâ*]—(1) (*ḍor, ḍorâ, ḍorî,*
Rassî— } *jêvṛâ, jêvṛî, jyûriyâ, pâochhânanî, rasarâ, rasarî*) a rope. For grass ropes see jûn; ropes of *arhar* fibre mûrhâ; ropes of *mûnj* grass bân; ropes of *ḍhâk* fibre bakhêl; ropes of leather muhârî; ropes for tying cattle to a peg khurâṅv; ropes for tying cattle to a post or manger paghâ; ropes for tying a pair of oxen together joṛ; nose ropes nâth; a

double tether chharkî; ropes for tying cows during milking nihânâ; head ropes for horses agârî; heel ropes for horses pîchhârî, muzammâ; camel ropes dâman; ordinary hobbles chhân; a hobble with a stick ḍarahrî; a hobble for the two feet of an animal paiṅkṛâ; for one fore and one hind leg dhagnâ; for leg and head galgâḍâ; ropes used with an earthen vessel for drawing water from a well ubhan; the knot round the neck of a vessel ubkâ; the main well rope bart; the short well rope chhor; the rope for the irrigation lever gunârî; the ropes for fastening the well bucket kas; smaller strings of the well bucket baṅdhnî; ropes for the irrigation swing basket daur; those used with the harrow guriyâ. (2) a measure of area: one square *rassî* of 75 *hâth* = 1 village *bîghâ*. Bundelkhand.

Rassîbâṭ—[*rassî* = rope; *baṭnâ* = to twist]—a rope-maker (bânsâz).

Râstâ—[Pers. *râst* = straight] (*chaur, ḍagar, ḍagrâ, gail, saṛak*)—a road. For pathways see pagḍaṅdî; alleys kûṅchâ; a road for ingress or egress nikâr paiṭhâr; the side of the road paṛî; a junction of four roads chaurahâ.

Rasûlî—[Arabic *rasûl* = a prophet]—a curious variety of wheat or barley, like pearl barley (paighambarî).

Rasvâî—[*ras*] (*bhaṅṛaro, khapparjâr, rasiyâval*)—the ceremony of distributing sugarcane juice on the first day of cane pressing. Upper Duâb and Rohilkhand.

Rasvaṭ—[*ras*]—the calking of a boat (nâo).

Ratâ—[Skt. *rakta* = red]—rust in cereals—see ratuâ, girvâ.

Râtail—[? Skt. *rakta* = red]—an insect which attacks the *juâr* millet. Bundelkhand.

Ratâlû—[Skt. *raktâlu* = red root]—the yam plant (*Dioscorea sativa*).

Ratan—[Skt. *ratna*]—a gem: *pachratana* are the five gems put in the mouth of a dying man—coral (*mûṅgâ*), pearl (*motî*), gold (*sonâ*), silver (*chândî*), copper (*tâṅbâ*).

Ratan Pâṅḍê—one of the local gods (dihvâr).

Rât—[Skt. *râtri*]—night.

Ratgarah— } [*rât ? girnâ* = to fall]—very early
Ratgarahê— } in the morning: just before daybreak. East districts (fajar).

Rath—[Skt. *ratha*]—a large cart with four wheels used for the conveyance of idols and veiled women.

Ratjâgâ— } [*rât* = night; *jâgnâ* = to be
Ratjaggâ— } awake]—the night of a wedding among Muhammadans.

Rattî—[Skt. *raktikâ* = the blood red-seed] (*kîrî, kiṛî*)—a seed—that of the *abrus precatorius* or wild liquorice—a seed used in weighing precious metals and other valuables; 4 grs. rice = 1 *rattî*; 8 *rattî* = 1 *mâshâ*; 12 *mâshâ* = 1 *tolâ*—see guṅghchî, man.

Ratuâ—[Skt. *rakta* = blood-red] (*ratvâî*)—rust in cereals: It is brought on by excessive damp and cloudy wet weather. "The plant tissues become filled with minute orange-coloured spores, which, when ripe, burst through the plant skin in longitudinal fissures, sprinkling the leaves and ears with a reddish powder. In this condition it is known to botanists under the generic name of *Trichobasis*, from the fact that each spore is furnished with a short hair-like protrusion or stalk. As the plant ripens clusters of minute bodies appear, each consisting of a stalk fixed in the leaf tissues, bearing a double celled head. These bodies grow out in clusters, each cluster appearing to the native eye a minute black spot. In this stage the fungus is known as *Puccinia*, and was long supposed to be a separate plant from *Trichobasis*, instead of merely a stage in its history." (Field and Garden Crops, North-Western Provinces, I. 5.)

Râṭul—[Arabic *raṭl* = to weigh]—a large fixed scales—see tarâzû.

Ratvâî—see ratuâ.

Rau—a hill torrent—see râo.

Raukhur—[*rau*]—land spoiled by being covered with sand from floods.

Raunâ—[Skt. *ramana* = rejoicing]—the bringing of the bride from her parent's house to that of her husband. It is generally applied to the second visit—see gaunâ.

Rauṅdî—[*rauṅdnâ* = to walk about]—an enclosure for cattle (ghêr).

Rausâ—[*rânî, bâs* = queen's dwelling]—a kind of bean—see lobiyâ, raṅvâs.

Rauslî—[Skt. *rûshita* = covered with dust]—a species of loamy soil. Upper Duâb.

Râut— } [*râo* = a prince]—a title given to
Rautâin— } fathers-in-law and mothers-in-law among certain castes, *e.g.*, the Ahîr. East districts (susar).

Ravâ— } (1) the pulverized inner husk of wheat;
Râvâ— } (2) filings of metals melted down.

Ravâbiyâ—red sandstone. Agra (khaṛî).

Ravâṅs—[*rausâ*] (*lobiyâ, ramâs, rausâ, rêoṅchhâ, sontâ*)—the bean plant (*Vigna catiang*).

Razâî—[usually derived Skt. *raṅjaka* = colouring; Pers. *razîdam* = to dye: but "Hobson-Jobson" takes it from a man named *Razâ*—cf. *Wellington* or *Blucher* boot, *Spencer* cloak] (*bâlâposh, lêhâf, lihâf, nihâlî, sauṅṛ, sauṛâ*)—a quilt. The *lêhâf, lihâf*, usually contains much more cotton stuffing than the *razâî*: when made of twobreadths of cloth it is *dulâî*, which generally contains less cotton than either the *lihâf* or *razâî*: when made of rags it is *gûdaṛ, gudrî, gudaṛiyâ*: the stuffing is *bhartî*; *aṅgâ, gâbhâ, nâmâ rûâṛ* is bits of old cotton padding in a quilt.

Rêgar—[*rêg* = sand]—black cotton soil. Bundelkhand. See mâr.

Rêgmâl—[*rêg* = sand; *malnâ* = to rub]—sand-paper.

Rêh—[acc. to Platts Skt. *rêj* = to shine]—impure carbonate of soda. Land impregnated with this and similar salts is *bhâdî, rêhâl, rêhâlâ, rêhaṛ, ûsar*. When impregnated with impure carbonate of potash it is *khârî*: when with common salt *nonchâ, kallaṛ, kallaṛh*. *Chand bîjar* in the East districts is *ûsar* land in which patches of good soil are found—see ûsar.

Rêhâl— }
Rêhâlâ— } see rêh.
Rêhaṛ— }

Rêjas— } [corr. of Pers. *rêzish* = a run-
Rêjaschhîmâ— } ning at the nose]—the disease glanders in horses—see ghoṛâ.

Rêlo—cultivation in very steep places. Kumaun.

Rêṅḍ— } [Skt. *êraṇḍa*]—the castor-oil plant.
Rêṅḍâ— } East districts. See araṅḍ.
Rêṅḍî— }

Rêṅgṭâ—[*raiṅknâ* = to bray]—the foal of an ass (gadhâ).

Rênî—[Skt. *raṅg, raj* = to be dyed]—(1) any substance from which dye can be extracted; (2) the frame on which cloth is hung while being dyed—see raṅgrêz.

Rêṅṛ— } [Skt. *êraṇḍa*]—(1) the castor-oil plant.
Rêṅṛâ— } East districts (araṅḍ); (2) young
Rêṅṛî— } shoots of cereals before the ear appears. East districts.

Rêṅṛiyâ—the small pieces of wood supporting the vessels in the Persian wheel. Upper Duâb (arhaṭ).

Rêṅṛvâr— } [*rêṅṛ, vâṭa* = enclosure]—a castor-
Rêṅṛvârâ— } oil plantation. East districts.
Rêṅṛvârî— } See araṅḍ.

Rêṅṭâ—see rêṅgṭâ.

Rêṅṭâ—[*rahaṭ*]—a spinning wheel. Duâb (charkhâ).

Rêoṅchhâ—the bean plant (*Vigna catiang*) (lobiyâ, ravâṅs).

Rêoṅṛâ— } cereals and millets when nearly ripe.
Rêoṛâ— } Basti.

Rêoṛî—see rêvaṛî.

Rêt— } [P Skt. *rêṇu*]—(1) sand: generally ap-
Rêtâ— } plied to river sand: while high-lying sand is *balû*; (2) a sand-bank: land covered with sand.

Rêtî—[*rêt*]—a file—see baṛhai.

Rêtîlâ— }
Rêtîlî— } [*rêt*]—a variety of sandy soil—see
Rêtlâ— } bhûṛ.
Rêtlî— }

Rêvaṛî—(*rêoṛî, rêvṛî*)—a sweetmeat made of sesamum (*til*) and sugar. *Aṅdhâ bâṅṭê rêvaṛiyâṅ, phirphir apnê hî ko dê* = the blind man divides the sweets and helps his friends time after time. If he is charged with partiality, he says *aṅdhâ bêchârâ kyâ karê jo hâth pasâr na lê* = what can the wretched blind man do if a person do not stretch out his hand for his share.

Rêvati—the wife of Balarâma: the 27th lunar asterism (nakshatra).

Rêvṛî—see rêvaṛî.

Rêz—[Pers. *rêz* = scattering]—rinderpest in cattle. Kheri, Oudh (chêchak).

Rik—the height up which water is raised for irrigation (bodar).

Rikhû— } [Skt. *ikshu*]—sugarcane. Kumaun
Rîkhû— } (îkh).

Rikvâṅch—pulse cooked and wrapped up in the leaves of the *arum* (*ghuiyâṅ*). East districts.

Rilnâ—to be mixed up, lost—of cattle (ralnâ).

Rin—[Skt. *ṛiṇa*]—a debt (*qarz*). *Rin baṛî hatiyâ hai* = debt is a great curse. The astrology books advise people not to borrow on Tuesday, nor lend on Wednesday.

Rinchar— } stony, hard—of land.
Rinchhar— }

Rinhaṭî—thin, spare—of animals.

Rinî— }
Rinihâ— } [*ṛin*] (*aṣâmî*)—a debtor.
Riniyâ— }

Rîṛh—[Skt. *rîḍhaka*]—the spine or back-bone of an animal.

Risân—the stretching or cleaning of thread by weavers (kargah).

Rishtâ— } [Pers. *rishtan* = to twist] (*hitâî*)
Rishtah— } —relationship; kinship. The
Rishtâdârî— } following terms of relationship
Rishtahdârî— } are used in an abusive sense:—
susar = father-in-law; *sâlâ* = brother-in-law; *bahnoi* = sister's husband; *javâî* = son-in-law.

Rîtâ—[Skt. *rikta*]—empty: *rîtî gâṛî* = an empty cart.

Rog—[Skt. *roga*]—disease: used specially in the Central Duâb for murrain or rinderpest—see chêchak.

Roghan—fat, oil, varnish.

Roghanî roṭî—[*chupṛî roṭî*]—bread covered with butter.

Rohin— } [Skt. *roha* = rising; *rohinî* = a red
Rohinî— } cow]—the lunar asterism classed sometimes as fourth or sometimes ninth—see nakshatra.

Sarb tapêgî Rohinî, sarb tapêgâ Mûl:
Paṛivâ tapêgî Jêṭh kî—upjêṅ sâtoṅ phûl.

[If there be heat in the asterisms of Rohinî and Mûl, and on the first day of the lunar fortnight of Jêṭh, then all seven crops will prosper.]

Rohinî mâhî Rohinî êk ghaṛî jo dîkh,
Hâth khapparâ mêdinî ghar ghar mâṅgo bhîkh.

[If during the solar asterism of Rohinî the lunar asterism of Rohinî appear only for half an hour, take a potsherd in your hand and beg from house to house throughout the world, *i.e.*, there will be famine.]

Roiâ— } the block on which sugarcane, etc., is
Roiyâ— } cut. South Oudh (nisuhâ, kolhû).

Rojînâ—see rozînâ.

Rok— } [Skt. *roka* = lustre, cash]—cash:
Rokaṛ— } *rokaṛ bahî, rok bahî* = the merchant's cash-book which is balanced after each transaction.

Ronsâ—[*rânî, bâs* = queen's dwelling]—a kind of bean (*Dolichos sinensis*)—see sêm.

Ropnâ—[*rupnâ* = to be fixed] (*bahoṛnâ, baiṭhânâ, khâpab*)—to transplant rice, etc.

Roṛâ—[Skt. *loshṭaka* = a lump]—(1) (*roṛâ phoṛa*) pieces of broken brick (îṅṭ); (2) a disease in cattle: in some places foot and mouth disease (khurpakkâ); in others rinderpest (chêchak); *roṛâ ḍâlnâ, roṛâ nikâlnâ* is used in some places for the ceremony of exercising cattle disease by throwing a buffalo's skull, a lamb, butter and milk, fire, wisps of grass and branches of the *siras* tree over the boundary of the next village. This is supposed to carry the disease away with it; (3) pieces of wood put into the cavity of the sugarcane mill to help in crushing the cane. West districts (kolhû).

Roṛâ phoṛâ—see roṛâ.

Roshandân—[Pers. *roshan* = bright]—a skylight in the roof: a hole pierced in the wall of a house to give light and air (jharokhâ).

Roṭhâ—a variety of millet (*Eleusine corocana*). Bundelkhand.

Roṭî—[Skt. *roṭikâ*]—(1) (*nûkhî, parothnî, ṭaik, tapuî, ṭîpak*) bread. Native cooks recognise two varieties—*prasiddh* = ordinary; *duharî, viparî* = made up with butter. If made with barm or yeast it is *khamîrî*: if cooked in clari-

fied butter and milk, *shîrmal*. The common cakes are *chapâtâ, chapâtî*. The lumps of dough out of which they are made are *loî, pêṛâ, pêṛî*: also see palêthan: and for various kinds of bread angâkrî, bhaurî, bêṛhain, prâṭhâ, pûran, râmchakrâ.

Pêṭ paṛiyâṅ roṭiyâṅ
Subhî gallân moṭiyâṅ.

[Bread in the stomach makes one's talk pompous.]

Roṭî khâiyê shakkar sê,
Dunyâ lîjê makkar sê.

[Eat your bread with sugar and use craft in dealing with the world.]

Kâchhî roṭî kachkachî, paṛtî mâkkhî bâr;
Phûhaṛ vohî jâniyê parsat tapkê lâr,
Parsat tapkê lâr; jhapaṭ laṛkâ sanchâvê;
Chûtar poṅchhê hâth: doû kar sir khujlâvê:
Kahi Girdhar kavirâê—Phûhaṛ kê yâhi dhainâ;
Kajrautâ na hoê: lukâṭan râjê nainâ.

[The signs of a slattern are that she gives you half-baked sticky bread, full of flies and hairs: know her to be a slattern who drops spittle from her lips as she serves the food: she runs off sharp to wash the baby: rubs it behind with her hands, and scratches her head with both of them. Says Girdhar, prince of poets—these are the signs of a slattern. Even if she has no lamp black box, she can blacken her eyes with the halt-burnt firewood.]

(2) cakes of poppy petals—see afyûn.

Roṭihâ châkar—[*roṭî*]—a servant who gets only his food and no wages.

Roṭihâ châkar, ghasahâ ghoṛ:
Khâê bahut, uparâjê thoṛ.

[A servant on bound wages and a grass fed horse, eat a lot and are good for little.]

Roṭkâ—the millet (*Eleusine corocana*). Bundelkhand (maṅṛuâ).

Rozînâ—[*roz* = day] (*rojînâ*)—daily wages.

Roznâma— } [*roz* = day; *nâmah* = a letter]
Roznâmâ— } —a diary: a daily account-
Roznâmchâ— } book kept by a merchant in
Roznâmchah— } which the day's transactions
Roznâmchî— } are entered as they occur—see bahî.

Rûâ—a small measure of surface. Azamgaṛh.

Rûaṛ—[*rûî*]—old cotton in a quilt (nâmâ).

Rudrâchh— } [Skt. *rudrâksha* = with eyes like
Rudrâksh— } the god Rudra]—the seed rosary used by Shaivites.

Rugnâ—[Skt. *rugṇa* = broken, diseased]—staggers in cattle. Bundelkhand (tapkâ).

Rûî—[Skt *roma* = wool, down]—cotton. The cotton plant is to the west *ban, bâṛî*; and more generally *kapâs*, which is properly the cotton with the seeds in the pod. This uncleaned cotton is also known as *bâṛî*, or *kachchî rûî*. For cleaning cotton see oṭnâ; the cotton pod ghêṅṭî; a large pod bhoglâ; cotton seed binaulâ; the highest plant in the field sardâr; a cotton picker paikâr; the stages in the growth of the plant diulî honâ, dopattî, chaupattî, kapâs khîlnâ; raw cotton bâṅgâ; the proportion of cleaned to uncleaned cotton tihâî, chauntâlî, pachdûî.

Prîtaj aisî kîjê jaisî rûî kapâs:
Jîtoṅ jîtoṅ saṅg rahêṅ mûî jalêgî sâth.

[Let your affection be as that of the cotton and its pod: in life they are together and in death they are not divided.]

Rûk—[*rok*]—a handsel: something additional given to a purchaser in making a bargain. West districts (ghêlaunî).

Rûkh—[Skt. *vriksha*]—a tree.

Rûkh bina na nagarî sohê; bin bargan na kaṛiyâṅ:
Pût bina na mâtâ sohê, lâkh sonê mêṅ jaṛiyâṅ.

[No town is pleasing without trees; nor a roof with only rafters and no cross-pieces. A mother pleases not without a child, though she be decked with ten thousand jewels.]

Rûkhâ—[Skt. *ruksha* = rough, hard]—food prepared without clarified butter, and hence insipid.

Rukhân— } a large thick chisel used for coarse
Rukhânî— } work—see baṛhaî.

Rukhchaṛhvâ—[*rûkh* = a tree; *chaṛhnâ* = to climb]—a ghost which lives in trees: his favourites are the sacred fig (*pîpal*) and the date (*khajûr*) under which accordingly people do not much care to walk at night (bhût).

Rûkhî—[*rûkhâ*]—poorness of soil. Kumaun (patlî).

Rukhiyâ—[*rûkh*]—ground covered with trees: grazing ground. East districts (charâgâh).

Rukhṣat—(*bidâ, chhuṭṭî*)—permission to the bride to visit her husband's house—see gaunâ.

Rukhurî—[*rûkhâ* = dry]—grain parched for chewing: a Hindû ascetic's word (chabênâ).

Rull— } [*rolnâ*=to roll, to pulverize]—poor,
Rullâ— } uneven, barren—of land: land worn out and needing a turn of fallow. East districts.

Rûmâl—[*rû* = face; *malnâ* = to rub]—a handkerchief.

Rûmâlî—[*rûmâl*]—short drawers worn by wrestlers.

Rûṅdhnâ— } [Skt. *ruddha* =stopped, restrained]
Rûṅdnâ— } —(1) to enclose a field, &c., with a fence; see goṅṛâ—(2) to mix up the pottery clay into lumps for the wheel—see kumhâr; (3) to tread out grain (dâêṅ).

Rûṅgâ—[*rok*]—a handsel or something additional in the bargain given to a purchaser. West districts (ghêlaunî).

Rûnî—ears of barley and wheat when half ripe. Basti.

Rûniyâ—a malignant spirit in the Hills—see Atkinson, *Himalayan Gazetteer*, II. 831.

Rûpâ—[Skt. *rûpya*]—silver: often used in the sense of impure silver.

Rupahrâ—[*rûpâ*]—made of silver.

Rupayâ—[Skt. *rûpya* = silver] (*bajnâ, kanaitî, parikâ, parikahâ*)—a rupee.

Jis kê châr bhaiyâ,
Mârê dhaul chîn lê rupayâ.

[If a man has four brethren, he can make a charge and carry off the cash. Might is right.]

Its divisions are—

2½	*gandâ kauṛî*	= 1 *addhî.*
2	*addhî*	= 1 *damṛî.*
2	*damṛî*	= 1 *adhêlâ, dhêlâ.*
2	*dhêlâ*	= 3 *pai*: 1 *paisâ.*
4	*paisâ*	= 1 *ânâ, annâ, gandâ.*

1 *ḍhibuâ, ḍhêbuâ kachchâ, mañsûrî* } = 1 *paisâ*.
1 *kanvai* = $\frac{1}{16}$ *ânâ, annâ*.
1 *tâlî, adhêlî* = 8 *ânâ, annâ*.
1 *sûkâ, pâolî, badillâ* = 4 *ânâ, annâ*.
1 *ṭakâ* = 2 *paisâ*.

Rûpchaudas—[*rûpa, chaturdashî*] (*Narak chaturdashî*)—the 14th dark half of Kârtik, the day before the Divâlî.

Ruqqâ— } a note : a note of hand given by a
Ruqqah— } grain merchant to a landlord as security for the demand on a tenant.

Ruriyâ—a high piece of ground. Central Duâb (ḍhîhâ).

S

Sabañdh—[Skt. *sambandha* = connection by marriage]—the ceremony of betrothal among the Jâṭ caste (sagâî).

Sâbar—[Skt. *shambara*]—(1) a large deer or elk ; (2) tanned deer skin : chamois leather.

Sabhâ—[Skt. *sabha* = an assembly]—the nave of a Hindû temple (mandir).

Sabjî—see sabzî.

Sâbun— } soap.
Sâbûn— }

Sabzâ— } [Pers. *sabz* = green]—(1) green
Sabzah— } colour ; grey—of horses : *nîlâ sabzah* = iron grey.

Sabzî—[*sabzâ*]—(1) (*sabjî*) greens, pottage ; (2) "a beverage prepared from the leaves of hemp, by first washing them and then drying and reducing them to powder with black pepper ; cardamoms and sometimes poppy, cucumber and melon seeds and water : and then infusing the mixture either in milk and water or cold water alone." (Wilson sv.) *sabzî mañḍî* = a vegetable market.

Sâchaq—(*barî*)—the interchange of clothes and presents between the bride and bridegroom on the day before marriage among Muhammadans. It is sometimes applied generally to the marriage paraphernalia, to the presents given to the bride by the bridegroom on the second day, and hence comes to mean the 2nd day, while the 3rd is *mêñhdî*—(see Herklot's *Qânûn-i-Islâm*, p. 72).

Sâd—[*ṣâdh*]—the 7th month of pregnancy with the accompanying ceremonies (satmâsâ).

Sâdâ— } plain, plainly prepared, cooked, etc.
Sâdah— }

Sadâbart— } [Skt. *sadâ* = continual ; *vṛitti* =
Sadâbirt— } maintenance] (*lañgar*)—a daily
Sadâbrat— } distribution of alms to beggars by charitable Hindûs.

Sadahâ—a heavy cart for bringing home produce. Bundelkhand.

Ṣadarî—see ṣadrî.

Sâdh—[Skt. *sadhana* = accomplishment]—the ceremony in the 7th month of pregnancy : sweetmeats, etc., sent from the house of the wife's parents to her in the 7th month of pregnancy (satmâsâ).

Sâdhlênâ—[*sâdh*] (*sâdhnâ*)—to test scales hârlênâ).

Sadhaur— } [*sâdh*]—presents given to the wife
Sadhâvar— } in the 7th month of pregnancy—see under pachmâsâ and cf. biauâ, tâlvâ.

Sâdhnâ—see sâdhlênâ.

Ṣadr darvâzah—[Arabic *ṣadr* = upper]—the main door of a house (darvâzah).

Ṣadrî [*ṣadr*] (*ṣadarî*)—a coat or waistcoast without sleeves worn by Muhammadans. "Over the shirt in winter or in cool weather most persons wear a *ṣudeyree, ṣudeyreh*, a short vest of cloth or of striped silk or cotton without sleeves." (Lane, *Modern Egyptians*, I. 36) (aṅgâ, chapkan).

Ṣaf—[Arabic *ṣaf* = a rank]—a large mat used at feasts such as marriages, etc.

Ṣâfah—[Arabic *ṣâf* = clean]—a soldier's or policeman's turban (pagrî).

Safarâ—[P Arabic *ṣafrâ* = yellow colour, bile]—opium blight. East districts.

Ṣâfî—[*ṣâfah*]—a filtering cloth.

Ṣâfî randâ—a smooth-edged plane for giving the final polish to boards (baṛhai).

Sâg—[Skt. *shâka*] (*sâgpât*)—green herbs used as pottage.

Sagâbhâî—[Skt. *sagarbha* = of the same womb] —a brother by the same father and mother.

Sagâî—[*sagâ*]—(1) (*barichhâ, bât ṭhairnâ, bîṛâ, chhidnâ, jêmâ, jêvân, mâṅg, mañgnî, nisbat, phaldân, sabañdh, sambañdh, sanmañd, shagun, ṭîkâ*) the betrothal of the boy and girl previous to marriage : a term in use among Muhammadans and low caste Hindûs : also see ârtî, phaldân, tilak ; (2) the second marriage of a Hindû widow—see karâo.

Sâgar—[Skt. *sâgara* = the ocean]—a large tank or lake (tâl).

Sagnautî—[*shagun*]—an auspicious omen (shagun).

Sâgpât—[*sâg, pât* = a leaf]—see sâg.

Sagsorî—[Skt. *sagotra*]—the house of relatives.

Sagun— } see shagun.
Sagunî— }

Sagvârâ—[Skt. *shâka-vâṭa* = enclosure for herbs]—the circle of land round the village site. Kumaun (gauhânî).

Sâh—[Skt. *sâdhu* = respectable]—a merchant, banker (mahâjan) : *chor sê kahêñ mûs, sâh sê kahêñ jâg* = of a double-tongued man—he says "steal" to the thief, and "keep awake" to the banker ! *Sau din chor kâ êk din sâh kâ* = the thief has a hundred chances of stealing, but the day comes when he is caught at last.

Sâhâ— } [Skt. *sahitya* = connection]—a
Sahâlag— } year which according to the astrologers is considered a lucky year for Hindû marriages.

Sahâval—[corr. of *sâqûl*]—a mason's plumb line (râj).

Sahêj— }
Sahêjâ— } rennet, runnet, used in curdling milk
Sahêjî— } (jâmau).
Sahêjo— }

Sahêl—[Skt. *sahayata* = help]—help given by a tenant to his landlord in the cultivation of his home farm. The general rule is that each cultivator is bound to give his landlord one day's free ploughing in Âsâṛh, Kuâr or Kârtik. Brah-

mans, Kâyaths and Ṭhâkurs are generally exempted. Rohilkhand (harî).

Sahiriyâ—spring crops left unirrigated. Central Duâb.

Sahnâ—corr. of *shaḥnâ* (qv.).

Sâhnâ—[Skt. *sahitya* = union]—to copulate—of buffaloes (bûhnâ).

Ṣaḥnak— } a platter, saucer. *Jau loṅ ṣaḥnak*
Sahnak— } *mêṅ hoê, tau loṅ mohi tohi sâth* = you and I are friends as long as there is anything in the platter.

Sâhu— } [*sâh*]—a banker, money-lender (*mahâjan*). *Khêt hai sâhûkâr* = your field is your best banker: *i.e.*, it will keep the manure, etc., you put in it and pay you.
Sâhû—
Sâhukâr—
Sâhûkâr—

Sâhul— } [corr. of *sâqûl*]—a mason's plumb line (râj).
Sâhûl—

Sahvan—an oil plant (? colza) *Eruca sativa* (duâṅ).

Sâî—extra cross-bars fixed above the bottom of the cart behind and above it in front. Lower Duâb (gâṛî).

Sâî— } [Skt. *sâti* = gaining, obtaining]—(1) ear-
Sai— } nest-money to close a bargain (bai'ânâ); (2) reciprocal exchange of labour among cultivators. East districts (paiṭh).

Saifâ—[Arabic *saif* = a sword]—the cutter for paring the edges of a book (jildsâz).

Saikâ—(*saikhâ*)—a stack of spring crops on the threshing-floor. Lower Duâb (pahî).

Saikâ—(*bâhnî, saikî*)—the pot for removing the sugar juice to the boiler. East districts (kolhû).

Saikhâ—see **saikâ**.

Saikî—see **saikâ**.

Sail— } [Skt. *shalya* = a spike]—(1) the second
Sailâ— } wedge used to fasten the beam of the plough into the body. Kumaun (hal); (2) the outer or sometimes the inner pin of the yoke (bâhlî, hal); (3) the handle of the rudder of a boat (nâo); (4) a sort of flail used in threshing. Kumaun.

Sailâbî—[Arabic *sail* = torrent; *âb* = water]—inundation, flooding (gharqî).

Sailânâ—[? Arabic *sair* = moving about]—to winnow grain. Rohilkhand (usânâ).

Sailî—[*sail*]—(1) a small plough wedge or yoke pin (sail); (2) ropes made out of the roots of the *dhâk* (*Butea frondosa*). Rohilkhand (bakhauṭâ); (3) a shallow oblong basket which the labourer swings round him amidst the wild rice (*tinnî*) as he collects the grain. Azamgarh.

Saim—[Skt. *shyâma* = the dark one]—one of the local gods or ghosts (ḍihvâr).

Sainâ—a lawn. Hill districts (sên).

Sainak— } [*ṣaḥnak*]—a flat dish out of which
Sainakiyâ— } rice is eaten.

Saiṅhûṅ—wheat that becomes small, black and useless.

Ṣaiqalgar—[Arabic *ṣaiqal* = polishing of metals]—a knife grinder (ṣiqlîgar).

Sâir—[Arabic *sair* = to go] (*sâyar*)—"the remaining or other sources of income accruing to Government in addition to the land tax from a variety of imports, customs, transit duties, license fees, house tax, etc." (Wilson—Glossary sv.) "Hobson-Jobson," after an elaborate discussion (qv.) conclude that the true sense of the Indian term was "current or customary charges." In these Provinces *âmadanî sâir* generally means income received by the landlord and liable to assessment independent of his rents or the profits of his home farm, such as rights of produce of woods, fisheries, market dues, etc. *Sâir kharch* = contingent expenditure.

Saiṛh—a heap of wheat threshed but not winnowed. Central Duâb.

Sâivṛî—[? Skt. *shêva* = worship, service] (*sâorî*)—dues given by tenants at harvest time for religious purposes (pujaurâ).

Sajjâdah—[Arabic *sajjâd* = prostration in prayer]—a praying carpet; *sajjâdah nashîn* = the manager or incumbent of a Muhammadan religious endowment.

Sâjhâ—[Skt. *sahâyatâ*]—partnership, association.

Sâjhî— } [*sâjhâ*]—a partner or sharer.
Sajhiyâ—

Kâṅto buro karîl ko, aru badarî kî ghâm;
Sautî burî hai chûn kî, aru sâjhî ko kâm.

[The thorns of the *karîl*, the sun on a cloudy day, a second wife even if she be merely a puppet made of flour, are all bad and so is the work of a partner.] Central Duâb.

Sajjâo dahî— } [*sajnâ* = to be prepared]—
Sajjuî dahî— } curdled milk. East districts (phaṭâ dûdh).

Sakâlê—[Skt. *sakâla* = seasonable]—in the early morning.

Sakârâ—[Skt. *svîkâra* = assent, agreement]—a fee for the acceptance or renewal of a bill of exchange (hunḍî).

Sakârau—[*sakâlê*]—early in the morning. Central Duâb.

Sakârê—see **sakâlê**.

Sakârnâ—[*sakârâ*]—to accept or renew a bill of exchange (hunḍî).

Sâkhâ—[Skt. *shâkha*]—(1) a division of a tribe or family—see **got**; (2) the axle of the flour mill (chakkî).

Sakhar— } [*sa* = with; *kshâra* = salt]—(1)
Sakharâ— } slightly brackish—of water. Central Duâb; (2) (*kachchâ bhojan*) food prepared with salt by boiling, but not in butter, such as rice *khichaṛî*, etc. Such food can be eaten only within the cooking enclosure (*chaukâ*): the opposite is *nikharâ* (qv.). In the Eastern districts chiefly among Kanaujiya Brahmans, food containing salt cannot be eaten out of the cooking enclosure.

Sakhî Sarvar Sulṭân—"the generous Prince Sarvar," also called *Lakhdâtâ* or the giver of lâkhs. "His real name was Sayad Aḥmad, and he flourished about the middle of the 12th Century. His principal shrine is at Nigâha in the Dera Ghâzi Khân District" . . . . "In the Delhi territory [and in the Western districts of the North-Western Provinces] *Sakhi Sarvar* is not held in such high esteem; but he is generally worshipped, shrines in his honour are common, vows and pilgrimages to him are frequent, and Brahmans tie threads on the wrists of their clients on a fixed date in his name." (Ibbetson, Panjâb Ethnography, p. 115.)

Sâkho uchâr— } [*sâkhâ, uchâraṇa* = pro-
Sâkho uchâran— } nunciation]—the recita-

tion at the marriage of the genealogies of the married pair.

Sakorâ— } [Pers. *sukûrah*] (*parai*)—an earthen
Sakorî— } cup or saucer sometimes used as a cover for a pot (sarposh).

Sâl—[Skt. *shalya*]—(1) the mortice holes in the legs of a bed, etc. (chârpâî); (2) twigs used for basket making (battî).

Sâl—[Skt. *shâla* = a house]—a cow-shed (gausâlâ).

Sâlâ—[Skt. *shyâla*] (*sâr, sârâ, sâro, sârû*)—a wife's brother, used in an abusive sense—see susrâl.

Salâg—see salâkh.

Sâlahaj— } [*sâlâ*] (*salaij*)—a wife's brother's
Salahaj— } wife: *laṭê kî joê sab gâṅv kî sarhaj* = the poor man's wife is common property.

Salâî—[Skt. *shalâkâ* = a dart]—(1) a large needle; a catheter or sound; (2) an insect which attacks maize—see silâî. *Kân salâî* = a centepede.

Salaij—see sâlahaj.

Salâkh— } [Skt *shalâkâ*] (*salâg*)—(1) a long
Salâkhâ— } bar of iron; (2) the long iron poker on the end of which glass is melted (chûrîhâr).

Salâkhî—[*salâkh*]—a needle used for testing gold coins.

Kâṅṭâ bâṭ salâkhî,
Andhâ karê ṣarrâfî.

[The blind man gets fine scales and a testing needle and sets up as a money-changer.]

Salâmî—[*salâm* = salutation]—(1) special contributions made to a landlord by a tenant at a marriage in his family or similar occasions; (2) a slope in land, etc.; (3) an artillery or musketry salute.

Sâlan—[Skt. *sa* = with; *lavaṇa* = salt]—spicy food used to make dry food palatable—cf. boran.

Sâlânâ—[*sâl* = year] (*barasvâhî, barsauṛhî, sâliyânâ*)—yearly wages.

Salaunâ—see salono.

Salêm shâhî—[from some one who wore them. It is generally said that such shoes were first worn by *Khwâja Salêm Chishti*, the religious preceptor of the Emperor Jahângîr, from whom he took his name Salêm—cf. "*Wellingtons*," "*Bluchers*"] (*muṅḍâ, khurdnokâ*)—shoes short at the point (jûtâ).

Sâlgirah—[*sâl* = year; *girah* = knot]—the ceremony on a child's birthday among Muhammadans. It is celebrated with great rejoicings: the girl's years are numbered by a silver loop or ring being added yearly to the *gardanî* or silver neck ring. These are the only means of registering the ages of Muhammadan children. Sometimes an old woman ties a knot in a red thread brought for the occasion. Toys, sweetmeats, etc., are given to the boy. For further details see Herklot's *Qânûn-i-Islâm*, p. 26.

Sâlhâ— }
Salhaj— } see sâlahaj.
Sâlhê— }

Salhês—the local god of the tribes of Ḍom and Dusâdh. Eastern districts.

Sâlî—[*sâl* = a year]—yearly fees to a carpenter for repairing agricultural implements (nibaunî).

Sâlî—[Skt. *shyâlî*]—a wife's sister (especially the younger sister); a sister-in-law. *Sâlî âdhî nihâlî salhaj pûrî joî* = your wife's sister is only half your bed-fellow, but your wife's brother's wife is as good as your own wife.

Sâliyânâ—[*sâl* = year]—yearly wages (sâlânâ).

Salono—[Skt. *Shrâvana* = the month of Sâvan] (*salaunâ, salûno*)—the festival on the full moon of Sâvan—see râkhî: persons born on this day are particularly susceptible to the evil eye (*naẓar*), and are themselves able to cast the evil eye.

Salphâ—a large hoe used in cultivating sugarcane, etc. East districts.

Sâm— } [Skt. *shamba*] (*shâm*)—(1) a brass or
Sâmâ— } iron ring such as that on the axle of the pony cart, for fastening the blade of the weeding spud, etc.; (2) the afterbirth in animals and women (aṅvar).

Sâmâ—[Skt. *shyâmaka, shyâma* = black]—a small millet (*Panicum miliaceum*) (*sâṅvâṅ*). *Gayê sâmâ kê bîj ko, aur âyê kanâgat khâê* = he went for *sâmâ* seed and came back at the feast in honour of deceased relations! (one in Chait and the other in Kuâr).

Samâdâ— } a long stick for smoothing plaster
Samâdah— } —see râj.

Samâdh milâvâ—[*samdhî, milânâ* = to cause to join]—the embracing of the parents of the wedded pair after the marriage—cf. aṅgmâlikâ.

Samai—[*samânâ* = to be held] (*sammai*)—(1) a lamp-stand (chirâghdân); (2) the pipe of a dril plough (hal).

Samal—[*sambhâlnâ* = to support] (*sambhal*)—the inner pegs of a yoke (hal).

Sâmâṅ—see sâmâ.

Sambandh—[Skt. *sambandha*] the betrothal—ceremony among the Jâṭ tribe (sagâî).

Sambhal—see samal.

Sâmbhar—salt from the lake of that name in Rajputâna.

Samdân—[*sâmâ, dân* = possessing]—a pointed anvil used by jewellers (sunâr).

Samdhan—[Skt. *sambandha* = connection] (*samdhî*)—the mothers of the married pair in their relation to each other: the men call each other *samdhî* and their wives *samdhan*.

Samdhânâ—see samdhiyânâ.

Samdhî—see samdhan.

Samdhiyânâ—[*samdhan*] (*samdhânâ*)—the house of the parents of the married pair. *Chhoṭâ ghar baṛâ samdhiyânâ* = though he is little his family's great: he is poor himself, but has married his son in a well-to-do family.

Dê duâ samdhânê ko,
Nahiṅ phirrê do do dânê ko.

[Pray for the health of the father-in-law or mother-in-law of your children, or you will have to go about begging a grain or two.]

Sâmî—a small ring (sâm).

Samlâhî—diarrhœa in cattle (pêṭbhâgî).

Sammai—see samai.

Sammal—see samhal.

Samosah—wheat cakes filled with varied condiments: there are various kinds—*salonâ* = saltish; *mîṭhâ* = sweet; *qîmah baṛhê* = filled with mince meat.

Sampaṭî— } [Skt. *sampuṭa* = a covered box or
Sampṭî— } casket]—a dish for holding offerings or ground sandal-wood in a temple.

Samudrî non—[Skt. *samudra* = the ocean]—sea salt (lon).

San—[Skt. *shaṇa*] (*phûlsan, sanî*)—hemp (*Crotolaria juncea*). The fibre is known as *arjhâ san*, while the fibre of *paṭsan* (qv.) is *laṭṭiyâ san*; a bundle of the fibre is *lachchha, guchchhi*. The stalks after the fibre is removed are *saṭhêrâ, sanaurâ, sirkî*. The stalks are in Rohilkhand *bûṅṭî*, and in other places *sansutalî*. To the East *khijhurâ* is short fibre. The seed pod is *bichhuâ*.

Sâiṅ. san aru dushṭ jan, inko yêhi subhâv,
Khâl khiṅchâvêṅ apnî parbaṅdhan kê dâv,
Parbaṅdhan kê dâv khâl apnî khichvâvêṅ,
Mûr kâṭkar kûṭ, taû par bâj na âvêṅ.
Kahi Girdhar kavîrâê— jaṛai apnî kaṭvâî,
Jal mêṅ gir saṛjâê, taû chhoṛî na khutâî.

[It is the way of hemp and vicious men that they get themselves flayed to make fastenings for others, and even if you cut off their heads and thresh them, still they will not forbear. Says Girdhar, prince of poets: "The result is that they get themselves cut up from the roots, and even if they are thrown into water and rot, still they do not desist from vice."]

Sân—[Skt. *shâna*]—a grindstone for sharpening cutlery, etc.

Sanakhî— } see ṣaḥnak.
Sanakî— }

Sanaurâ—see san.

Sanbaṛhî— } [*san* = year; *baṛhnâ* = to
Sanbaṛhî jama'— } increase]—a progressive rate of rent or revenue, usually fixed on newly cleared lands or where a sudden increase is made in the assessment.

Sâṅchâ— } a mould.
Sâṅchî— }

Sâṅḍ— } [Skt. *shaṇḍa*; rt. *shaṇḍ* = to wound]—
Sâṅḍâ— } a bull, stallion (bijâr).

Sâṅd— } hobbles for cattle. Lower Duâb
Sâṅdâ— } (chhân).

Saṅḍâs—a privy in which the night-soil is allowed to accumulate in a pit (paikhânâ).

Saṅḍâs— } [Skt. *sandaṅshaka*; *sandaṅsh* = to
Saṅḍâsâ— } bite]—a pair of pincers.
Saṅḍâsî— }

Saṅḍiyâ—[*sâṅḍ*]—a young male camel (ûṅt).

Ṣandlî—[acc. to Platts *orig.* a place for *sandals*]—a movable scaffold (râj).

Saṅḍnî—[*sâṅḍ*]—a young female camel (ûṅt).

Sâṅḍnî—[*sâṅḍ*]—a bull let loose in memory of a deceased person—see brikhot sarg: a female calf is at the same time presented to the Mahâbrahman.

Saṅḍsî—see saṅḍasî.

Sandûq—a box: for various kinds of boxes see chapurî, chûnêdânî, ḍibî, ḍokî, gêlhâ, kajrautî, panauṭî, pitâṛâ, qalamdân, sêṅdûrâ.

Sandûqchâ— }
Sandûqchah— } [*sandûq*]—a small box.
Sandûqchî— }
Sandûqchiyâ— }

Sâṅg— } [Skt. *shanku*]—(1) a kind of spear
Sâṅgâ— } used in tapping the spring of a well; (2) a lever used for raising a heavy weight.

Sâṅgar—the fruit of the *jâṅt* tree (qv.).

Saṅgharâb—[*saṅg* = together]—to reconcile a cow or buffalo to its newly born calf by plastering the latter with sugar—cf. akor, lainî.

Sâṅgî—[? Skt. *shikya*]—the netting at the bottom of an ox or pony cart.

Saṅgsî—[Skt. *sandaṅshaka*]—a pair of pincers (saṅṛsî).

Saṅgtarâsh—[Pers. *saṅg* = stone; *tarâsh* = cutting]—(1) a stone cutter; (2) a kind of iron used in cutting stone (lohâ).

Sanî—[*san*]—(1) hemp (san); (2) the washer of a cart wheel. Rohilkhand (gâṛî).

Sânî—[*sannî*]—fodder cut up mixed with cotton seed, oil cake, etc., and water, and given to cattle: *sânî pânî karnâ* = to feed cattle with fodder (chârâ).

Sani trayodashi—[*shani* = Saturn; *triyodashi* = 13th]—the 13th of any month falling on Saturday, sacred to Shiva.

Sâṅjh— } [Skt. *sandhyâ*]—evening (shâm).
Saṅjhâ— }

Saṅjhaiyâ— } [*sâṅjh*]—the evening meal. East
Saṅjhiyâ— } districts (biyâlû).

Sâṅjhlo—[*sâṅjh* = evening; *lo* = until]—as much land as a pair of oxen can plough from morning till evening in one day—cf. juârâ.

Sanjoh—[? Skt. *sanyoga, yug* = to join]—the wooden frame hung from the roof which is moved forward by the weaver as the shuttle passes and drives the thread home. Oudh (kargah).

Sâṅkâ—[Skt. *shikya*]—the net work at the bottom of a bed (chârpâî).

Sâṅkal— } [Skt. *shṛinkhala*] (*saṅkar, sâṅkar*)—a cattle or door chain; a
Saṅkal— } thick chain of gold or silver worn
Sâṅkalâ— } on the ankle.
Saṅkalâ— }

Sankalp— } [Skt. *sankalpa* = a solemn pro-
Sankalpâ— } mise]—(1) a ceremony performed at the commencement of all religious rites in which a solemn vow to perform some act is taken; (2) a solemn gift to Brahmans or for religious purposes. "Among Hindûs a gift is made as follows by the *sankalp* ceremony, which is used for giving land for religious purposes, or a feast or other offering to Brahmans, or in giving away a daughter at marriage. Before the assembled Brahmans and brotherhood the giver takes a copper coin (*paisâ*) and a little barley (*jau*) in his hand, and a Brahman pours some water over them. Then the giver places these in the hands of a Brahman, saying 'I have given 2 *bighas* of land, or 101 oxen, or the food of so many Brahmans as an offering to Krishna, or as the case may be" (Panjâb Customary Law, II, 163). *Sankalp Vishnprît* [*Vishnu* = the god; *prîta* = beloved] (*achhûdar*) is a religious grant to a Brahman to secure the merit of sacrifices and offerings made by him.

Sâṅkar— } see saṅkal.
Saṅkar— }

Saṅkaṭ chauth—[Skt. *sankaṭa* = contracted]—the festival on the 4th dark half of Mâgh (*Mâgh badi chaturdashî*) in honour of Ganêsa.

Sâṅkh—(1) the last of a whip (sâṅṭâ); (2) a piece of the *jalêbî* sweetmeat.

Saṅkh—[Skt. *shankha*]—the conch shell used in Hindû temples

Sâṅkhâ— } [Skt. *shanku*]—the piece of wood in
Saṅkhâ— } the upper stone of the flour mill through which the axle passes (**chakkî**).

Saṅkrânt—[Skt. *sankrânti*]—the passage of the sun or other planetary body from one constellation to another—see **nakshatra**, and for the ceremonies at unlucky conjunctions, see Atkinson, *Himalayan Gazetteer*, II, 913 ff.

Jin vârâṅ Ravi saṅkramai tinai amâvas hoê,
Khappar hâthoṅ jag bhramêṅ bhîkh na ghâlai koî.

[If the last day of the dark fortnight coincide with the sun's conjunction, take a potsherd and beg, but no one will give you alms, *i.e.*, there will be famine.]

Jihi vârâ Ravi saṅkramai tâsû chauthê vâr:
Ashubh paraṅti shubh karai—josî jyotish sâr.

[The 4th day after the sun's conjunction, even if it be on other grounds unlucky, is still lucky according to the astrologers.]

Dûjai tîjai kirvaro ras kusumbh mahṅgâê,
Pahlê chhaṭṭê âṭhvai pirthî parlo jôê.

[If the conjunction occur on the 2nd or 3rd of the lunar fortnight sugarcane juice will be moderately good and safflower will be dear: if on the 1st, 6th, or 8th the world will be destroyed.]

Syâlê mêṅ sûtî bhali, baiṭhî barkhâ kâl,
Garmî mâṅhi khaṛî bhalî chokho karê sukâl.

[The conjunction is auspicious and will make people happy if it be sleeping in winter, sitting during the rains and standing in the hot weather.]

Riktâ tithi aru krûr din, dupahar athvâ prât.
Jo saṅkramai to jâniyo sambat mahṅgo jât.

[If the conjunction take place on the 4th, 9th, or 14th of the lunar fortnight; and on Saturday in the morning or Tuesday at midday, know that there will be a dear season.]

Kark saṅkramai Maṅgalvâr,
Makar sankramai Shani hi bichâr:
Paṅdrah mahûrat bârî hoê,
Dêsh ujâṛ karai yoṅ joê.

[If the conjunction of Cancer be on Tuesday: of Capricornus on Saturday, and that of the moon at 5 hours (*15 ghaṛî*) after sunrise, it will ruin the world.]

Sanmaṅdh—[Skt. *sanbaṅdha*]—the betrothal ceremony among the Jâṭ tribe (**sagâî**).

Sânnâ—to knead up flour into dough: the same as *gûṅdhna* (qv.).

Sannî—fodder cut up for cattle—see **sânî**.

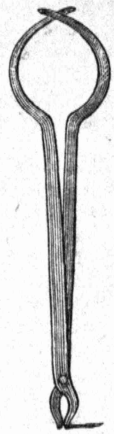
Sâṅpâ—[Skt. *shâpa* = cursing]—(1) lamentation for the dead: (*syâpâ*) the period of mourning for a death in a family; (2) visits of condolence paid to the relatives of a deceased person. West districts (**mâtampursî**).

Sâṅpan—[*sâṅpan* = a female snake]—a particular mark or curl in the hair of a horse—see **ghoṛâ**.

Sâṅṛ—[Skt. *shanda*; rt. *shand* = to wound]—a bull, a stallion (**bijâr**).

Îkh to karlê râṅd,
Aur pêlê usê sâṅd.

[Even a woman may plant sugarcane, but it takes a strong man to crush it.]


Saṅṛsî.

Saṅṛsâ— } [Skt. *sandaṅsha*]—a pair
Saṅṛsî— } of pincers: it is larger
Saṅsî— } than the *chimṭâ* (qv.) and is used by artificers, and in the house for lifting pots off the fire.

Sâṅslâ—[? *sâṅs* = breath]—thin sowing of seed—see **bonâ**.

Sâṅslâ—a kind of blanket. Upper Duâb (**kammal**).

Sansutalî—[*san* = hemp; *sutalî* = string]—the stalks of hemp (**san**).

Sâṅṭâ— } [*sâṅṭnâ* = to twist]—(1)
Sâṅṭî— } (*chapkî, choṅkâ, paṭâkî, sâṅkh*) the lash of a whip; (2) a small branch or twig (**ḍâl**).

Sâṅvak—see **sâṅvâṅ**.

Saṅval— } [*sâṅvala* = swarthy co-
Sâṅval— } loured]—a disease in wheat caused by east winds and excessive rain. Central Duâb.

Sâṅvâṅ—[Skt. *shyâmâka, shyâma* = black] (*jhaṅgorâ, jhûṅgarâ, maṅdirâ, samâ, sâmâ, sâmâṅ, sâṅvak, savâṅ, shâmâkh*)—a small millet (*Panicum frumentaceum*) the varieties in Allahâbâd are *Kuârâ* sown in Asâṛh, reaped in Kuâr; *Jêṭhî* sown in Baisâkh, reaped in Jêṭh: in Azamgarh the large variety is *ladarvâ* and the small *sâîn*. It ripens in three fortnights and is thus called *tînpâkhâ anâj* and is pure (*pavitra*) lawful food for pious Hindûs during fasts. The *Sâvâṅ, Chaitvâ* or *Jaiṭhvâ* of Bârâbanki is the same as the *chînâ* or *chênâ* of the N.-W. P. while the ordinary *sâṅvâṅ* is *sâṅvâṅ bhadêhâ*. It is not considered a healthy food: hence—

Aiyê Muṭrû lidirin basê,
Dêkh samârî khilkhil hasê;
Samâ kî roṭî, mûrâ hâth—
Muṭrû kahê bichhâvê khâṭ.
Jamnâ maiyâ hêrê bâṭ,
Kab âvê Muṭrû kî khâṭ.

[Up comes Muṭru (the impersonation of fever) whose dwelling is in the filth. He bursts out laughing when he sees the (unhealthy) *sâṅvâṅ* millet. When he gets some *sâṅvâṅ* bread and a radish (considered unhealthy food) into his hand he says: "Get ready my funeral bier." And Mother Jamna is looking out along the road till the funeral procession of Muṭru comes to her banks.]

Saṅvâr— } [*saṅvârnâ* = to prepare]—the second
Saṅvârâ— } ploughing of a field. North Oudh (**dochâs**).

Sâṅvgî— } [? Skt. *shikya*]—the netting
Sâṅvgî kî nârî— } at the bottom of an ox or pony cart (**bahlî, ekkâ**).

Sâonî—[*sâvan*]—(1) (*laṭan, sayân*) early spring crops; (2) presents sent by the bridegroom's parents to the newly married bride on the first Sâvan after her marriage. Rohilkhand.

Saoṛî—[? Skt. *shêva* = worship]—dues given by

tenants at harvests for religious purposes (pujaurâ).

Saptamî—[Skt. *saptamî*]—the 7th day of the lunar fortnight. The 7th light half of Baisâkh (*Baisâkh sudi Saptamî*) is *Gaṅgâ Saptamî*: the 7th light half of Mâgh (*Mâgh sudi Saptamî*) is *Jayantî Saptamî*.

Sâr—[*sâlâ*]—a wife's brother, brother-in-law.

Sâr—[Skt. *shâla* = a hall]—a cowshed (gausâlâ).

Sâr—[Skt. *sâra* = sup, juice]—manure (khât).

Sâr—a fence to keep cattle out of a field. Rohilkhand (bâr).

Sâr—(1) land bearing two crops in the year. Kumaun; (2) a sheet or plain of cultivation including many fields and usually bearing a separate name (sêvâr).

Sârâ—[*sâlâ*]—a wife's brother, brother-in-law.

Saṛâ—[*saṛnâ* = to be decayed]—drugs, etc., given to cows when calving. Rohilkhand (shanêṭh).

Sâṛâ—[*saṛnâ* = to be decayed]—a fatal disease among horses and cattle; (?) a variety of pleuropneumonia. Central Duâb.

Sarab—a division of lands in the hills. In many villages there is a wheat *sarab* and a rice *sarab* cultivated alternately.

Sarâdh—see shrâdh.

Sarâê—[corr. of *shara'î* = legal]—drawers made tight and reaching down to the ankle such as are worn by pious people and women (pâêjâmâ).

Sarâê—[Pers. *sarâ*]—an inn or hostel for travellers.

Sarâî—[Skt. *shalâkâ*]—(1) the thin spokes in a cart wheel (bahlî, ekkâ); (2) the reeds placed in front of the heddles in a loom to keep the threads of the warp apart (kargah).

Saṛak—[Skt. *sarak* = going]—a road (râstâ).

Sarâsarî—[Pers. *sarâsar* = wholly] (*tashkhîs*)—a system of tenure where the lands whether surplus or not are leased out to tenants often belonging to other villages at so much per *bîghâ* irrespective of the crop sown, but divided into irrigated and dry. Upper Duâb.

Sarau— / **Sarâû**— / **Sarâvâ**— [Skt. *sharâva*]—a saucer used as a lump or as a cover for another vessel.

Saraut— / **Sarautâ**— / **Sarautî**— [Skt. *sandaṅsha* = pincers]—an instrument used for cutting betel-nut.

Sardal— / **Sardar**— [Pers. *sar* = head; *dar* = door]—(1) (*bharâo, darauṅdhâ, kibâṛgân, palnâ*) the lintel or plank over a doorway; (2) (*dharan, pâllâ, pâṭ, paṭâr*) the beam across the mouth of a well on which the bucket is emptied. East districts (kûân).

Sardâr—[*sar* = head; *dâr* = possessing]—(1) a leader, a head servant; (2) (*bhogaldâî*) the highest plant in the cotton field.

Sarêkhâ—[Skt. *âshlêshâ*]—the 9th lunar asterism—see under Pukh and nakshatra.

Sarês—glue: *sarêsî kâghaz, kaghaj* = sandpaper (baṛhai).

Sargâ—[Skt. *shalâkâ*]—an iron rod for boring pipe stems (naichâband).

Sargpatâlî—[*suarga* = Indra's paradise; *pâtâla* = hell]—an ox, one of whose horns is turned towards heaven and the other towards hell (kaiṅchî).

Sarḥadd—[*sar* = head; *ḥadd* = boundary]—a main boundary (ḥadd).

Sarhaj—see sâlahaj.

Sarhat—(*bâriyâ, kûṅchâ, sêhithan, sohnî, suhnî, surâthî*)—a broom used for sweeping up grain on the threshing-floor. Rohilkhand (jhâṛû).

Sarhatnâ—[*sarhat*]—to winnow grain. Rohilkhand (usânâ).

Sârhê chauhârâ—[Skt *sârdha*]—a phrase used in division of crops—five-sixteenths to the landlord, and eleven-sixteenths to the tenant. Rohilkhand (baṭâî).

Sârhî— / **Sâṛhî**— [Skt. *sâla* = the resin of the *sâl* tree]—cream.

Sâṛhî—[*Asâṛhî*]—the spring harvest, sown in the month of Âsâṛh (rabi').

Sâṛhû—[Skt. *shyâlî, vodhṛi*]—the husband of a wife's sister—see susrâl.

Sârî—[Skt. *shâṭa, shâṭaka*] (*châdar, dhotî janânî, dhotî zanânî, dopaṭṭâ, khiluâ, khol, lûgâ, lûgaṛ, lugṛâ, pharyâ, pichhaurâ, râmnâmî*)—the sheet worn by women, of which the hem is *achlâ, achrâ*. For other similar garments see burqâ, oṛhnâ, pêshvâz. Drawing up the sheet before the face as a strange man passes is *ghoṅghat, ghûṅghaṭ*.

Sârî— / **Sariyâ**— see sâlî.

Sariyâ—a pice. Sunâr's slang (paisâ).

Sarkan—mud, swampy ground Kahâr's slang (bhâs).

Sarkaṅḍâ—[Skt. *shara kâṇḍa*]—the stem of the reed *Saccharum sara*, used for making mats, etc.

Sarkî—[*sarkaṅḍâ*]—see sarpaṭ.

Sarmâyâ— / **Sarmâyah**— capital out at interest (puṅjî).

Sâro—see sâlâ.

Sarpaṅch—[*sar* = head, *paṅch*]—the headman of a caste committee or body of arbitrators (paṅchâyat).

Sarpat— / **Sarpatâ**— [Skt. *shara* = head; *patra* = leaf]—a reed (*Saccharum procerum*) used in making mats, etc. The leaf or blade is *sarpat*, and is used for thatching: the upper part of the stem *sarkî, sirki*, is used for making winnowing fans, sieves and coverings for carts in the rainy season: the sheaths are *mûṅj*, of which twine and matting are made: the lowest and thickest part of the stem is *sêṅṭhâ* used for door screens and stools: the flower is *bhûâ*.

Sarposh—[*sar* = head; *posh* = cover] (*ḍhakkan, ḍhakṅâ, ḍhakṅî, pârâ, pariyâ, pâro*)—a cover for other vessels.

Ṣarrâfah nânuah—[*ṣarrâf* = a money-changer; *nâmah* = a list]—a custom among bankers at marriages of giving money and the sweetmeats known as *giṅdauṛâ* to the Brahmans employed in their banking houses. *Nâmah* is especially applied to the list of Brahmans who are entitled to receive presents at a wedding.

Sarson—[Skt. *sarshapa*] (*bangâ, râṛâ, râḍâ, râḍâ sarson, sirsam, sirson, toṛî, toṛiyâ*)—a variety of mustard—*Sinapis dichotoma, Brassica campestris glauca*. For *sarson râî* see lâhî. *Tîn mêṅ na têrah mêṅ, na sêr bhar sutlî mêṅ, na maṭkâ bhar sarson mêṅ* = said of a man who thinks much of himself—of no

count in three or thirteen, nor in a pound of twine, nor in a jarfull of mustard.

Sârû—[*sâlâ*]—the wife's brother: his son is properly *sârût*, but is generally called *bhatîjâ*.

Sâs—[Skt. *shvashrû*] (*gohñjî, sâsû*)—a wife's mother, a mother-in-law: see **susrâl**. *Sâs kê âgê bahû kî kyâ baṛâî* = what respect is paid to the young wife in the presence of her mother-in-law? or, it is useless to praise the young wife in his mother-in-law's presence, for who knows her so well. *Sâs na nandî, âphî anandi* = happy is she who has no mother-in-law nor sister-in-law. *Sâs gayî gâñv, bhûkhî maiñ kyâ kyâ khâûñ* = my mother-in-law has gone to the village: I am hungry: which of the good things in the house shall I eat: alluding to the cruelty of mothers-in-law to their daughters-in-law.

Sâsrâ—[*sâs*]—the house of the parents of the wife: her relations generally. West districts (**susrâl**).

Sâsû—[*sâs*]—a mother-in-law: *sâsû pêṭ kâ dukh* = a mother-in-law is as bad as a pain in the belly.

Par mûî sâsû,
Êsoñ âê âñsû.

[His mother-in-law died last year and he is weeping for her only now!]

Sasur—[Skt. *sharshura*] (*gohñjo, susar, susrâ*)—a father-in-law.

Sasurâl— } see **susrâl**.
Sasurâr— }

Saṭak—a thin stick: a short coiled stem for a tobacco pipe (**naichâband**).

Saṭaknâ—[*saṭak*] (*saṭkanû*)—to beat the heads of grain on the ground or a bed for the purpose of dislodging any grains that remain after treading out. East districts (**dâêñ**).

Satarkî—[*sattrah* = seventeen] — the ceremony on the 17th day after a death (**satrâvîn**).

Sataulâ— [*sât* = seven]—the ceremonious bathing of a woman on the 7th day after delivery. Hill districts.

Satbhauñrî—[*sât* = seven; *bhauñrî* Skt. *bhram* = to whirl round]—the circumambulation of the sacred fire at a wedding—see **sâtphêrî**.

Satdañt— } [*sât* = seven; *dânt* = tooth] — an
Satdantâ— } animal when it has got seven teeth.

Sâṭhâ—[*sâṭh* = sixty]—a very large field so called because it is supposed to contain *60* village *bîghâs*. Central Duâb.

Saṭhêrâ—stalks of hemp after the fibre is removed (**san**).

Sâṭhî— } [*sâṭh* = sixty]—a kind of rice, so
Saṭhiyâ— } called because it comes to maturity in *sixty* days.

Sâṭhî hoê sâṭh dinâ,
Jab pânî barsê rât dinâ.

[*Sâṭhî* ripens in sixty days, provided it rains day and night.]

Sathiyâ— } [Skt. *svastika, svasti* = happiness,
Sâthiyâ— } good luck]—the mark in the shape of a Maltese cross which merchants put on the first page of their account-book to bring good luck—see **bahî**: in the Upper Duâb it is also applied to a few blades of dry grass stuck in a circle made of cow-dung on the shrine of the local god **Bhûmiyâ** (qv.) on the occasion of a birth.

Saṭhurî— [cf. *gaṭhurî*]—the knotty part of the stalk not allowed to be mixed with the chaff (*bhûsâ*) as it is liable to choke an animal. Central Duâb (**gaṅṭhâ**).

Saṭkanû—see **saṭaknâ**.

Satlaṛî—[*sât* = seven; *lâṛ* = a chain]—a woman's necklet containing seven links.

Satmâñsâ— } [*sât* = seven; *mâs* = a month]
Satmâsâ — } —(1) a seven months' child; (2) (*sâd, sâdh, satvâñsâ, satvâsâ*) the ceremony in the seventh month of pregnancy. "When a woman is in the fifth or seventh month of her pregnancy for the first time, a place is consecrated and Ganêsh is worshipped there: then a cocoa-nut, a betel-nut and some sweetmeats (*batâshâ*) are put into the lap of the woman. This is to congratulate her for the approaching period when she is to become a mother." (Ishridas, Manners and Customs, 190.)

Satnajâ— [*sât* = seven; *anâj* = grain] (*arrâ*)—the seven miscellaneous grains.

Sâtphêrî— [*sât* = seven; *phêrî* = turning] (*bhañvar, sâtbhauñrî*)—the circumambulation of the bride and bridegroom round the sacred fire. The complete ritual according to the regular form is given in Atkinson, *Himalayan Gazetteer*, II. 910 f. The common procedure is as follows. The boy is brought into the nuptial hall (*maṇḍhâ*) and made to sit on a mat (*shatrañjî*). Then two stools (*paṭrâ, paṭṛâ*) are placed in the hut, and a cloth (*toshak*) is spread. The boy is seated on one stool, his shoes are taken off and his hands and feet washed. Then he does the *âchamana* ceremony, *i.e.*, he takes a little water in his hands (*chullû*) and saying "*Gañgâ Vishnu*" puts it in his mouth. Then his father ties a red thread (*maulî*) on his arm, the priest recites a verse (*mantra*), and the boy is made to worship Ganêsha and the nine planets (*naugraha*). Then the girl is brought in, and as she comes the boy stands up. She is placed on his left hand, and worships Ganêsha and the nine planets. A fire is then lit in the enclosure, the clothes of the boy's father and mother are joined (*gaṭhjoṛâ*), and a red thread (*maulî*) is tied on the wrist of the bride and bridegroom. Then the girl's father puts coloured rice (*rolî*) on the hands of the girl. The phrase is *laṛkî kê hâth pîlê ho gayê* (her hands have become yellow), and the Pandit reads the *sâkhâ uchcharana* or recital of the names of the father, grandfather, and great-grandfather of the girl, with the title of her clan (*gotra*). After this the girl's father takes her right hand, and puts it into the boy's right hand; then holding the girl's thumb he takes in his hand a gold ring, flowers, some sandal-wood and a shell (*sañkh*) filled with water, and recites the formal bequest (*sankalpa*) to the effect that he bestows so and so's daughter, so and so's granddaughter, so and so's great-granddaughter, on so and so's son, etc., etc. "She is his wife. May God bless my gift." Then he gives the ring to the girl and pours water from the shell on her hand. The Pandit then calls out "*Mahârâj!* may your gift be propitious!" The boy then in exchange for the girl makes a gift of a cow

(*gaudân*) ; more usually a gold coin (*ashrafî*) is given instead of the cow. The clothes of the bride and bridegroom are knotted together (*gâṅṭh bañdhan*), and verses from the Vêda are read: and the fire sacrifice (*hom*) is made. Then the pair are made to stand up and march seven times round the sacred fire: in three turns the girl goes in front, but in the fourth the boy precedes her. As they are going round the girl's brother keeps putting parched rice in her hand, which she goes on throwing into the fire. The ceremony ends by the ratification of mutual promises of love and affection and the worship of the Polar star (*dhurû*). The account given by Ishridas, Manners and Customs, p. 184 ff, is somewhat different. "When an auspicious moment arrives for the wedding to take place, the bridegroom with his friends comes into the courtyard where the shed is set up, and is there received by the bride's father and respectfully seated, his feet being washed by the same person. After the performance of one or two very trifling ceremonies he gets something to eat, over which the presiding priest first mutters something. After this the bride's father gives alms and the priest burns incense: then the former brings two pieces of linen (?) coloured yellow: with one of these the girl covers herself, and the other is joined to a piece of the bridegroom's. Then a Pandit touches the image of the god Ganêsha with a *maurî* (a plume made of palm leaf), and afterwards ties this *maurî* to the head of the bride. When this is done the Pandit or priest on the bridegroom's side repeats the names of his father, grandfather, and great-grandfather, and blesses the bride and bridegroom: this blessing is also pronounced by all present. The same is done by the bride's Pandit after repeating her ancestors' names. Both the Pandits receive a present at the time. After this the hand of the bride, with the performance of some more ceremonies, is put into the right hand of the bridegroom. At this moment some presents, consisting of rupees, cows, etc., are made to the bride and bridegroom. Those who make presents fast till they have done so. The upper garments of the bride and bridegroom are then joined with a knot which is the most important and significant rite in the wedding: then the bride is seated on the right (? left) of the bridegroom with her face to the east, after which the priest repeats the names of certain gods, namely, Prajâpati, fire, air, sun, water, god, Vishnu, etc. At this point of the proceedings some *pûjâ* is performed, and a present for the priest is placed upon the spot: this present is given both by the bride and the bridegroom, and the latter gives half of what the former does—the lowest sum that they *must* give being a rupee and-a-half. Now the Pandit builds a small altar between the central post of the shed and the bride and the bridegroom, and after repeating the names of the sun, fire, and some other gods, burns incense upon it. In this incense *pûjâ* is performed to all these gods, and at the same time alms are given to Brahmans. After this the maternal uncle or some other male relation of the bridegroom covers the bride and the bridegroom with a sheet: the bride's brother stands up with a small basketful of paddy, throws some of it into the hands of the bridegroom, and the latter into those of the bride, who puts them on a small stone slab placed before her: the bridegroom then presents the bride's brother with a turban, a pair of shoes, and a suit of clothes. After this comes the ceremony of the *bhauṅrî* or rounds, which accomplishes the marriage tie. The father puts his daughter's hand into that of the bridegroom: in this state the bride and the bridegroom go round the fire, in which incense is burned, and the central post several times. At this moment the priest divides the paddy on the slab into *seven* and *fourteen* parts, and says these represent populated villages. For every heap he gets two copper coins. When he has received them, the heaps are again mixed up. After this the bride's Pandit addresses the bridegroom in language as follows—"The bride says to you—'If you live happy, keep me happy also: if you be in trouble I will be in trouble too: you must support me and must not leave me when I suffer. You must always keep me with you and pardon all my fault, and your worship (*pûjâ*) pilgrimages, fasting, incense, and all other religious duties you must not perform without me: you must not defraud me regarding conjugal love: you must have nothing to do with another woman while I live: you must consult me in all that you do: and you must always tell me the truth. Vishnu, fire, and the Brahmans are witnesses between you and me.'" To this the bridegroom replies: "I will all my life do just as the bride requires of me. But she also must make me some promises. She must go with me through suffering and trouble, and must always be obedient to me: she must never go to her father's house unless she is asked by him: and when she sees another man in better circumstances or more beautiful than I am, she must not despise or slight me." To this the girl answers: "I will all my lifetime do just as you require of me. Vishnu, fire, Brahmans, and all present are witnesses between us." After this the bridegroom takes some water in his hand, the Pandit repeats something, and the former sprinkles it on the bride's head. Then the bride and bridegroom bow both before the sun in worship. After this the bridegroom carries his hand over the right shoulder of the bride and touches her heart and then puts some coloured powder (*bandan*) on the line (*mâṅg*) on her head, and puts his shoes on her feet, but immediately takes them off again. The marriage is now over, and the Pandits put a *rolî* mark on the foreheads of the bride and bridegroom, bless them and take their dues. All other Brahmans who are present also receive something. Now the bride and bridegroom, with their upper garments joined by a knot, go into the house where the bride's mother presents the latter with rupees and gold mohurs: the same is done by other ladies connected with the family. After this the bride and bridegroom are made to eat a little curdled milk and *batâshâ* sweetmeats."

Satravîn—[*sattrah* = seventeen] (*satarkî*)—the ceremony on the 17th day after a death—see **kriyâ karm.**

Sâtsêrâ akâl—[*sât* = seven; *sêr* = a weight]—the famine of 1860-61 when wheat rose to 7 *sêr* per rupee (**akâl**).

Saṭṭâ—(1) a bond, such as that by which the tenant in consideration of an advance binds himself to supply indigo, opium, etc., at a fixed rate; (2) negotiation of bills of exchange (**hunḍî**).

Sattû— } [Skt. *saktu*] (*sîtalbukni*)—the flour of
Satuâ— } parched gram and barley. The best *sattû* contains a small proportion of rice flour. It should be made of parched green barley and parched gram. The *satuâ saṅkrânt* is the day on which the sun enters Aries, when Brahmans are fed with the flour of parched grain.

Satvâṅsâ— } [*sât* = seven; *mâs* = month]—(1) a
Satvâsâ— } seven months' child; (2) the ceremony in the 7th month of pregnancy (**sat-mâsâ**).

Satyanâth—[Skt. *satyanâtha* = lord of truth]—one of the local gods of Kumaun: worshipped in the Saiva form as *Satyanâth* and in the Vaishnava form as *Satyanârâyan.*

Sauhan—a quarter pice: Sunâr's slang—see **paisâ.**

Sauhra—[*susar*]—a father-in-law.

Sauk— } [Skt. *sapatnî*] (*saut*)—one of a man's
Saukan— } two wives in their relation to each other.

Saul— } [Skt. *shûla* = a spike]—(1) the project-
Saulâ— } ing knot in the upper part of the yoke. Central Duâb (**hal**); (2) the mason's plumb. Kumaun (**râj**).

Sauṅf—[acc. to Platts Skt. *shatapushpa* = one hundred flowers]—aniseed (*Pimpinella anisum*).

Harî ḍaṅḍî sabz dânah,
Vaqt paṛê tab mâṅg khânâ.

[Green stem and green seed: eat it when necessary.]

Sauṅkêrê—[Skt. *sa, saha* = with; *vêla* = time, or according to others *savêrêkâla*]—very early in the morning. East districts (**fajar**).

Sauṅr—[? Skt. *shodha* = purification]—(1) (*saurî*) the room in which a woman is delivered. East districts; (2) the house vessels broken on the 10th day after a birth in the family.

Sauṅr— }
Sauṅrâ— } [*sonâ* = to sleep; *oṛhnâ* = to put
Saur— } on]—a quilt (**razâî**).
Saurâ— }

Saurî—see **sauṅr.**

Saut— } [Skt. *sapatnî*]—one of two cowives
Sautan— } in their relation to each other.
Sautin— }

Êk tinak sâ tin paṛâ, kal na paṛat din rain;
Sautin jâkê nain mêṅ kaisê pâvê chain.

[If a little piece of anything fall into the eye you have no peace day or night: if a hundred pieces fall in how can you have rest? a pun on *sautin* = 100 pieces and *sautan, sautin* = a co-wife.]

Sautêlâ bhâî—[*saut*]—a step-brother.

Sautêlî mâ—[*saut*] a step-mother.

Savâî—[Skt. *sapâda*]—(1) one and a quarter; (2) interest at 25 per cent. The system of grain-lending is in Cawnpur—"if the tenant takes grain in Kârtik he returns five-fourths in Jêṭh in grain or money value: that is, the amount of grain due is converted into its money value in Kârtik when it is dear, and in Jêṭh when it is cheap: the money due, enhanced one-fourth, is reconverted into grain. Thus if wheat sells at 16 *sêr* the rupee in Kârtik but at 24 in Jêṭh, the lender gets 30 *sêr* for his 16 or 87 per cent." (Wright, Cawnpur Memo.); (2) a kind of soil like *domaṭ* (qv.) good for spring crops.

Sâvak—[Skt. *shrâvaka* = a hearer, a pupil] (*srâvak, sravakâ*)—properly a hearer or lay member of the Jain religion: in the Eastern districts a ploughman or serf.

Sâvan—[Skt. *shrâvaṇa* = relating to the ear, audible; under the lunar asterism *shravaṇa*]—the 4th luni-solar Hindû month (July-August).

Uṛ bhaṅbîrî Sâvan âê = Sâvan comes with the butterfly.

Shrâvan pahlî chauth mêṅ jo mêgha barkhâê,
To bhâkai yoṅ Bhaḍḍalî, sâkh savâî jâê.

[If there be clouds and rain on the first 4th day of Sâvan, Bhaḍḍalî says: "there will be an extra good crop."]

Shrâvan pahlî paṅchamî jo chalai yoṅ paun,
Na rahsi yoṅ dêshṛa paṅchhî karai jo gaun.

[If the wind blow in those unlucky directions (for which see under Âsâṛh) on the first 5th of Sâvan, there will not be a bird left to fly in the land, *i.e.*, there will be famine.]

Sâvan pahlî paṅchamî jor dhaṛu kê mêv,
Châr mâs barkhai sahi; yoṅ bhâkai Sahdêv.

[If on the first 5th of Sâvan there be loud thunder, Sahdêv says, it will rain for the four months of the rains.]

Sâvan pahlî pâkh mêṅ dashmî Rohinî hoê,
Mahṅgâ nâj aru alp jal; birlâ bilsê koî.

[If the asterism of Rohinî fall on the 10th of the first fortnight in Sâvan, there will be dear grain, scanty rain and few will be happy.]

Sâvan badi êkâdashî jêti Rohinî hoê,
Têtâ samâṅ jo nipjê: chiṅtâ karo na koî.

[On the 11th dark half of Sâvan as long as the Rohinî asterism lasts, so much will be the produce: let no one be anxious.]

Sâvan krishṇ êkâdashî garj mêgh adhrât,
Tum jâo piyâ Mâlvê: ham jâsâṅ Gûjarât.
Jo Krittikâ to kirvaro, jo Rohinî sukâl:
Jo Mrigshir âvai tahâṅ, nishchai hoê dukâl.

[On the dark 11th of Sâvan if there be thunder in the clouds at midnight: "Go off my love to Mâlwa: I am off to Gûjarât;" *i.e.*, famine is certain. If the Krittikâ asterism fall on that date the harvest will be moderate: if Rohinî plentiful: if Mrigâshir there will surely be famine.]

Sâvan badi êkâdashî, bâdar ûgai sûr,
To batâvai Bhaḍḍalî, ghar ghar bâjai tûr.

[On the 11th dark half of Sâvan if the sun rise in clouds, Bhaḍḍalî says—"There will be rejoicing in every house."]

Chittrâ, Svâtî, Bishâkhṛî Sâvan jo na barkhaṅt,
Hâlî annê saṅgraho: dûno mol karaṅt.

[If there be rain in Sâvan in the asterisms of Chittra, Svâti, and Bishâkha—store in the grain at once. It will be twice as dear as usual.]

Sâvan krishṇ paksh mêṅ dêkhi,
Tul ko Maṅgal hoê bisêkhi;
Kark râshi pai jo Guru jâvê,
Siṅh râshi pai Shukr suhâvê:
Tâl jo sukhai, barkhai dhûr,
Kahûṅ na upjai sâtoṅ tûr.

[If in the dark half of Sâvan Mars be in the sign of Libra, Jupiter in Cancer, and Venus in Leo, the tanks will dry up, there will be only showers of dust, and the seven grains will fail.]

Sâvan ujlê pâkh mêṅ jo yê sab darsâê,
Daṅḍ hoê, kshattrî laṛêṅ, marê prithvî patirâê.

[If all the above signs are observed in the light half of Sâvan, there will be destruction, fights among Râjputs (princes) and the ruler of the land will die.]

Sâvâṅ—see **sâṅvâṅ**.

Sâvanî—[*sâvan*]—(1) a kind of rice cut in August (**dhân**); (2) presents sent in the month of Sâvan to the house of the bride's father.

Savêrê—[Skt. *sa, saha* = with; *vêla* = time]—early in the morning, the opposite of *abêrê* (**fajar**).

Sâyâ—the pot for removing the sugarcane piece to the boiler. Rohilkhand (**kolhû**).

Sâyâbân—[Skt. *chhâyâ* = shade] (*sâêbân*)—the verandah of a house, or tent (**barâmdâ**).

Sâyah—[Arabic *sâ'at*]—an auspicious time for doing anything, such as a marriage, etc.

Sâyahbandî—[Skt. *chhâyâ* = shade]—the making of the marriage canopy among Muhammadans.

Sayân—[*Sâvan*]—early spring crops (**sâonî**).

Sâyar—a plank harrow. Central Duâb (**hêṅgâ**).

Sâyar—see **sâir**.

Sêdarâ—[*sah* = three; *dar* = door] (*tidari, tidvârî, tirpauliyâ, tirpoliyâ*)—a house with three openings.

Sêgaun— } (*sîgon*)—a dirty red-coloured soil, like
Sêgon — } **paruâ** (qv.) found near ravines. Bundelkhand.

Sêh— } [Skt. *sandhi* = a hole]—a well-sink-
Sêhâ— } **er (kuiyhâ).**

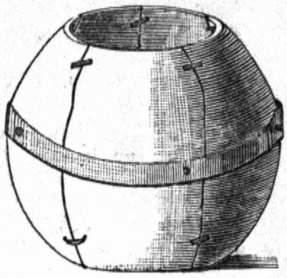
Sêhî—[*sêh*]—a porcupine: a small black insect which injures wheat, etc.

Sêhithan—[*sêhathnâ* = to whisk]—a broom used on the threshing-floor. East districts (**sarhat**).

Sêhrâ—[Skt. *shêkhara*] (*siharâ, sihrâ*)—the bridal veil or chaplet of flowers or gold or silver thread worn on the forehead and hanging down to the knees: used by Muhammadans, as contrasted with the Hindû *maur*. But among Jâṭs at weddings, bridegrooms of the *Dhê* subdivision wear the *sêhrâ* or veil, while those of the *Hêlê* division like Râjputs and other high-caste Hindûs wear the *maur* or coronet (**baddhî**).

Sêhuân—an oil plant (?) colza (**duâṅ**).

Sêhvan—a disease in which the young wheat grains are found filled with minute worms in various stages of development—see Field and Garden Crops, N.-W. P., I. 6.


Sei.

Sêî—[prob. Arabic *ṣâ'a*]—a dry measure for grain. It varies in weight from 22½ to 31½ *gandâ* of Gorakhpurî pice (90 to 126 pice weight). The *sêî* of white rice equals one full local *sêr* (*serpakkâ*), 16 of such *sêî* equal 1 *mâṅî*; and 16 *mâni* equal 1 *gon*. East districts.

Sêkṛâ—a cattle whip. Kumaun (**pain**).

Sêkûrî—paddy. Sunâr's slang (**dhân**).

Sêl— } (1) a wooden vessel for baling water
Sêlâ— } out of a boat. Rohilkhand (**nâo**); (2) the pipe of the drill plough. Farrukhâbâd (**hal**); (3) a kind of hemp rope used for bridges in the hills.

Sêlkhaṛî—[Skt. *shailkhâtikâ* = a ditch in a mountain]—a hardish white potter's clay (**khaṛî**).

Sêlo—shady land. Kumaun.

Sêm—[Skt. *simbi* = a pod] (*sembî, guâlin, ranvâsan*)—a kind of bean (*Phaseolus magnus*).

Sêmar—swampy land not requiring irrigation. Kumaun (**panmâr**).

Sêmbî—see **sêm**.

Sên—(*sainâ*)—a lawn. Hill districts.

Sên— } [Skt. *sandhi* = a hole] (*aiṅḍâ, kûmal, kuṅgal, pâṛh, sêṅh, sêṅhâ, sêṅhî, suraṅg*)—a hole made in a
Sêṅdh— } wall by burglars—cf. **bagh̲lî**.
Sêṅdhâ— }

Sêṅdhâ—[Skt. *saindhava* = produced in Scinde]—Panjâb rock salt, also known as *Lâhaurî non* (**lon**).

Sêṅdhî—[*sên*]—(1) the intoxicating juice of the wild date tree (*Phœnia sylvestris*): *tâṛî* is the juice of the *palmyra* palm; (2) a hole in a wall made by a burglar (**sên**).

Sêṅdhiyâ—a small cucumber that grows spontaneously in the rainy season.

Sêṅdur— } [Skt. *sindûra*]—vermilion, red lead:
Sêṅdûr— } applied by women when married to the parting (*mâṅg*) of the hair.

Sêṅdûrâ— } [*sêṅdur*] (*iṅgrautî, siṅdaurâ,*
Sêṅdûrdânî— } *siṅdûrâ*)—a vessel or box for
Sêṅdurdânî— } holding vermilion.

Sêṅgar—(1) the pod of plants like the acacia (*babûl*) given as food to goats, sheep, etc.; (2) a kind of wild tank rice (**chanau**).

Sêṅh— } see **sên**.
Sêṅhâ— }

Sêṅhâṅ—[*sên*]—a well-sinker (**kuiyhâ**).

Sêṅhî—see **sên**.

Sênî—(*sînî*)—a broad metal tray.

Sênkî—[corr. of *ṣaḥnak*]—a saucer (**rakâbî**).

Sêṅthâ— } the lowest and thickest part of the
Sêṅthî— } *sarpaṭ* (qv.) grass used for making stools, screens, etc.

Sêo—(*sêv*)—an apple : a sweetmeat of that shape.

Sêo— (1) the mode of sowing seed in the furrow left by the plough. West districts. See **bonâ**; (2) (*chhoṭgoî, sêvâ*) light ploughing: in Azamgarh it means ploughing with a plough of which the block is worn—cf. **avâê**.

Sêohân—an oil plant (?) colza (*Eruca sativa*) (**duâṅ**).

Sêorâ—half-baked bricks or earthenware (**pîlî îṅṭ**).

Seoṛâ—[Skt. *sêva* = worship]—(1) a title used for Jain ascetics; (2) one of the local gods (**ḍihvâr**).

Sêotâ—(*sêvtâ*)— a wooden vessel for baling water out of a boat. East district (**nâo**).

Sêoṭâ—(*sêvṭâ*)—a rich gray loamy soil. West districts.

Sêr—[Skt. *sêṭaka*]—a weight of 80 *tolâ*—see **man**. *Sêr bhar kî lomṛî savâ sêr kî pûñchh* —a fox weighing two pounds and his tail three!

Kâm kâ na kâj kâ,
Sêr bhar anâj kâ.

[A useless fellow who wants a *sêr* of grain a day.]

Sêrâ—[Skt. *shira*]—the head pieces of a bed. West districts (**chârpâî**).

Sêrâ—irrigated lands. Kumaun. See **âbpâshî**.

Sêrahî—[*sêr*] (*bakrî, gâî, nêg, pachhuâ*)—cesses levied on the tenant's share of the produce in division of crops. East districts.

Sêrînâ—[*sêr*] (*ugâhî, ughâî*)—contributions of grain and fodder given by tenants to the landlord.

Sêruâ— } [Skt. *shira*]—the head pieces of a bed.
Sêrvâ— } West districts (**chârpâî**).

Sêruâ— } the ceremony for exorcising the demon
Sêrvâ— } of Poverty: performed on the morning of the Divâlî—see **dâridr khêdnâ**.

Sêrvâ—[? Skt. *shâṭa*]—the winnowing sheet. Benares (**jhûlî**).

Sêsnâg—[Skt. *shêshanâga*]—the great serpent which is supposed to support the world—see **akhtîj**.

Sêṭh—[Skt. *shrêshṭha* = respected]—a merchant, banker (**mahâjan**).

Sêtvârî—a greenish tinted sandy loamy soil. Bundelkhand.

Sêûn—[cf. *sêhvan*]—blight in cereals resulting in empty ears while externally the ear and stalk appear healthy. Central Duâb.

Sêv— } see **seo**.
Sêvâ— }

Sêval—[Skt. *shêva* = treasure, happiness]—a ceremony at a marriage, when a female married relation of the bridegroom gives him a brass pan (*thâlî*) on which a lamp is placed; and then holding the two ends of her wrapper (*dopaṭṭâ*) touches with them, first the pan, then the boy's forehead, then her own (**ârtî**).

Sêvâr—(1) (*sûr, tok, tâno*) the concentric belts of soil in a village (**hâr**); (2) river grass used in a sugar refinery—see **sivâr**.

Sêvâr—betel-leaf. Sunâr's slang (**pân**).

Sêvarâ—see **sêorâ**.

Sêvtâ—see **sêotâ**.

Sêvṭâ—see **sêoṭâ**.

Shab-i-barât—[the night of record]—the Persian title for 15th of the month *Sha'bân*. "On this night Muḥammad said: God registers annually all the actions of mankind which they are to perform during the year; and that all the children of men who are to be born or die in the year are recorded. Muḥammad, it is said, enjoined his followers to keep awake the whole night and to repeat one hundred *rak'ah* prayers, and to fast the next day; but there are generally great rejoicings instead of a fast, and large sums of money are spent on fireworks. It is the "Guy Fawkes" day of India." (Hughes Dictionary of Islam, sv. qv.)

Shabnam—[*shab* = night ; *nam* = moisture]—dew (**os**).

Shabnamî—[*shabnam*]—a cover to protect the bed and sleeper from dew.

Shâdî—[Pers. *shâdî* = pleasure]—the festive rejoicings at a marriage; corresponding with the Arabic *'urs* and contrasted with *nikâḥ* (qv.) = the marriage contract—see **biyâh**.

Shâdiyânâ— } [*shâdî*] (*ban, bau, maṅḍhvach,*
Shâdiyânah— } *maṅḍhvânâ, maṛvânâ, muṛâsâ, salâmî, takâ biṛâ*)—presents received by a landlord from his tenants on the occasion of a marriage in his family.

Shagun—[Skt. *shakuna* = auspicious]—(1) (*sagun, shugun*) an omen: if auspicious *nêk shagun* or *sagnauṭî*: if inauspicious *asgun, kusagun, kushagun, kuson, badshagun*. Many instances of these omens are given under **mahûrat** (qv.) : also cf. **khom**.

Aur ko lukaṭiyâ shagun batâvê
Âp kuttoṅ par chiṅtâ âvê.

[The fox gives omens to other people but is thinking himself of the dogs all the time.]

(2) the driver's seat in a cart (**bahlî, gâṛî**).

Shagunî—see **shagun**.

Shahad— } honey (*madhû*). The astrology books
Shâhad— } recommend people not to eat it on
Shahat— } the *chaturdashî* or 14th day of the lunar fortnight.

Shaḥnah—[in Persian = a police officer] (*sahnâ*) —a field watchman: especially the man employed by the landlord to watch the crop and prevent the tenant removing it till the rent is paid: *utarâ shaḥnah marduk nâm* = once the watchman is out of office he is called "the mannikin."

Shaḥnagî— } [*shaḥnah*]—(1) the business of a
Shaḥnâî— } watchman; (2) (*pitiyâ*) fees collected from tenants to pay a field watchman.

Shâhzâdah râî—a kind of mustard—see **lâhî**.

Shakkar—[Skt. *sharkarâ* = a fragment of anything; Pers. *shakkar*; Greek σακχαρ σακχαρον; late Latin *saccharum*; through the Arabic *sukhar assukhar* come French *sucre*; English *sugar*, etc. (see Hobson-Jobson, sv. **sugar**)] (*assârâ, putrî*)—brown sugar, *râb* (qv.) partially freed from molasses.

Shâkir to shakkar
Mûzî to ṭakkar.

[Sugar for the grateful man, a kick for the miser.]

Êk kâ muṅh shakkar sê bharâ jâ saktâhai, sau kâ

muñh khâk sé bhî bhâra nahîñ jâtâ = it is possible to fill one man's mouth with sugar but the mouths of a hundred cannot be filled even with dust. Said of entertaining guests.

Shakkarqand— } [*shakkar, qand* = loaf-sugar]
Shakkarqand— } —the yam or sweet potato (*Batatas edulis*).

Shalâkh—[Skt. *shalâkâ*]—a long bar of iron: the rod on which the bangle-maker melts his glass (chûrîhâr).

Shalgham— } (*chaukan*)—the turnip (*Brassica*
Shaljam— } *rapa*).

Shâm—[Skt. *shyâma* = black] (*ast, athâê, athên, din bûṭê, din muñḍê, gadah bêlâ, gadah bêr, sâñjh, sañjhâ*)—evening. The dusk is to the east *anmundâh, anmundâh, diyâ lêsân, goruâ ḍhukân*. The time the cows return raising dust along the roads is *dhûrsañjhâ, gudhurî, gudhuruk, godhûlî, godhaurî*.

Shâm— } [Skt. *shamba*]—a ring (sâm).
Shâmâ— }

Shama'dân—a lamp stamp (chirâghdân).

Shâmakh—[Skt. *shyâmaka* = black]—the *sâñvâñ* (qv.) millet. Rohilkhand.

Shâmdân—[*shâm* = a ring]—a small pointed anvil used by jewellers.

Shâmî—[*shâm*]—a small ring.

Shâmilât—[Arabic *shâmil* = extending to, including] (*bîsbisvâ*)—the common lands in a village.

Shamlâ— } the embroidered end of the turban:
Shamlah— } an embroidered turban (pagrî).

Shamsân— } [Skt. *shmashâna* = a place of re-
Shamshân— } pose for bodies]—a place where corpses are burnt (marghaṭ).

Shara'î pâêjâmâ—[*shara'* = prescribed rule of religion]—tight drawers reaching to the ankles such as are worn by pious people.

Sharâpat—[Skt. *shâpa* = a curse]—visits of condolence to the relations of a deceased person (mâtampûrsî).

Sharḥ lagân—rent rates (dar).

Shatâlû—[corr. of *siyâhtâlû* = black palate]—a horse with a black palate—see siyâhtâlû and ghorâ.

Shatbhikh— } [Skt. *shatabhishâ* = requiring
Shatbhikhâ— } one hundred physicians]—the
Shatbhishâ— } 24th lunar asterism (nakshatra).

Shaṭranjî—[Arabic *shaṭranj*, Pers. *shaṭraṅg*, Skt. *chaturanga* = consisting of four members] (*qâlîchâ, qalîchâ, galaichâ*)—a thick thread mat, so called because it is chequered like a chess-board.

Shauhar—a husband (khâvind).

Shêshnâg—[Skt. *shêshanâga*]—"the thousand-headed serpent regarded as the emblem of eternity (whence he is also called *ananta* = the infinite): in the *Vishṇu Purâṇa*, he and the serpents Bâsuki and Takshaka are described as sons of Kadru, but in one place *Shêsha* alone is called king of the *Nâgas* or snakes inhabiting *Pâtâla*: the thousand-headed *Shêsha* is sometimes represented as forming the couch or canopy of Vishṇu, while sleeping during the intervals of creation, sometimes as bearing the entire world on one of his heads, sometimes as supporting the seven *Pâtâlas*." (Sir Monier Williams, Skt. Dict. sv.) For his worship see Akhtîj.

Shikamî—[*shikam* = the belly] (*shikmî, jailî, bauñḍiyâ*)—a sub-tenant (zailî).

Shikanjah—the press used by a book-binder (jildsâz).

Shikâr mâhî—[Pers. *mâhî* = a fish]—fishing rights and the income derived from them—cf. jalkar.

Shikmî—see shikamî.

Shîrâ— } (*chhoâ, lapṭâ*)—molasses.
Shîrah— }

Shîrînî— } [*shîrâ*] (*sîrnî*)—sweetmeats (miṭhâî).
Shîrnî— }

Shîshah—(*sîsâ*)—glass, a looking-glass.

Shîshî—[*shîshâh*]—a phial.

Shiuansâ— } [*Shiva, ansha* = the share of Shiva]
Shivansâ— } —the offerings of grain put aside at harvest time as the share of the Shaivite ascetic.

Shiubarat— } [*Shiva, vrata* = worship]—a festi-
Shivbarat— } val in honour of Shiva, held on 13th dark half of Phâgun (*Phâgun badi têras*). On this day the grain-parcher puts butter, water, rice, and flowers on his oven.

Shiurâtri— } [*Shiva, râtri* = night]—the festi-
Shivrâtri— } val in honour of Shiva held on 14th dark half of Phâgun (*Phâgun badi chaudas*).

Shivâlâ—[*Shiva, âlaya* = abode]—(1) a temple in honour of Shiva—see mandir; (2) in slang—a kiln for burning charcoal.

Shrâddh — } "a funeral rite or ceremony in
Shrâddha— } honour of the departed spirits of dead relatives, observed with greater strictness at various fixed periods, and on occasions of rejoicing as well as mourning. These ceremonies are of three principal kinds *nitya, i.e.*, general and constant, in honour of the *pitṛis* or deceased ancestors and progenitors collectively: when three *Piṇḍas* or balls of meal and water are offered to three paternal ancestors and three maternal forefathers: *naimittika, i.e.*, occasional and special as for instance on behalf of a parent or some one relative recently deceased (*ekoddishṭa*): the object being two-fold, *viz.*, first, the re-embodying of his soul in some kind of form after burning of his corpse: secondly, the raising of him from the regions of the atmosphere, where he would otherwise roam among demons and evil spirits, to a particular heaven above, where he is, as it were deified among the shades of departed kinsmen: the offering of the funeral *piṇḍa* or ball of meal is in this case the office of the nearest male kinsman and confers the title to any property that may be inherited: thirdly, *kâmya, i.e.*, voluntary and performed apparently by way of supererogation for the greater benefit of deceased ancestors or for obtaining increase of religious merit, etc." (Sir M. William's Skt. Dict. sv.) "A Hindû may present three sorts of distinct offerings to his deceased ancestors: either the entire funeral cake, which is called an undivided oblation, or the fragments of that cake which remain on his hands, and are wiped off it, which is called a divided oblation, or a mere libation of water. The entire cake is offered to the three imme-

diate paternal ancestors, *i.e.*, father, grandfather, and great-grandfather. The wipings or *lêpa* are offered to the three paternal ancestors next above those who receive the cake, *i.e.*, the persons who stand to him in the fourth, fifth, and sixth degrees of remoteness. The libations of water are offered to paternal ancestors ranging seven degrees beyond those who receive the *lêpa*, or fourteen degrees in all from the offerer: some say as far as the family name can be traced. The generic name of *sapiṇḍa* is sometimes applied to the offerer and his six immediate ancestors, as he and all of these are connected by the same cake or *piṇḍa*. But it is more usual to limit the term *sapiṇḍa* to the offerer and the three who receive the entire cake. He is called the *sakulya* of those to whom he offers the fragments and the *samânodaka* of those to whom he presents mere oblations of water." (I. D. Mayne, Hindû Law, 439 f.) Also see **pitrapaksha, kanâgat, pinḍâ.** The ninth of the month of Kuâr is known as *mâtrinavamî* when the ceremonies are performed for a mother (**kanâgat**). The separate day for a father is called *ekoddishṭa*, *i.e.*, when he alone is "*looked at*" or made an object of worship. The last day of the dark half is *amâvas shrâddhiyâ* when all ancestors are worshipped and mentioned (see Atkinson, *Himalayan Gazetteer*, II, 853 f.).

Shravaṇ— } [Skt. *shravaṇa* = the act of hear-
Shravaṇâ— } ing]—the twenty-second lunar asterism—see **mûl (nakshatra).**

Shudkâr—[Pers. *shudan* = to be; *kâshtan* = to sow]—rent assessed only on the area actually sown. Azamgarh (**jiṅsphêr**).

Shugnî—see **shagunî.**

Shugun—see **shagun.**

Shukrânâ— } [Arabic *shukr* = praise]—the
Shukrânah— } landlord's perquisite on collections, a present made in recognition of success in some business such as to a pleader for winning a case (**miḥnatânâ**).

Shutur—a camel: *shutur ghamzê kartâ hai* = the camel has taken to ogling the girls!

Shyâmsundarî—[Skt. *shyâma* = black; *sundara* = lovely]—the plant *Cyamopsis psoralioides* — see **gavâr.**

Sî—[Skt. *sîta* = a furrow] (*sîyâ*)—sowing seed in the furrow left by the plough. Rohilkhand (**bonâ**). "By this method the seed is sown deep, and the stalk is stronger, and not so liable to be laid by high winds." (S. M. Moens, Bareli Sett. Rep., 70.)

Siâvâṛh— } [Skt. *sîta* = furrow; *vaṇṭa* = share:
Siâvaṛhî— } acc. to Platts.]—(1) a share given
Siâvaṛî— } out of the grain heap to mendicants; (2) a black pot put up in a field to scare birds and keep off the evil eye. Rohilkhand (**ṭoṭkâ**).

Sîbhâ—the marriage dowry (**dahêz**).

Sichaunî—[*sîchnâ*]—fees for irrigating from a well (**panivaṭ**).

Sîchnâ—[Skt. *sich* = to sprinkle]—to irrigate land (**âbpâshî**).

Siḍḍhî—[Skt. *shrêṇi*]—a ladder, stair-case (**sîṛhî**).

Siddhî—[Skt. *siddhi*]—the leaves of the narcotic hemp (**gâṅjâ**). "The word is specially applied to the larger leaves and capsules without the stalk which are used for smoking, and in the preparation of an intoxicating drink and confection" (Prof. Wilson, Gloss. sv.).

Sîdh—footrot in cattle. Upper Duâb (**khurpakkâ**).

Sidhâ— } [Skt. *siddha* = cooked, prepared]—
Sîdhâ— } uncooked grain, flour, etc., purchased for food. The term is more properly applied to flour, pulse, butter, salt, vegetables, sugar, and fuel given to a Brahman when a person cannot feast him or when he refuses cooked food.

Sidhvâî—[*sîdhâ* = straight]—a prop to support a cart while the wheel is being taken off (**gâṛî**).

Sîgoṅ—see **sêgaun.**

Siḥaddâ—[*seh* = three; *ḥadd* = boundary] (*tiḥaddâ, tokhâ*)—a place where three boundaries meet (**ḥadd**).

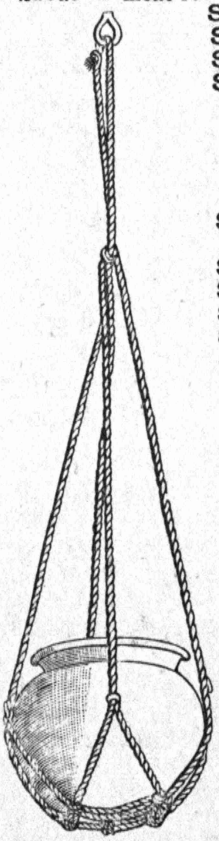
Sîharâ—see **sêhrâ.**

Sihikab—to dry up—of rice. East districts.

Sihrâ—see **sêhrâ.**

Sikanjâ— } a book-binder's press (**jildsâz**).
Sikanjah— }

Sikh—[Skt. *shalâkâ*]—a roasting spit: *sikh kâ kabâb* = meat roasted on a spit (**nânbâî**).



Sikhar.

Sikhar— } [Skt. *shikhara*]
Sikhar— } —(1) a chain
Sikhaṛî— } used in mea-
Sikharî— } suring bundles of indigo "plant". East districts; (2) [? Skt. *shikya*] a net for hanging up pots, etc., in a house. East districts (**chhîṅkâ**).

Sikhaulâ—a small basket. Oudh (**khṅâchî**).

Sîkhchâ— } [*s î k h*]—a
Sikhchâ— } small roast-
Sîkhchâh— } ing spit.
Sikhchâh— }

Sikkâ—(1) the keel, the stern of a boat (**nâo**); (2) signs of betrothal sent by the girl's father to the boy's relations—a word used by Hindûs of the Western districts.

Sikkah—a coin.

Sîko—[Skt. *shikya*]—a net for hanging up pots, etc., in a house. Central Duâb (**chhîṅkâ**).

Sikṛî—the netting of a bed when made of one string. West districts (**chârpâî**).

Sîkur—[cf. *tîkur*]—the beard of the rice plant.

Sîl—[Skt. *shîtala*]—moisture in soil.

Sil—[? Skt. *shila* = gleaning]—a small grain, considered a lawful food for Hindûs on fast days—cf. **râmdânah, râêraṅgâ.**

Sil—[Skt. *shilâ* = a stone]—a grindstone for spices (**silbaṭṭî**).

Silâ—[Skt. *shil* = to glean]—(1) a pile of grain

and chaff ready for winnowing (sillâ); (2) gleanings of a field (sillâ).

Silâ—[Skt. *shilâ*]—a block of stone.

Silâ—[Skt. *shîtala*]—moist—of land.

Silafchî—a metal washhand bason (chilamchî).

Silâhar—[Skt. *shil* = to glean, *kâra*]—a field gleaner—see sillâ.

Silâî—[*sînâ* = to sew]—wages for sowing.

Silâî—[Skt. *shalâka* = a dart] (*salâî*)—a small caterpillar with a dark red and brown body which burrows in the stalks and leaf sheaths of maize and sugarcane.

Silauâ—coarse fibres of hemp used for basket-making (san).

Silauṭ— / Silauṭâ— / Silauṭî— / Silbaṭṭâ— / Silbaṭṭî— [Skt. *shilâ* = a stone; *baṭṭâ*, Hind. = a roller; *baṭ* = to twist]—the stone and roller for grinding spices. The grindstone is generally *silauṭ, silvaṭ, silauṭâ, silavṭî;* and in Kumaun *silo*. A smaller kind is *siloṭiyâ, silauṭiyâ*. The roller is *sil kâ patthar, baṭṭâ, loṛhâ, luṛhvâ, loṛhiyâ, loṛh;* and in Kumaun *loṛho*. It is sometimes known as *haldpîsnâ* because it is chiefly used in grinding turmeric (*haldî*).

Silhâr— / Silhârâ— see silâhar.

Sillî— / Siliyâ— see sillî.

Siliyâ—[Skt. *shilâ* = a stone]—calcareous nodular limestone in blocks used in some places in lieu of building stone.

Siliyâr— / Siliyârâ— see silâhar.

Sil kâ patthar—[Skt. *shilâ* = a stone]—the grindstone for spices—see silbaṭṭî.

Sillâ—[Skt. *shil* = to glean]—(1) (*binnâ, bisâr, mêṇḍ, pachhuâ, phûṭâ, silâ*) gleanings in a field. A field gleaner is *silâhar, silhâr, silhârâ, siliyâr, siliyârâ;* (2) refuse grain or straw on the threshing-floor. Rohilkhand (ṭhchan); (3) heaped straw on the threshing-floor. Lower Duâb and East districts (osâ).

Sillî—[Skt. *shil* = to glean] (*aukân, bhusiyâr, ḍhâr, silâ, silî, siliyâ, ukâṅv*)—a pile of grain and chaff ready for winnowing.

Sillî—[Skt. *shilâ* = a stone]—(1) a grindstone for sharpening tools; (2) a plank of wood (takhṭâ).

Silo—[*silbaṭṭî*]—a grindstone for spices. Kumaun (silbaṭṭî).

Siloṭiyâ— / Silvaṭ— see silbaṭṭî.

Sîm— / Sîmâ— [Skt. *sîman, sîmanâ*]—a boundary (ḥadd).

Sîm— / Sîmâ— swampy land, not requiring irrigation. Kumaun (panmâr).

Simal— / Simhal— [*sambhâlnâ* = to support]—the inner pegs of the yoke (hal).

Sîṅ—see sî.

Sînahband—[*sînah* = the chest; *band* = fastening]—(1) a woman's boddice (aṅgî); (2) part of the Muhammadan shroud—see kafan.

Siṅchâî—[Skt. *sich* = to water]—irrigation (âbpâshî).

Siṅchnâ—[Skt. *sich* = to water]—to irrigate: *mâlî siṅchê kêorâ rit âvê phal hoê* = the gardener waters the *kêorâ*, but it will not flower till the proper season.

Siṅdaur— / Siṅdaurâ— [Skt. *sindûra* = red lead]—a box for vermilion (siṅdûrâ).

Siṅdhârâ—food sent by the father-in-law to his daughter on both 3rd days (*tîj*) of the lunar fortnight of Sâvan.

Sîṅg—[Skt. *shṛinga*]—the horn of an animal.

Siṅgâlâ—[*sîṅg*]—horned—of cattle: *bail siṅgâlâ, mard muchhâlâ* = horns are to an ox what moustaches are to a man.

Sîṅgṭûṭâ—[*sîṅg, ṭûṭâ* = broken]—an ox with one horn broken off (ḍûṅḍâ).

Siṅgauṭî—[*sîṅg*]—(1) the shoe-maker's horn for holding grease; (2) the horns of cattle that have died in the forest, kept by the herdsman to prove the death.

Siṅgh—see siṅhâ.

Siṅghâṛâ—[Skt. *shṛingâtaka, shṛinga* = a horn]—the water caltrop *Traba bispinosa*—an edible water-nut. They are eaten and given as offerings at the *dêvuṭhnî êkâdashî* (qv.).

Siṅghârê—[Skt. *shṛinga* = a horn]—the pieces of wood tied across the rollers of the Persian wheel. Bundelkhand (arhaṭ).

Siṅghârî— / Siṅghariyâ— [*siṅghâṛâ*]—a tank where the *siṅghâṛâ* nut grows.

Siṅghâsan—see siṅhâsan.

Sîṅgnâ—[*sîṅg*]—to recognize lost or stolen cattle by the horns.

Siṅhâ—[Skt. *sinha* = a lion] (*siṅgh*)—(1) the constellation of Leo and the time the sun goes into this constellation; known in the hills as *Bhâdo, Ghî, Ghyûshgyân*, because on this day even the poorest people eat butter; and *valgiyâ* because curds and vegetables are then offered by all persons to those in authority over them.

Siṅgh garjâ, hast bhajâ.

[The lion thunders; the elephant runs away, *i.e.*, thunder in the sign of the Lion forebodes the running away of the elephant; that is, the last asterism of the rains, or an early break up of the rains]; (2) the snake gods (*nâga*) generally known by the name of some colour; *kâlî* (black), *harî* (green), brown (*bhûrî*). Ghosts often take up their abode in snakes. "These snake gods are the servants of *Râja Bâsak Nâg* king of *Patâl* or Tartarus, and their worship is most certainly connected in the minds of the people with that of the *pitr* or ancestors. Sunday is their day and Brahmans do not object to be fed at their shrine though they will not take the offerings which are generally of an impure nature." (Ibbetson, Panjâb Ethnography, p. 114.)

Siṅhâsan—[Skt. *sinhâsana* = lion's seat]—the throne for the idol in a Hindû temple.

Sînî—a broad shallow tray (sênî).

Siṅk— / Siṅkâ— [Skt. *shanku* = a spike]—(1) the part of the *kâṅs* (qv.) grass from which brooms, baskets, etc., are made; (2) the thin poles which run along the bottom of a cart; (3) the stalk of cereals upon which the ear is borne. East districts.

Siṅkiyâ—[*siṅk* = a stripe]—a kind of striped lace (gotâ).

Siṅko—[Skt. *shikya*]—a net for holding pots in a house. Central Duâb (chhîṅkâ).

Sinnî—[P *sinn* = year]—the Muhammadan

ceremony at the first boiling of the sugarcane juice. Central Duâb (farîdî).

Sîno—(1) the first ploughing of a field. Kumaun (jotnâ); (2) ploughing a field once all over. East districts.

Sîp—see sîpî.

Sipâo—[*si* = three; *pâê* = foot]—a tripod for supporting a cart in front.

Sipâvâ bhâthî—[*sipâo*]—the blacksmith's hand-bellows (lohâr).

Sîpî—[Skt. *shukti* = a pearl oyster] (*sîp*)—shells of fresh water mussels used for lime-burning, collecting opium, etc.—see ghoṅgâ.

Ṣiqlîgar—[Arabic *ṣaiqal* = polishing metals] (*bâriyâ, saiqalgar*)—a knife polisher.

Sîr—[Skt. *sîra* = a plough]—(1) (*jirât*) "land (*a*) recorded as *sîr* at the last settlement or revision of settlement of the district in which it is situate and continuously so recorded since: (*b*) land continuously cultivated for twelve years by the proprietor himself with his own stock or by his servants, or by hired labour: (*c*) land recognized by village custom as the special holding of a co-sharer, or treated as such in the distribution of profits or charges among the co-sharers." (N.-W. P. Rent Act XII, 1881, Section 3 (31); (2) the perquisite of the village accountant. Oudh (dâmî).

Sîr—cattle desease, probably rinderpest. Upper Duâb (chêchak).

Sîrâ—[*sîl* = moisture]—a sweetmeat made of coarse flour and sugar.

Sîrâ— } [Skt. *shira* = the head]—the head pieces
Sirâî— } of a bed. West districts (chârpâî).

Sirâṅchâ—[Pers. *sarâchah* = a tent]—a kind of bamboo used for making chairs, etc. (bâṅs).

Sirâṛâ—the pieces of cane on which thread is stretched while its being prepared for the loom. Rohilkhand. See kargah.

Sirâvan—a plank harrow or clod crusher. East districts (hêṅgâ).

Sirband—[*sir* = head; *band* = fastening]—a turban (pagrî).

Sirbojh—[*sir* = head; *bojh* = load]—a head load of wood, grass, etc.

Sirbojhî—[*sirbojh*]—bamboos used for making thatches, etc. (bâṅs).

Sirhânâ— } [Skt. *shira* = head]—the head pieces
Sirhânê— } of a bed: the opposite of *paitânâ*.

Ḍhâl talvâr sirhânê,
Chûtaṛ bâṅdh na jânê.

[He does not know how to gird his loins and keeps a shield and sword at his bed head!]

Sîṛhî—[Skt. *shrêṇi* = a row] (*siḍḍhi*)—(1) a ladder, a flight of stairs; (2) wooden supports for the filter in a sugar refinery (khaṅḍsâl).

Sirkî—[*sarkaṅḍâ*] (*sarkî*)—(1) the stalks or culms of various strong-stemmed grasses bound together in double or single rows and used to cover carts, or as a rude encampment by various nomadic tribes such as the Kanjar, Hâbûra, etc. (pâl); (2) the stalks of hemp after the fibre is removed. Rohilkhand.

Sirono [*sir* = head]—a pad to support water pots on a woman's head. Kumaun (ṅdhuâ).

Sirsam— } the *sarson* (qv.) mustard.
Sirson— }

Sirtân—[Skt. *sîra* = a plough]—a tenant, a payer of rent. Kumaun.

Sirtî—[Skt. *sîra* = a plough]—rent. Kumaun (lagân).

Sirvâ—[? Skt. *shâṭa*]—a winnowing sheet; *sirvâ mârnâ* in Azamgarh means to winnow rice with a blanket used as a fan (jhûlî, usânâ).

Sirvâr—(*sivâr*)—a kind of river grass used as a filter in a sugar refinery. Rohilkhand (khaṅḍsâl).

Sîsâ—see shîshâ.

Sîsî—see shîshî.

Sîsphûl—[*sîs* = head; *phûl* = flower]—a sort of spangle worn by women on the forehead: like the *chând* (qv.).

Sît—[Skt. *shîtâ* = cold]—(1) moisture or coldness in soil (tarî) *sît kâl* = the cold season (mausim); (2) butter-milk. Upper Duâb (maṭṭhâ).

Sîtalâ—[Skt. *shîtala* = cool]—(1) (*mâtâ*) the small-pox goddess. There are usually considered to be seven disease goddesses. Ibbetson gives their names as *Sîtalâ, Masânî, Basantî, Mahâmâî, Polamdê, Lamkariyâ, Agvânî.* "Each is supposed to cause a special disease and *Sîtala's* speciality is small-pox. These deities are never worshipped by men, but only by women and children, enormous numbers of whom attend the shrines of renown on *Sîtala's* 7th. Every village has its local shrine too at which the offerings are all impure. *Sîtala* rides on a donkey, and grain is given to the donkey and to his master the potter, after being waved over the head of the child. Fowls, pigs, goats are offered, black dogs are fed, and white cocks are waved and let loose. An adult who has recovered from small-pox should let a pig loose to *Sîtala* or he will be again attacked. During an attack no offerings are made, and if the epidemic has once seized on a village all worship is discontinued till the disease has disappeared: but so long as she keeps her hands off, nothing is too good for the goddess, for she is the one great dread of Indian mothers." (Ibbetson, Panjâb Ethnography, 114 f.) She is also sometimes known as *ṭhanḍî* or "the cool one," and her shrine is in the cool damp place under the stand for the house waterpots. Male children are dressed in female clothes and opprobrious names are given them as a means of warding off the disease—see naẓar; (2) rinderpest in cattle (chêchak).

Sîtalbuknî—[*sîtalâ, buknî* = powder]—pulses parched and ground into powder: an ascetic's word (sattû).

Sîtalpâṭî— } [Skt. *shîtala* = cool] a fine mat
Sîtalpaṭṭî— } for sleeping on.

Sîtâphal—*lit.* Sîta's fruit; the custard apple; the *kaddû, Cucurbita moschata.*

Sîṭh— } [Skt. *shishṭa* = left, residual; rt. *shish* = to leave] (*jhuṭṭhî, lâdâ*)—anything soft or clammy like the refuse of betel-leaf chewed and spit out. It is specially applied to the refuse of indigo after maceration (nîl).
Sîṭṭh—
Sîṭṭhî—
Sîṭṭhî—

Situâ— } [? Skt. *shukti* = a pearl oyster]—(1) a shell for collecting opium from the capsules. East districts (afiyûn); (2) a scraper for collecting the fine
Situhâ—
Situî—
Situvî—

sugar from the filtering pans. East districts (khaṅḍsâl).

Sivâî—[Arabic *sivâ* = over and above]—a kind of soil: in Allahâbâd described as "a level, average loam, of light texture, but moist and cool:" in Bijnor "a rich light coloured and more or less pulverulent loam, with a slight admixture of sand," corresponding to *domaṭ* or *rauslî* (qqv.).

Sivânâ—[Skt. *sîmâ*]—a boundary (ḥadd).

Sivânâ—[*savâ*, Skt. *sapâdaka* = increased by one-fourth]—in division of crops, the distribution of produce in the proportion of two-fifths to the tenant and three-fifths to the landlord (tihârâ).

Sivâr—(*sêvâr, sirvâl*)—river grass used as a filter in cleaning sugar. East districts.

Siyâ—see sî.

Siyâhî—[*siyâh* = black]—the black animal, a buffalo. Kahâr's slang (bhaiṅs).

Siyâhtâlû—[*siyâh* = black; *tâlû* = the palate]—of a horse having a black palate—see ghoṛâ.

Siyâlâ—[Skt. *shîta* = damp; *kâla* = season] (*siyârâ*)—the cold weather (mausim).

Ṭattî khicharî ghî na paiyâ;
Ab kâ siyâlâ yoṅ hî gaiyâ.

[In vain has the cold season passed if I had no hot mess to eat with butter in it; *khicharî* is never eaten without butter if one can afford it.]

Siyâlî—[*siyâlâ*] (*siyârî*)—the autumn harvest (kharîf).

Sâvan sûkhâ siyârî
Bhâdon sûkhâ unhârî.

[A dry Sâvan for the autumn crop, a dry Bhâdon for the spring crop.]

Siyârâ—[Skt. *sîta* = a furrow, *kâra*]—an oblong flat piece of wood with a long handle for closing the furrows after ploughing and sowing. Garhwâl.

Siyârâ—see siyâlâ.

Siyârî—see siyâlî.

Siyâvar—, Siyâvaṛ—, Siyâvarî—, Siyâvaṛî— } see sîâvarî.

Slêkhâ—, Slêshâ— } [Skt. *âshrêshâ, âshlêshâ* = one who embraces]—the ninth lunar asterism: for the proverb see Chiraîyâ (nakshatra).

Smasân—, Smashân— } [Skt. *shmashâna* = a place for repose for bodies]—a place where corpses are cremated (marghaṭ).

Sob—(*sop*)—a wrapper made of embroidered chintz—see razâî.

Sobhar—, Sobhaṛ— } [PSkt. *shodha* = purification] (*sovaṛ, saurî*)—the room in which a woman is delivered. West districts (obar).

Sohâgâ—[*sohnâ* = to weed]—a plank harrow, sometimes consisting of two parallel planks drawn over the field after ploughing in order to crush the clods—see hêṅgâ, mai, maiṅrâ.

Sohâgin—[Skt. *subhaga* = blessed, fortunate]—a woman whose husband is alive (suhâgan).

Râṅd kê pâṅv sohâgil paṛî.
Hoê bahû tû mohi sî.

[The wife falls at the feet of her widowed mother-in-law who says—"Wife, may thou be like me!" a wish which is one of ill omen.]

Sohâî—[Skt. *shodhana* = cleaning]—weeding. East districts (nirâî).

Sohal—see sohagâ.

Sohân—, Sohânî— } [Skt. *shodhana* = cleaning]—a coarse rasp file—see baṛhai.

Sohanî—see sohnî.

Sohar—the flooring inside a boat (nâo).

Sohnî—[Skt. *shodhana* = cleaning] (*sohanî*)—(1) a broom used on the threshing-floor (sarhaṭ); (2) weeding. East districts (nirâî).

Soî—[Skt. *srota* = a stream]—a flooded hollow or abandoned course of a river in which winter rice (*aghanî*) is transplanted. East districts (ḍâbar).

Sojhhob—a full-grown calf. East districts.

Sok—, Sokâ— } the holes in a bed through which the netting passes, the interstices in the netting. Rohilkhand (châpâî).

Sokan—see sokhan.

Sokâr—[*soknâ, sokhnâ* = to soak]—the place at the well where the water is poured out of the bucket. North Oudh (chauṅrhâ).

Sokarhâ—[*sokâr*]—the man who empties the bucket at the well. North Oudh (bârâ).

Sokhâ—[Skt. *sûkshma* = subtile, ingenious]—a wizard, a cunning man. East districts (jâdûgar).

Sokhâî—[*sokhâ*]—a wizard's spells. East districts (jâdû).

Sokhan—(*sokan, chaṅvar, chaurâ, kail, kairâ, kailâ, khairâ, nêshâ*)—dark grey coloured—of cattle.

Sokhan—a kind of wild rice, sown in loose sandy lands in river valleys which are used for winter crops only. East districts.

Somarâ—(1) the second ploughing of a field (dochâs); (2) (*pâṅs, pâṅsâ*) ploughing a rectangular field across its breadth. East districts.

Somautî—, Somvatî—, Somvatî amâvas— } [*Somvâr* = Monday]—the last day of dark half of a month falling on Monday. "It is generally observed as a day of rest, and the *shrâddh* of ancestors is performed without however making the *piṇḍâ* as prescribed for the *shrâddh paksh* (qv.) of Bhâdoṅ. On this day also an iron anklet called *dhagul* is worn by children to guard them against the evil eye and the attentions of ghosts (*bhût*) or spirits." (Atkinson, *Himalayan Gazetteer*, II, 850.)

Soṅdhî—[Skt. *sugandha* = fragrant]—a valuable kind of rice grown in low swampy ground. Central Duâb.

Soṅḍkahâ—clarified butter. Sunâr's slang (ghî).

Soṅṭ—, Soṅṭâ— } [acc. to Platts Skt. *shuṇḍa* = an elephant's trunk]—a thick club (laṭh).

Baghal mêṅ soṅṭâ, nâm Gharîb Dâs = he carries a club under his arm and calls himself "poor slave."

Soṅtâ—the bean plant (*Vigna catiang*) (ravâṅs).

Soṅṭh—[Skt. *shuṇṭh* = to dry]—dry ginger: *adrak* = moist ginger (adâ). The best kind is *baitarâ: sab gun bharî baitarâ soṅṭh* = the *baitarâ* ginger possesses every virtue.

Châr din kî aiyâṅ
Sonth bisâhan jaiyâṅ.

[This is a queer business: she only came to live with her husband four days ago, and is now off to buy ginger for her confinement!]

Sop—a wrapper made of embroidered chintz (sob).

Sorahî—[*solah* = 16]—a bundle of 16 sheaves of cut corn: used as a unit to measure produce: *e.g.*, so many *sorahî* per *bîghâ*. East districts (bojh).

Sosnî—[Pers. *sosan* = a lily]—lilac colour.

Sot— } [Skt. *srotas* = a stream; rt. *sru* = to
Sotâ— } flow]—(1) a side channel of a river; (2) (*muslâ, musrâ*) the spring in a well (kûâṅ).

Sotihai—[*sot*]—wells supplied by a spring (kûâṅ).

Sovar—the room in which a woman is delivered (sobhar).

Soyâ—[acc. to Platts *shata pushpa* = with a hundred flowers]—the plant fennel (*Anethum soya*).

Sruvâ—see **survâ**.

Sûâ—[Skt. *sûchi*; rt. *sûch* = to pierce]—a large needle.

Sûar—[Skt. *shûkara* = a hog] (*bad qaum, khûkhû, sûgar*)—a pig. A young pig is to the east *chhaunâ, bad jâṅvar, chhâyâ, chhârâ, chhâî*: in Rohilkhand *rênâ, rênî, chêṅgâ*: in the Upper Duâb *charillâ*. To the east *ghêṅṭa, ghêṅṭuâ* is the male, and *ghêṅṭî* the female. A pig stye is generally *khobâr, khûbar*: in Rohilkhand *bâṛâ, khaṅḍlâ*: in the West districts *sûrvâṛî, sûarvâṛî*.

Sûar biyân— } [*biyânâ* = to bring forth]—a
Sûar byân— } woman who has a child every year (barsain).

Sûar khêduâ— } [*khêdnâ* = to drive]—in parts
Sûar khêdvâ— } of Azamgarh, a sort of licensed robbery of pigs. The people of one village turn out and drive off the pigs of another village by force. The owners resist as well as they can, but never prosecute the offenders.

Suargpâtâlî—[*svarga* = Indrâ's paradise; *pâtâla* = hell]—an ox one of whose horns turns up towards heaven and the other down in the direction of hell. West districts (kaiṅchâ).

Sûarmukhî— } [*sûar* = pig; *muṅh* = mouth]
Sûarmuṅkhî— } —a variety of the large millet (juâr) so called from its supposed resemblance to a pig's head.

Subaranî— } [Skt. *suvarṇa* = gold]—a walk-
Subarnî— } ingstick. East districts (chhaṛî).

Sûbarî—one-eighth of a pice: a *damṛî* (qv.).

Sûbṛâ—[Skt. *suvarṇa* = gold]—an alloy of copper and zinc with silver.

Sûd—(*biyâj*)—interest on capital lent. For the various rates see **akhtîj, baṛâ bhâo, bâto, bhâo biktâ dênâ, bhâo biktâ lênâ, bhâo ûbh savâyâ, bhâo ûp savâyâ, bisâr, dahotrâ, dêoṛhâ, dêoṛhâ nirkh kâṭkê, savâî, savâyâ, ṭakâsî, ughâî.**

Suḍḍhâ— } the knot in the loin cloth for holding
Suḍḍhî— } money or other valuables. West districts (âṅṭ).

Sudî—[Skt. *sudina* = a fine day]—the bright fortnight of the month (paksh).

Sûdî—[*sûd*] (*biâjû*)—capital out at interest—cf. **aṣl, mâl, puṅjî.**

Sudin—[*sudi*]—an auspicious day for doing any work.

Sûf—(1) a winnowing basket. Agra; (2) rags put in a native inkstand.

Sugan—[Skt. *shakuna*]—the transverse bars in front of the driver's seat in a cart. North Rohilkhand (gâṛî).

Suhâg— } [Skt. *sanbhâgya* = fortunate]—the
Suhâgâ— } special dress worn by the bridegroom at a marriage (bâgon).

Suhâgâ—[Skt. *sodhana* = cleaning]—(1) the flux used in melting metals (pain); (2) a beam used as a clod crusher. West districts (sohâgâ).

Suhâgan— } [Skt. *subhaga, sanbhagya* = for-
Suhagin— } tunate] (*ahibâtî, ahivâtî, aibâtî, auhâtî, sohâgan, sohâgil*)—a woman whose husband is alive: the opposite of *duhâgan*. *Jâ ko pî châhê vohi suhâgan* = she that has her husband's love is a happy woman. *Kanth na pûchhê bât Dhan suhâgan nâm* = my husband never speaks a word to me, I am called Mrs. Prosperity!

Sadâ suhâgan do janê—ghar kî aur roṭî dâr:
Dukh dêhi haiṅ do janê—pûrî aur parnâr.

[Two things agree with a man—his own wife and bread and pulse: two things bring pain—rich cakes and strange women.]

Suhân—see **sohân.**

Suhnî—see **sohnî.**

Sûî—[*sûâ*]—(1) a small needle; (2) the young shoots of cereals, cotton, etc., the phrases *sûî dîkhat haî* or *sûî nazar ânê lagtî*, are used in the Duâb to express this stage in the growth of the plant.

Mêṅh barsêgâ sûiyoṅ,
Anâj bharêgâ kûiyoṅ.

[If it rain when the crop is sprouting, you will have wells full of grain.]

Sûî murak jânâ is a phrase used to express that when seed is sown too deep it twists as it comes up and the plant is stunted; (3) *sûî kâ pûjâ* = a rite to avert the ravages of the *sûṅṛî* (qv.) insect which injures sugarcane. Rohilkhand.

Sûjâ—[rt. *sûch* = to pierce]—(1) pegs used in fastening the parts of a cart (gâṛî); (2) a large needle; (3) spikes to support the axle of the well gear. Duâb (gûriyâ).

Sûjî—[acc. to Platts Skt. *shuchi* = pure]—a kind of wheat flour used for bread-making pastry, etc. "It is produced when the wheat has been so long damped that it is on the point of sprouting: *râvâ* when the wheat has been but lightly damped." [Hoey. Memo. 29.) The grinding-stones are not in close contact as in grinding ordinary coarse flour (*âṭâ*). After grinding the flour is well beaten in a wooden pestle and mortar and afterwards sifted. It is the Italian *semolina*.

Sûjnî—[corr. of Pers. *sozni*: *sozan* = a needle]—an embroidered needlework quilt.

Sûkâ—[acc. to Platts Skt. *sapâdaka*]—a four-anna bit. East districts (chauannî).

Sukarîhâr—[Skt. *sukara* = doing good]—a man's or boy's necklet.

Sûkhâ—[Skt. *shushka*]—(1) dry; (2) a season of drought (akâl).

Sukhrâtrî—[Skt. *sukharâtrika* = right of pleasure]—another name for the feast of the *Divâli* (qv.).

Sukhvan—[*sûkhâ*]—crops laid out to dry. East districts (jhangrîaib).

Suklâpaksh—[Skt. *shuklapaksha*]—the bright fortnight of the month (sudi).

Sulâkhnâ—[Skt. *shalâka* = a spike]—to test gold or silver by making a line over it and then heating it.

Sulas—Sweedish iron (lohâ).

Sulâyâ—[*sulânâ* = to put to sleep]—crops laid by wind (mochâ).

Sulfâ— Sulfah— Sulphâ— Sulphah— (1) the resin which exudes from the flowers and leaves of the narcotic hemp (gâñjâ); (2) a ball of tobacco prepared for smoking (huqqâ).

Sum—the hoof of a horse or other animal.

Sumphaṭâ—[*phaṭâ* = broken]—sand crack in horses (ghoṛâ).

Sum sukhṛâ—[*sûkhnâ* = to dry up]—contraction of the hoof in horses (ghoṛâ).

Sumaran— Sumarnî— [Skt. *smaraṇa* = the act of remembering]—a string of beads used in Hindû worship (pûjâ).

Sumbâ— Sumbhâ— (*summâ*)—a pick-axe: a borer used by a blacksmith.

Sumbhî— Sumbî— (*summî*)—a chisel for making holes in iron.

Sumêr—[Skt. *sumêru* = the great mountain *Mêru*]—(1) the chief bead in a necklace—see mâlâ; (2) a large vessel for holding Ganges water (gaṅgâjal).

Summâ—see sumbâ.

Summâ—a goat. Katthak's slang (bakrî).

Summî—see sumbhî.

Sunâr—[Skt. *svarṇakâra*]—a goldsmith. They are notorious rogues.

Assî sunârâ, sau ṭhagâ:
Sau ṭhag Ṭhâkur êk:
Unkî partit mat karo,
Yêh man rakho ṭêk.

[Eighty goldsmiths make a hundred Ṭhags; a hundred Ṭhags make a Ṭhâkur (Râjput). Mind you never trust them.]

Sâth Sunârâ nau ṭhagâ;
Sau ṭhag Baniyâ êk:
Sau Baniyê ko mârkê,
Gaṛho Mahâjan êk.

[Seven goldsmiths equal nine Ṭhags: a hundred Ṭhags make one Baniya, but if you want to hammer out a Mahâjan, you must kill a hundred Baniyas: the English proverb is "a hundred tailors, a hundred weavers, and a hundred millers make three hundred thieves.]

Bêsvâ, baṅdar, agni, jal, kûtî, kaṭak, kalâr:
Yêh das hot na âpnê——sûjî, suâ, sunâr.

[There are ten not to be depended on: a prostitute, a monkey, fire, water, a procuress, an army, a distiller, a tailor, a parrot, and a goldsmith.]

Sau Sunâr kî, êk lohâr kî = one tap of the blacksmith's hammer is as much as a hundred of the goldsmith's.

His tools are—the tongs *saṅṛsâ, saṅḍâsî, sansî, saṅḍsî, saṅṛsî;* the blowpipe *baknâl, baṅknâl, baknâr, baṅknâr, phuknî, dhauṅknî;* in the East districts *narî* and sometimes *nalî;* the small pointed anvil *samdân, shâmdan;* the crucible *ghariyâ, kaṭhâlî, kaṭhârî, mûṅch, batvâ;* in Kumaun *masaurâ;* the vessel into which the melten metal is poured *ḍharuâ, narua;* the pincers *chimṭâ, chimṭî;* the needle-shaped tool for making chain links *taklâ, toṛ, ṭêkuâ, ṭêkurî;* the chisel with the round knot for embossing circular ornaments *khalnî;* the ingot mould *thâpâ;* the cold chisel *chhênî;* the large hammer *hataurа, hathauṛâ;* the small hammer *hataurî, hathauṛî;* the round-headed hammer *gaḷmuṅhâ*; the cutters *qainchî, kâṅṭi, katarni;* the large pincers *gahvâ;* the small pincers *gahvî;* the pincers twisted at the end *kâgmuṅhî;* the wire-drawing pincers *zambûr, jamûrâ, jamûrî, suhân;* the moulds into which the metal is beaten *kîṭkirâ, sâṅchâ, râjâ, kîrâ;* the perforated plate for wire-drawing *jaṅtrî, jaṅtâ, jaṅtî, jaṅtar, jatî;* the compasses *parkâl, parkâr;* the fire-place *bursî, gursî, angêṭhî;* the fan for blowing the fire *pankhî,* and in Oudh *bênâ;* the polishing brush *chhinunkî, balkuchî, barauṅchî, kuṅchî;* an ingot beaten out *kâmî;* a block of silver beaten out *chaurasâ, chaursâ;* impure silver or gold *ṭalahai, ṭalahâ mâl;* the filings *parchun, purchun;* the polishing stone *ghoṭâ.*

Suṅḍâ—a pad for a loaded ass. Rohilkhand (chhai).

Sûṅdhî—[Skt. *shodhana* = cleansing]—alkaline earth used by washermen—see dhobî.

Sûṅdî—[Skt. *shuṇḍa* = an elephant's trunk] (*sûṅṛî*)—a whitish coloured grub which attacks the pod of cotton, gram, and the castor-oil plant.

Suṅḍkâ—a pad for a loaded ass. Rohilkhand (chhai).

Sûṅghnî—[*sûṅghnâ* = to smell]—snuff (nâs).

Suniyânâ—[Skt. *shûnya* = empty]—to dry up and wither from disease—of crops. Rohilkhand.

Sunkâ—[see suniyânâ]—pleuropneumonia in cattle. Bundelkhand (gararâ).

Sunnat—circumcision among Muhammadans—see kanûrî.

Sûṅṛî—see sûṅḍî.

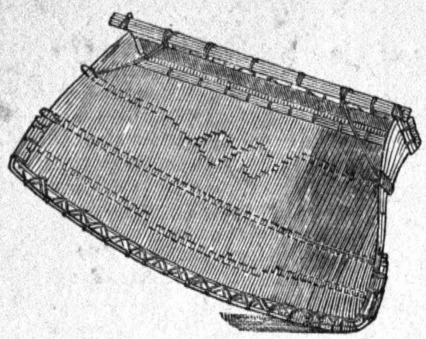
Suṅṛikâ—a pad for a loaded ass: a roll of cloth put under the pad to prevent galling. Rohilkhand (chhai, gûṅṛâ).

Suṅsârî—a long black insect injurious in granaries (sursurî).

Suntân—circumcision among Muhammadans (kanûrî).

Sûp— Sûpâ— [Skt. *shûrpa* = a winnowing sieve; rt. *shûrp* = to measure] (*chhâj*)—a coarse sieve used for winnowing gram. It is usually made of reeds or stalks of smooth grass, with a wall or guard on three sides, sloping gradually from front to back. The *supêlî* is of smaller size. Less coarse grain sieves are the *chhaṭnâ, chalnî, chhalnî, chalno, chhannî,*

jharnâ, jharnî, jhârâ. For other sieves see **ailak, aṅgî, chilvan.**



Sûp.

Supârî—[acc. to Platts. Skt. *supriya* = beloved] (*chhâliyâ, ḍalî, kasailî, puṅgîphal*)—the betel-nut, the fruit of the *areca catechu* used with *pân;* sent as presents on occasions of congratulation such as on the birth of a boy, etc. Rice is similarly sent on the birth of a girl. The varieties are *mânik chandî* and *jahâzî.*

Supêlî— } see **sûp.**
Sûpo—

Sûrâ— } [*sûṅḍî*]—a harmless kind of beetle
Sûṛâ— } found in granaries and reverenced by grain merchants.

Surâgâê— } [Skt. *surabhi* = charming] (*jubû, garjû*)—a cross between the *yak* of Thibet and the Indian cow: sometimes brought down to the plains as a curiosity, but it will not stand the climate.
Surâgâo—
Surahgâê—
Surahgâo—

Ṣurâhî—(*jhajjar*)—a porous earthen vessel with a long narrow neck used for holding drinking water. Muhammadans sometimes make them of zinc. For the regular metal ewer see **âftâbâ.**

Surai—a destructive weed which springs up in the hot weather—see **baisurai.**

Surait— } [Skt. *surata* = playful, amorous]
Suraitin— } —a concubine: a second wife married by an irregular form—see **dharî, karâo.**

Suraitvâl— } [*surait*]—the child of a kept con-
Suaraitvâlâ— } cubine among the Ahîr, Râjput, and other tribes which allow concubinage. The father and relatives have a right to its guardianship, but it does not inherit. West districts.

Sûraj dêotâ—[Skt. *sûrya*]—the original Vaidic Sun deity: now deposed into a godling. "No shrine is ever built to him, but on Sunday the people abstain from salt, and they do not set their milk as usual to make butter from, but make rice milk of it, and give a portion to Brahmans after each harvest and occasionally between while Brahmans are fed in his honour; and he is each morning saluted with an invocation as the good man steps out of his house. He is par excellence the great god of the villager who will always name him first of all his deities." (Ibbetson, Panjâb Ethnography, 114.) He is commonly called *Sûraj Nârâyan.*

Sûraj nikâsî— } early morning (fajar)
Sûraj niksî—
Sûraj ugaê—

Sûran—a variety of yam (**zamînqand**).

Surańg—[Skt. *suranga* = bright coloured]—light bay or chestnut coloured of a horse (**ghorâ**).

Sau surańg mêṅ êk sapût,
Sau kummait mêṅ êk kapût.

[Among a hundred chestnut horses there will be one good horse. Among a hundred dark bays one is vicious.]

Surańg—A hole made in a wall by burglars (**sên**).

Surâthî—[**surêtnâ**]—a broom used on the threshing-floor. North Oudh [**sarhat**].

Surêtnâ—to separate good from bad grain.

Surkh—red coloured: a seed used in weighing; so called from its colour (**ghuṅgchî**).

Surkhî—[*surkh*]—broken brick used in making mortar, etc.: red potter's clay.

Surmah—antimony used as a collyrium for the eyes.

Surmahdânî—[*surmah*]—a box for holding antimony.

Sursârî— } [*sursar* = creeping] (*sunsârî, susurî*)
Sursarî— } —a sort of flour weevil injurious in
Sursurî— } granaries.

Surtî— } [supposed to have been introduced by the
Sûrtî— } Portuguese at the town of *Surat* in Bombay] (*khainî*)—chewing tobacco. East districts.

Survâ—[Skt. *sruva*]—a sacrificial ladle used in Hindû worship.

Survâl—[corr. of Pers *shalvâr:* "this according to Prof. Max Müller is more correctly *shulvâr,* from *shul* = the thigh, related to Latin *crus, cruris,* and to Skt. *khshura, khura* = hoof. The Arabic form is *sirvâl*" (Hobson-Jobson sv. **Shulwaurs**]—(1) drawers (**pâêjâmâ**); (2) in the Eastern districts, the veil worn by a respectable man when he goes to see his wife at his father-in-law's house.

Survâṛî—[*sûar, hâṛî*]—a pigsty. Upper Duâb (**sûar**).

Suryâ—a sort of sickle used in cutting brushwood. Bundelkhand.

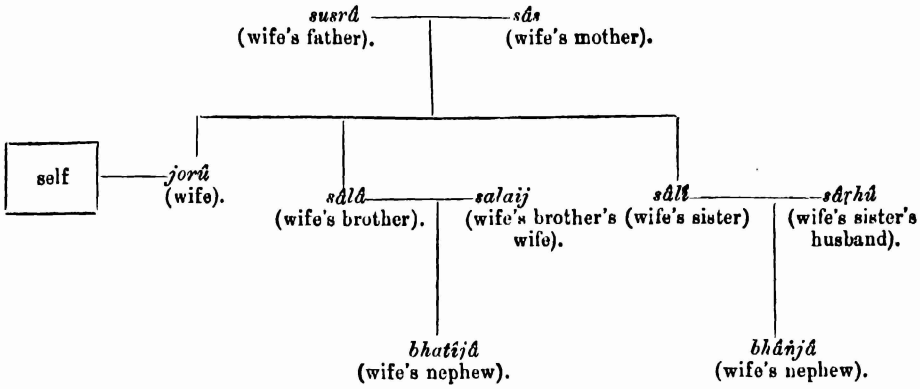
Susar— } [Skt. *svashura*] (*sauhrâ*) — a father-in-
Susrâ— } law—the wife's father: the word is a term of abuse, and to the West is replaced among Muhammadans by *tâyâ* or *châchâ* (uncle); among Brahmans by *panḍit* or *misrjî;* among Kâyaths *râê ṣâḥib;* among Mêos *chaudhri* or *muqaddam,* or more generally *ḍokrâ* (old man), while *ḍokrî* or *buṛhiyâ* (old woman) is used of a mother-in-law. Low castes to the East use the terms *mahto* and *mahtin;* Chamârs to the East call the father-in-law *maharâ* (a title of the Kahâr caste) and the mother-in-law *maharî;* Ahîrs and some similar tribes in the East use *râut, rautâin.*

Susrâl— } [Skt. *shvashura, âlaya*] (*sâsrâ, sa-*
Susrâr— } *surâ*) — the house of the father-in-law: a slang term for jail as thieves are well fed there: it also means the kindred of the wife who are considered to be relations of the husband.

Sâvan khâe susar ghar mêṅ,
Aur Bhâdon khâe pûâ;
Ab khêt khêt par pûchat ḍolên,
Tumhârê kêtak hûâ.

(Describing a lazy cultivator) in Sâvan you went to eat at your father-in-law's, and in Bhâdon you spent your time eating cakes fried in butter; now you are loafing about asking what return your field has given.

Susrâl also means the relations, through the wife, of a man which are as follows: —



Sâîñ, aisê putra sê bâñjh rahê voh nâr;
Bigṛê bêṭâ bâp sê, jâê rahê susrâr;
Jâê rahê susrâr; nâr kê nâm bikânê,
Kul kê dharm nasâê, aur parivâr nasânê;
Kahi Girdhar kavirâê — mâtu jhaṅkhai bêthâi:
Aisê putra na hoê, bâṅgh rahti varu sâîṅ.

[It were better for a woman to be barren than to have a son who quarrels with his father, and goes off and lives with his father-inlaw: lives with his father-in-law and is called by his wife's name, by which he ruins the religious merit of the house and family. Says Girdhar, prince of poets—"He has made his mother sit apart in disgrace; it were better that she had been barren than bring forth such a son." (When a man lives with his father-in-law he is called "so and so's husband," which is considered degrading among Hindûs.)]

Susurî—see sursarî.

Sût— } [Skt. *sûtra*; rt. *siv* = to sew]—thread:
Sûtâ— } *sût na kapâs Kolî sê loṭṭham laṭṭhâ* = he has neither thread nor cotton and must needs cross bludgeons with the weaver!

Sûtâ— } [*situâ*]—a shell used for collecting
Suta'â— } the crude opium from the capsules.
Sutahâ— } East districts.

Sûtak— } [Skt. *sûtaka*, *sûta* = a son]—the
Sûtakâ— } ceremonial impurity attaching to the members of a house from a birth or miscarriage by a female relation.

Sutâlî— } [*sût*, *ârâ* = a probe]—an awl, a large
Sutârî— } needle.

Suthan— } trowsers, drawers.
Sûthan— }

Suthaniyâ—[dim. of *suthan*]—drawers (pâê-jâmâ).

Sutharâ—(*suthrâ*)—elegant: the leading plough when sugarcane is being planted.

Suthauniyâ—[? Skt. *sthûṇa* = a pillar]—the socket for the mast of a boat (nâo).

Suthrâ—see sutharâ.

Sûṭhrî—[*saṭhurî*]—refuse straw, etc., on the threshing-floor. Bundelkhand (gaṅṭhâ).

Sûtî—[*sûtâ*]—a shell for collecting opium from the capsules. East districts (sûtâ).

Sûtî—[*sût*]—of cloth made of cotton thread.

Sutiyâ—[*su*, *strî* = an excellent woman]—an ornament of gold or silver worn round the neck by women (haṅslî).

Sûtlaṛ—[*sût* = thread; *lar* = line]—a stick used to keep the string of pots in the Persian wheel straight in the well. Upper Duâb (arhaṭ).

Sutlî—[*sût*] (*sutrî*)—twine.

Sutnâ—corr. of *suthan* (qv).

Sûtphûl—fine flour (maidâ).

Sutrî—see sutlî.

Suttâ—see sutiyâ.

Sutthan—see suthan.

Svât— } [Skt. *svâti* = auspicious]—the 15th
Svâtî— } lunar asterism (*nakshatra*) falling in September-October when a fall of rain is favourable for the spring sowings.

Êk pânî jo barsî Svâtî,
Kurmin pahnê sonê kî pâtî.

[If there is one fall of rain in Svâti, the Kurmi woman can afford to wear golden bangles.]

But rain at this time ruins the cotton: hence—

Jo kahûṅ barsê Svâtî bisâṅt,
Chalê na rahṅtî, bajê na tâṅt.

[If it rain in Svâti every spinning wheel and loom will cease working.]

Bhâdoṅ shudi pañchamî Svâtî sañjogî hoê,
Donoṅ shubh jogai milai, maṅgal barto hoê.

[On the 5th light half of Bhâdoṅ if the Svâti asterism occur and both be fortunate planetary conjunctions the people will be happy.]

Kârtik mâvas dêkhî josî,
Ravi Shani Bhaumvâr jo hosi,
Svâti nakshatr, Âyukh jogai,
Kâl paṛê aru nâsai logai.

[If the new moon of Kârtik fall on Sunday, Saturday or Thursday, in the lunar asterism of Svâti and in the Âyukh stellar conjunction, there will be famine and the people will perish.]

Syâlû—a woman's double sheet. Central Duâb (dopaṭṭâ).

Syânâ—[Skt. *sa jñâna* = knowledge] (*siyânâ*)—

(1) grown up: of full years; (2) clever, cunning: *Qâzî kê ghar kê chûhê bhî syânê* = the very mice in the Qâzi's house are cunning.

Châr kos sê milê jo kânâ,
Lauṭ âvê so adhik syânâ.

[He is a wise man who turns back on a journey if he meet a one-eyed man within 4 kos of home.]

(4) a wise, cunning man, a wizard, sorcerer. "Illness is generally attributed to the malignant influence of a deity, or to possession by a spirit and recourse is had to the soothsayer to decide who is to be appeased, and in what manner. The diviners are called "devotees" (*bhagat*) or "wise men" (*syânâ*), and they generally work under the inspiration of a snake god, though sometimes under that of a *saiyad*. The power of divination is generally confined to the lower and menial (? aboriginal) castes, is often hereditary and is rarely possessed by women. Inspiration is shown by the man's head beginning to wag: and he then builds a shrine to his familiar before which he dances or, as it is called by the people, "sports" (*khêlnâ, khêl kûdnâ*). He is consulted at night, the enquirer providing tobacco and music. The former is waved over the body of the invalid, and given to the wise man to smoke. A butter lamp is lighted, the music plays, the diviner sometimes lashes himself with a whip, and he is at last seized by the afflatus, and, in a paroxysm of dancing and head-wagging, declares the name of the malignant influence, the manner in which it is to be propitiated, and the time when the disease may be expected to abate. Or the diviner waves wheat over the patient's body, by preference on Saturday or Sunday: he then counts out the grains one by one into heaps, one heap for each god who is likely to be at the bottom of the mischief, and the deity on whose heap the last grain falls is the one to be propitiated. The malignant spirit is appeased by building him a new shrine, or by making offerings at the old one. Very often the offering is first placed by the patient's head for a night, or waved over his body, or he is made to eat a part of it: and it is exposed on a moonlight night while the moon is still on the wax, together with a lighted lamp, at a place where four cross roads meet. Sometimes it is enough to tie a rag taken from the patient's body on to the sacred tree—generally a *jand* (*Prosopis spicigera*)—beneath which the shrine stands, and such trees may often be seen covered with the remnants of these offerings, blue being the predominating colour, if the shrine be Mussalmân, and red if it be Hindû." (Ibbetson, Panjâb Ethnography, p. 117); (5) a village headman or *lambardâr*. Hill districts.

Syânâchârî—[*syânâ*] (*bisauṅtâ*)—the fees of a village headman. Hill districts.

Syânpan— } [*syânâ*]—(1) cunning, stinginess;
Syânpat— } (2) the profession of a wizard or sorcerer.

T

Ta'aluqâ— } [Arabic *a'laq* = to depend on]—
Ta'aluqah— } the estate of a superior proprietor vested with semi-feudal privileges: for a complete account of the tenure in the N.-W. Provinces and Oudh see Baden-Powell, Manual of Land Revenue Systems, 373-384.

Ta'aluqâdâr— } the proprietor of a *ta'aluqâ*
Ta'aluqahdâr— } (qv).

Ta'aluqâdârî— } the holding or tenure of a
Ta'aluqahdârî— } *ta'aluqâdâr*.

Ta'avîz—[Arabic *'uz* = fleeing for refuge]—an amulet—"most of the Hindustâni women wear round their necks strung upon black silk thread *ta'avîz* which are silver cases enclosing either quotations from the Qurân, some mystical writings or some animal or vegetable substance. Whatever may be the contents, great reliance is placed on their efficacy in repelling disease and averting the influence of witchcraft (*jâdû*). Hence it is not uncommon to see half a dozen or more of these charms strung upon the same thread: sometimes with the addition of *baghnâ* or the teeth and nails of a tiger which are hung round the neck of a child" (Herklot's Qânûn-i-Islam, App. XXV).

Ṭabâq—a broad flat washing vessel.

Ṭâbar—a boy or child. West districts.

Ṭâbû—the rope muzzle for oxen as they tread out the corn. Basti.

Ṭâdrû—a woman's bracelet.

Ṭafrîq—(1) separation, (2) (*kunbâ*) shares in a village, intermediate between the *paṭṭi* and the *khâtâ* (qqv.). Central Duâb.

Tâgâ—[Skt. *tantuka*; rt. *tan* = to stretch]—a piece of thread.

Tagâr— } the pit in which mortar is mixed
Tagârî— } (râj) *tagh̲ârî* is also used for an
Tagh̲âr— } earthen pan used in making sweet-
Tagh̲ârî— } meats, etc.

Tagîâ—[*tâgâ*]—the second axle in the spinning wheel (charkh̲â).

Tagrî—[*tâgâ*]—a thread girdle or chain worn round the waist: like the *kardhanî* (qv.).

Ṭahalkânâ—[*ṭahalnâ* = to walk to and fro.]—to move the boiling syrup about in the pan when making sweetmeats—a word used by confectioners.

Ṭahaluâ— } [*ṭahalnâ* = to walk to and fro]—
Ṭahalvâ— } one who strolls about: a "loafer;" it is specially applied by the cultivâtor to the numerous "loafers"—Faqîrs, Brahmans, etc., who claim a share of the crop at harvest time.

Bipr ṭahaluâ, chik dhan, aru bêṭin kê bâṛh,
Êk sê dhan na ghaṭê, to karo baṭan sê râṛ.

[If you cannot get rid of your wealth by keeping a Brahman loafing about your house, or by making money by selling animals to goat butchers, or from excess of daughters (whom you must get married), then all you have to do is to fight with bigger people.]

Ṭahaluî Hûmî, non pê hâth = good for nothing Miss Hûmî has her fingers always in the salt, *i.e.*, it is a very small part of the cooking to put in the salt and any lazy fool can do so much.

Tahbâzârî—[Pers. *tah* = a place on which any thing is situated]—a tax or cess levied on shopkeepers in a market in the form of a rent on their shops or stalls.

Tahkhânâ— } [Pers. *tah* = below ; *khânah* =
Tahkhânah— } house] (*bhauṅrâ, bhuiṅdharâ, goṭh*)—the under-ground storey of a house.

Tahmat—[*lit.* shame : according to others a corruption of *tahband*—*tah* = beneath; *band* = fastening]—a waist cloth worn by Muhammadans (dhotî).

Ṭahnâ— } a small twig or branch (ḍâl).
Ṭahnî— }

Tahrî—the shuttle used by a carpet weaver : the common weaver's shuttle is *nâr*—see kargah.

Taḥrîr—*lit.* writing : figured patterns printed on cloth (chhîpî).

Tâî— } [Skt. *tap* = to be hot—see tavâ] (*taiâ*)—
Tai— } a kind of shallow pan with an edge for lifting it up by, sometimes but seldom made of earthenware, sometimes of metal, used by confectioners (ḥalvâî).

Tâî—[Skt. *tâtâ*]—one's father's elder brother's wife (pitiyân).

Taiâ—see tâî.

Ṭaik—a cake of bread. Sunâr's slang (roṭî).

Tailo—sunny, warm land. Kumaun.

Ṭainâ—a field scare crow. East districts (dhokhâ).

Ṭainî—a flock of sheep. Central Duâb (bhêṛ).

Tâîṅt— } [Skt. *tantu* = a thread]—an amulet
Tâîṅtî— } worn on the neck or wrist.

Ṭaiṅṭ— } [Skt. *tantu, tantra* = a thread]—the
Ṭaiṅṭâ— } pod or capsule of the cotton plant
Ṭaiṅṭî— } (ghêṅṭî).

Ṭairâ—the trunk of a tree.

Ṭairî—a small branch or twig (ḍâl).

Tajiyâ—[? corr. of *tarâzû*]—a small-sized pair of scales. Lower Duâb (tarâzû).

Tak—[Skt. *tarka* = guessing]—a large-sized pair of scales (tarâzû).

Ṭakâ—[Skt. *ṭankaha* = stamped money ; *ṭanka* = a weight of silver, 4 *mâsha*]—(1) two pice, half an anna : in Bengal it means a rupee : *ṭakê kî buṛhiyâ, nau ṭakâ sir muṅḍvâê* = the old hag is only worth two pice and it costs eighteen to shave her head !

Ṭakê kî lauṅg jo Baniyâ khâê,
Yeh ghar rahê kî yeh bahê jâê.

[If the miserly Baniya is extravagant enough to eat two pice worth of cloves every day, will he prosper or be ruined ?]

Ṭakê kî murghî chhah ṭakê maḥṣûl = the fowl was worth only two pice and was charged twelve pice octroi !

(2) a metal weight, equal to 2½ ℔. Gaṛhwâl.

Ṭakâ bîṛâ—[*ṭakâ, bîṛâ* = betel]—presents given by tenants to a landlord on the occasion of a marriage in his family (maṅḍhvach).

Ṭakânâ—[Skt. *ṭanka* = a chisel]—to roughen the stones of a flour mill (râhnâ).

Ṭakânî—[Skt. *ṭank* = to bind]—the wooden cross pieces in front of the ox cart (bahlî).

Ṭakâsî—[*ṭakâ*]—interest at the rate of two pice per rupee per month. East districts.

Takhrî— } [? *tak*]—a small-sized pair of scales
Takhṛî— } (tarâzû).

Takrâr—rice lands which after the reaping of the rice are ploughed and manured to bear for the next spring harvest : a crop of barley, gram, mixed barley and pulses, or wheat and lentils. Basti.

Takht—a wooden platform on which men sleep outside the house.

Takhtâ— } (1) a plank ; (2) a small plot of
Takhtah— } ground : a small field.
Takhtî— }

Taklâ— } [Skt. *tarku, tarkuṭa*] (*takulî, ṭakulî*)—
Ṭaklâ— } (1) a needle-shaped tool for making
Taklî— } chain links (Sunâr) ; (2) a spindle for
Ṭaklî— } rope-making (aiṅṭhâ).

Ṭakuâ— } [see taklâ] (*takvâ, ṭakvâ*) — (1)
Ṭakuâ— } the second axle of a spinning wheel (charkhâ) ; (2) the smaller strings of a pair of scales (tarâzû).

Takulî— } see taklâ.
Ṭakulî— }

Takvâ— } see takuâ.
Ṭakvâ— }

Takyah—(1) (*gêṅḍvâ*) a pillow, of which the round end is *chaṅdvâ;* (2) a place where a mendicant (*faqîr*) remains.

Tâl—[Skt. *talla, talaka*] (*ḍahar, gaṛheiyâ, garhî, johar, jhîl, jhor, pokhar, pokharî, sâgar, tâlâb, talâo*)—a lake or tank. *Dâbar, ḍabrâ* is a small pool. For the deep holes in a tank in which fish are caught see akhaṅdâ : in the East districts *toṅdâ* is the outlet or sluice of a tank. The post fixed in a tank is *jâṭh ;* the watering place for cattle *gaughâṭ.*

Ṭâl—[Skt. *aṭṭâla*]—(1) a pile of heaped grain on the threshing-floor ; (2) a place where wood, straw, etc., are sold.

Tâlâ—[Skt. *tâlaka*] (*kuluf, qufl, tâlî*)—the lock of a door, etc.

Tâlâb—[*tâl*]—a lake or tank (tâl).

Tâlâbî—[*tâlâb*]—land irrigated from tanks (âbî).

Ṭalahâ mâl— } [*ṭâlnâ* = to evade] (*ḍaṅshâ*)—
Ṭalahai mâl— } impure gold or silver.

Talâo—[*tâl*]—(1) a tank (tâl); (2) the water reservoir in an indigo factory (nîl kî koṭhî).

Talâoṅ—[*tâl*]—low lands, usually irrigable : land irrigated from tanks. Kumaun (âbî).

Talhâ—[*tâl*]—belonging to or indigenous to a marshy country, the cattle of which are supposed to be weak, the people fond of a diet of rice and fish. East districts.

Tâlî—[*tâlâ*]—a lock, key.

Ṭalî— } [Skt. *tala* = level surface; rt. *tal* = to be
Ṭallî— } full]—(1) the sole of a shoe (jûtâ) ; (2) the refuse in an indigo vat, etc. (mail).

Tâlî—[Skt. *tâla*]—(1) a small bell ; (2) eight annas. Sunâr's slang—see rupayâ.

Taliyâ—[*tâl*]—a small pond.

Tallâ—[*talî*]—the lining in clothes (astar).

Tallo pâṭâ— } [*tallâ*]—the lower stone of the
Tallo pâṭo— } quern or flour mill. Kumaun (chakkî).

Ṭâl mârab—[*ṭâl* = passing over]—to clip the worn edges of a wheel. East districts. See gâṛî.

Tâlû—[Skt. *tâluka*]—(1) (*jibhî*), the palate ; (2) the disease lampas in horses—see ghoṛâ.

Tâlvâ—presents made to a woman by her friends after delivery—cf. biauâ, sadhâvar.

Tamâî—[*tâmnâ*]—the cleaning of weeds out of a field before ploughing. East districts (nirâî).

Tamâkû— } *Tâmra kuṭṭa* = a brazier [usually
Tambâkû— } derived from Skt. *tâmra* = coppery red colour, but this is very doubtful and the

word is possibly American] (*basukâ, bogû, dhamakû gurh*)—tobacco (*Nicotiana tabaccum*). For the manufactured varieties see **dorasâ, galîvaṭ, karuâ, khainî, khamîrâ, lâlâsâhî, sâdâ, surtî.** For snuff see **nâs**; tobacco ashes *jaṭṭhá*; the stalks *ḍaṅṭhar, ḍaṅṭhlâ*; the broken leaves and stalks *jhallâ*; blisters in the leaf *dudrî*; the seed capsules *boṅṛâ*; the side shoots which appear after the head is nipped off *kanai, kaniyá*; to nip off the flowers *badhiyânâ*; a second crop from the same roots *dodlo, dogâ, dorjâ, dorjî.*

Tambâkûgar—[*tambâkû kâra* = maker] (*kabariyâ, tamkhêrâ*)—a tobacco manufacturer. He uses the crushing lever *ḍhêṅkâ*, which is supported by a forked stick *ṭêkan, ṭêknî*; the crushed tobacco is collected with a broom *kuchaṛâ, kúṅchî*; the balls of manufactured tobacco *pinḍâ*; a tobacco stall *thâlâ*, in which the broad metal trays are *sênî, sînî*; the board on which the tobacco is mixed *paṭṛâ, paṭṛî*; the blocks of earth coloured to represent tobacco and used as a sign *thûâ.*

Grierson quotes the verse—

Chûn tamâkû sânnkâ bin mâṅgê jê dê,
Surpur, Narpur, Nâgpur—tînû bas kar lê.

[He who mixes tobacco with lime (for chewing) and offers it without being asked (by his virtuous action) conquers heaven, earth, and the lower region.]

Also for the praise of smoking see under **huqqah.**

Tambiyâ—
Tamêharâ—
Tamêhraî—
Tamhêrâ—
Tamhêrê— [*tâṅbâ*, Skt. *tâmbra* = copper, so called from its yellow colour]—a round copper pan—cf. **taslâ.**

Tâmî—[see **tambiyâ**]—(1) (*tâmṛâ*) a copper ladle; (2) a liquid measure in the hills—see **pâlî.**

Tâmlaiṭ—
Tâmloṭ— [usually *der.* from *tâṅbâ* = copper; *loṭâ* = a drinking vessel: but more probably a corruption of English *tumbler*] (*khakhrâ, taulâ, tauliyâ*)—a cylindrical drinking vessel usually made of brass.

Tâmnâ—to clean the weeds out of a field before ploughing. East districts.

Tâmṛâ—see **tâmî.**

Tân—[Skt. *tan* = to stretch]—the hind posts of a pony cart (**ekkâ**).

Ṭân—[Skt. *tantra* = a row]—the field watchman's platform (**machân**).

Tânâ—[Skt. *tan* = to stretch]—(1) the warp in a loom: opposed to *bânâ* = the roof; (2) a loom in which hemp matting or carpets are woven (**bânsâz, kargah**).

Tanâî—[*tânâ*]—wages for stretching thread—see **mazdûrî.**

Tanâû—
Tanâv— [*tânâ*]—a washerman's clothes line (**dhobî**).

Tâṅbâ—[Skt. *tâmbra* = a reddish yellowish colour]—(1) copper; (2) a copper ladle used in a sugar factory or refinery (**khaṅḍsâl, kolhvâr**).

Tâṅbî—
Taṅbiyâ— [*tâṅbâ*]—(1) a small copper ladle used in sugar-making, etc.; (2) a round copper pan (**tamêharâ**).

Ṭâṅch—
Ṭâṅchâ— [Skt. *tiryańch* = crooked]—contraction of the leg sinews in cattle. East districts: cf. **ṭâṅs.**

Ṭâṅḍ—
Ṭâṅḍî— [Skt. *tantra* = a row]—(1) a field watchman's platform. West districts (**machân**); (2) a platform in a house for storing property; (3) houses in a separate cluster; as contrasted with **bâkhal, kholo** (qqv.) Kumaun; (4) the camp and string of cattle of certain nomadic tribes such as the Banjâṛâ, Sâṅsî, Kańjar, etc.

Taṅdûr—an oven—see **nânbâî.**

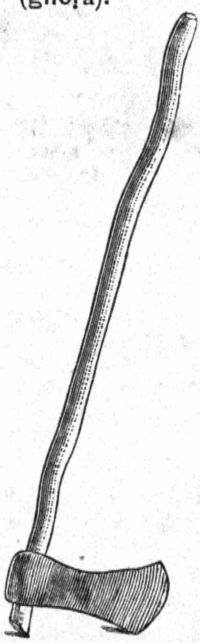
Taṅg—a horse's girth or belly band.

Khêtî, paṭṭî, viṅtî, aur ghoṛê kâ taṅg,
Apnê hâth sambhâriyê, lakh log hoêṅ saṅg.

[Even if you have ten thousand men with you, look yourself after your cultivation, your letters, your entreaties, and your saddle girths.]

Ṭâṅgâ—[*ṭâṅg*, Skt. *ṭanga* = the leg]—(1) the curved shafts in the pony cart (**ekkâ**); (2) a kind of light ox-cart (**baklî**).

Ṭâṅgan—[acc. to Hobson-Jobson from the Thibetan *taṅân* = a kind of pony: but? Skt. *ṭankaṇa* = borax, which is carried on such ponies] (*ṭâṅghan*)—a strong breed of hill pony (**ghoṛâ**).



Ṭâṅgî.

Ṭaṅgârî—
Ṭâṅgî— [Skt. *ṭanka*]—a kind of axe (**baṛhai**).

Taṅgmohrî—[*taṅg* = tight; *muhrah* = ankle joint]—drawers made tight at the ankles (**pâêjâmâ**).

Ṭâṅgun—a small variety of millet in the Eastern districts, apparently the same as **kaṅgnî** (qv.).

Tânî—[Skt. *tan* = to stretch]—the warp in weaving: opposed to *bharnî* = the woof.

Taniyâ—[*tânî*]—a small loin cloth worn by beggars, boys, and wrestlers: *Baniyê kî prît taniyê kâ oṛhnâ* = to have a Baniya's friendship is as bad as having only a rag to cover from nakedness.

Ṭâṅk—[Skt. *ṭ a n k a*]—a weight used by jewel merchants (*jauharî*): properly = 4 *mâshâ* or 24 *rattî*: but according to some 30 *rattî*: the *chhaṭâṅk* (qv.) properly = 6 **ṭâṅk.**

Ṭâṅkâ—[Skt. *ṭank* = to tie]—(1) solder; (2) sewing of cloth, leather, etc., for repairs: *ṭâṅkâ lagânâ* = to sew, stitch, solder.

Ṭaṅkâib—
Taṅkâîb— [*ṭâṅk*]—to test the weight and fineness of coins. East districts (**parakhnâ**).

Ṭaṅkaurî—[*ṭâṅk*]—a very small pair of scales. East districts (**tarâzû**).

Ṭâṅkî—
Ṭaṅkiyâ— [Skt. *ṭanka*]—(1) a chisel; (2) the tuft on the end of the tail of an ox, etc.

Ṭâṅknâ—[*ṭâṅkâ*]—(1) to solder, to stitch; (2) to roughen the stone of a flour mill. East districts (**râhnâ**).

Tannâ—[Skt. *tan* = to stretch]—the warp threads in a loom (kargah).

Tannî—[*tannâ*]—(1) the stands on which the confectioner displays his sweetmeats. East districts (ḥalvâî); (2) the strings of a pair of scales. East districts (tarâzû).

Tâno—[Skt. *tan* = to stretch]—a sheet or plain of cultivation containing several fields, and usually bearing a separate name. Kumaun (sêvâr).

Tâṅṛ—soil mixed with nodular limestone (kankar).

Ṭâṅṛ—see ṭâṅḍ.

Ṭâṅs—[*ṭâṅch*]—contraction of the sinews in cattle. East districts.

Ṭâṅsab—see ṭâṅknâ.

Ṭaṅsah—[*ṭâṅs*]—an ox lame from contraction of the sinews. East districts.

Tâṅt— } [Skt. *tantu, tantra* = a row]—(1)
Tâṅtâ— } a weaver's loom (kargah); (2) the
Tâṅtî— } bridge of the cotton-carder's bow—see dhuniyâ; (3) a line of cattle, camels, etc., following each other.

Tanûr—see taṅdûr.

Tâo—[Skt. *tâpa* = heat]—(1) one boiling of juice in a sugar factory: one distillation of liquor: one batch of bread; (2) a griddle pan (tavâ).

Tâo—see tâû.

Tâp—[Skt. *sthâpana* = fixing: according to Pandit Kâshinâth it is like the *buzzing* of a bee or the *hissing* of a serpent derived from the sound made by the tread of the horse]—(1) the hoof of a horse; (2) the broad foot of a bed. East districts (châpâî).

Ṭâpâ—(*ṭâpaṛ*)—a useless unproductive kind of soil. North Oudh.

Ṭâpâ—[*ṭâp*]—a large basket made of twigs of tamarisk (jhâû) or *arhar* (*Cytisus cajan*) under which fowls are kept: it is also sometimes fixing in a running stream to catch fish.

Ṭapakâ—[*ṭap* = dropping (*ṭapkâ*)—fallen fruit, a windfall.

Ṭâpaṛ—see ṭâpâ.

Ṭaparâ—[*ṭâp*]—(1) (*ṭaprâ*) a hut, a thatched house (jhoṅpṛâ)—(2) a rather small field. Central Duâb (gâṭâ).

Ṭapariyâ—[*ṭaparâ*]—(1) a small straw hut (jhoṅpṛî); (2) a small field. Central Duâb (gâṭâ).

Ṭapkâ—[Skt. *tap* = to be hot]—(1) throbbing; (2) (*bhauṅrâ, chakkar, chakkî, chauṅdhiyânâ, jhapâh, mirgî, rugnâ*) staggers in cattle.

Ṭappâ—[see ṭop]—properly, a spring, bound: the range of any thing, *e.g. golî ka ṭappâ* = gunshot range: a division of a *parganâ*, a parish, an ancient division of the country which still exists in the Eastern districts. It possibly represents the tract of country occupied or settled by the members of one clan or family.

Ṭappar— } [*ṭâp*]—(1) a hut, a thatched house
Ṭapparâ— } (jhoṅpṛâ); (2) a rather small field.
Ṭaprâ— } Central Duâb (gâṭâ); (3) (*choṛ*) good flat land. Kumaun.

Ṭâpû—[*ṭâp*]—(1) an island, a river shoal; (2) a wide open plain. East districts.

Ṭapûî—[Skt. *tâpa* = heat]—bread. Sunâr's slang (roṭî).

Tâq—(*âlâ, ariyâ, gauṅkhâ, pataurâ*)—a shelf or cupboard in the wall of a house.

Bhaiṅs babûrâ chaṛh gâî,
Taplap gûlar khâê,
Pâṅchh uṭhâkar dêkhô—
Sâṛhê bârah ânâ tâq par.

[The buffalo climbed the acacia tree and began to bolt the wild figs: she lifted up her tail and saw—What? twelve and a half annas in the cupboard! (From the native Book of nonsense.)

Taqâvî—[Arabic *qavvî* = giving strength to, assisting]—advances to landlords and cultivators for the purchase of seed, construction of wells, etc.—cf. bêṅg, bîjkhâd.

Târ—[Skt. *tantra*]—thread, wire.

Ṭâr—see ṭâl.

Tarâ—[*târ*]—(1) flax. Rohilkhand (alsî); (2) an oil plant (*Eeruca sativa*) (duâṅ).

Târâ—see târ.

Ṭârâ—(*ṭâṛî*) a green insect which ravages wheat and attacks the roots of the sugarcane.

Ṭaraf—*lit.* side—(1) a sub-division of a village held under the coparcenary tenure—cf. paṭṭî; (2) a cluster of villages held by the descendants of a common ancestor. Ghâzipur.

Tarâî—[Pers. *tar* = wet, moist: in some senses connected with Skt. *tale* = beneath]—(1) land exposed to submersion by water: low lands in a river valley (khâdar): the tract of low land under the hills, the *Terai;* (2) a layer of grass in a tiled roof, between the rafters and the tiles. West districts (tirpâl).

Tarai—[? *talê* = beneath] (*kirihrâ, kirihrî*)—a straw mat.

Tarai—[Skt. *turya* = a musical instrument]—a sort of cucumber (tarof).

Tarailâ—(*tarâyan*)—the step-son of a woman's second husband.

Tarailî—[? *talê* = beneath]—the wedge connecting the beam and body of the plough. East districts (hal).

Tarâjû—see tarâzû.

Tarak—[Skt. *tara* = what passes over]—a rafter.

Taṛak—*lit.* cracking: seasoning used with food. Rohilkhand (baghâr).

Tarâmîrâ—an oil plant (*Eruca sativa*) (duâṅ).

Târan—(1) the bamboo frame laid on the rafters under the thatch; (2) the slope of a roof (chhat).

Ṭâran—the twisted piece of wood fixed to the pestle of a sugarcane mill. East districts (kolhû).

Taraunâ— } [cf. *tannî*]—stands for sweetmeats
Tarauṅî— } at the shop of a confectioner—see ḥalvâî.

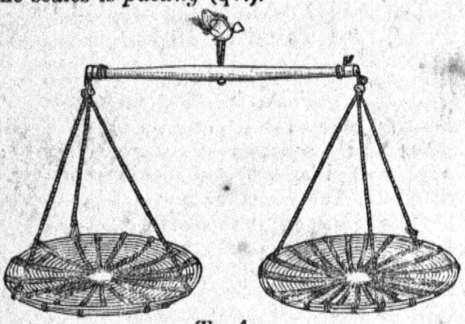
Tarautâ— } [? Skt. *tara* = what passes over]—
Tarautî— } a strong beam or bamboo fixed under a thatch, which it supports crossways. East districts (tarbâṭâ).

Tarauṭâ— } [*talê* = below]—the lower stone of
Tarauṭî— } the flour mill (chakkî).

Tarâvaṭ—[Pers. *tar* = damp, moist]—(1) moisture in land (tarî); (2) a refreshing or nutritious food or drink.

Tarâyal—[*tarâî*]—(1) a layer of grass between the rafters and the tiles in a roof; the lowest layer of grass in a thatch (tirpâl); the lower bar of the yoke. Benares (hal).

Tarâzu—(*tarâjû*)—a pair of scales. The weights and scales together are *baṭairâ;* the large scales *tak, tul, tulâ. ḍhak,* in Kumaun *dharo*; smaller scales *tarâzû, tarjûî* (of the East districts), *tajiyâ* (Lower Duâb), *tûlî, takhrî, takhṛî*; the smallest scales *dâbî, tûlî, narzâ, narjâ, narjî* and in the East districts *ṭaṅkaurî*. For the weights used with the scales see *baṭ*; for false scales **dhok**; for false weighing **daṅḍî mârnâ**. The plates of the scales are *palṛâ, pallâ;* the strings *jot, jotî, ḍas,* and to the east *tannî;* the centre string by which the scales are held *choṭâ, choṭî, nakkî, phuṅdnâ, hathvâṅsâ,* and in parts of Rohilkhand *maṅjhî*. The upper bar is *ḍaṅḍ, ḍaṅḍî, ḍâṅṭî* and to the west *choṭâ, muṅjvâ*. The counterpoise put in to balance the scales is *pasaṅg* (qv.).



Tarâzu.

Sâṅîṅ mêrâ Bâniyâ, kartâ banaj byohâr,
Bîn ḍanḍî, bin pâlṛê, tolyâ sab saṅsâr.

[The Lord is my merchant: he trades and deals, and though he has no beam or scales he weighs the whole world.]

Tarbâtâ—(*tarautâ*)—a strong beam or bamboo which supports a thatch crossways.

Tarbûj— **Tarbûjâ**— **Tarbûz**— **Tarbûzâ**— **Tarbûzah**— [Skt *tribhuja* = three-armed] (*hîdonâ, hiṅduâ, hiṅduânâ, kaliṅdo, matîrâ*)—the water melon—*Cucurbita citrullus, citrullus vulgaris.*

Tarhâ—a cubit, a measure used in calculating earthwork or well-sinking.

Târî—[Skt. *tâla:* orig. of English "*toddy*"]—an intoxicating drink: the juice of the *palmyra* palm: *sêṅdhî* is the juice of the wild date tree (*Phœnix sylvestris*).

Târî—a green insect which ravages wheat and attacks the roots of the sugarcane (**târâ**).

Tarî—[Pers. *tar* = damp]—(1) (*tarâvat, tît, sît*) moisture in land; (2) land exposed to inundation (see **tarâî**). In Fatehpur *tarî hâr* means the low lands in the river valleys (as if derived from *talê* = below) below the high bank as opposed to *bâṅgar*. In Mathura *tarî* means land in old river beds: in Allahâbâd it is applied to low-lying moist land in the beds of minor streams or drainage depressions. For the distinction between *tarî* and *kachhâr* in Banda, see **kachhâr**.

Tarî—[*talê*=below]—(1) the sole of a shoe (**jûtâ**); (2) the sediment or deposit in milk, etc. (**mail**).

Tariâib—[*talê* = below]—to plaster ashes on a cooking pot to save it from the fire. East districts: cf. **lêvâ**.

Tarivan—a woman's earring—cf. **tarkî**.

Tarjûî—[*tarâzû*]—a small pair of scales. East districts (**tarâzû**).

Taṛkâ—[*taṛak*=breaking]—(1) morning (**fajar**); (2) a relish mixed with clarified butter and used with food. East districts.

Ṭarkanî—the second watering of sugarcane. Central Duâb.

Tarkî—[so called because originally made of the leaf of the *târ* palm]—a broad plate of metal worn as an ornament across the ear, like the *pât* (qv.).

Tarkvâ—when from falling rain the *moṭh* pulse becomes covered with mud and dries up, they say *tarkvâ nê mârâ*. Upper Duâb.

Tarlâ—bamboo rafters in the roof of a house. East districts.

Târ lênâ—to test the correctness of scales (**hâr lênâ**).

Tarmâchî—[*tallâ* = below; *mâchî* = yoke]—the lower bar of the yoke (**hal**).

Tarmânî—[*tar* = moist]—the moisture which comes up through the earth of a properly prepared field and renders it fit for the seed Of such a field they say *tarmânî â gaî*. Central Duâb.

Tarnâ— **Tarnî**— [? Skt. *tan* = to stretch]—the sweet meat stands in a confectioner's shop. East districts (**ḥalvâî**).

Taroî—[Skt. *tûrya* = a musical instrument] (*nainuâ, nênuân, tarai, târî, torai, turai*)—a variety of cucumber (*Cucumis acutangulus*).

Taroṅchâ— **Taroṅchî**— [*tarmâchî*]—the lower bar of the yoke (**hal**).

Taroṅḍâ—[? *tallâ* = beneath: but cf. Skt *taranḍa* = any thing floating]—light grain separated in winnowing, the perquisite of village servants, etc.—cf. **agvâr**.

Tarpan—[Skt. *tarpaṇa* = satisfying, refreshing]—oblations of water, etc., in honour of deceased relations (**jaldân**).

Taṛṛâ— **Taṛṛî**— [Skt. *taḍ* = to hit]—the thong of a whip (**phuṅdnâ**).

Tarvâî sirvâî—[*tallâ* = below; *sir* = head]—hill and dale. East districts.

Tarvâṅchî— **Tarvâṅsî**— [*tarmâchî*]—the lower bar of the yoke (**hal**).

Tâs—[Skt. *tas* = to throw down]—a pack of cards: one card is *pattâ:* the suits are *pân* (hearts), *ḫukm* (spades), *îṅṭ* (diamonds), *chiṛiyâ* (clubs). The cards are *ekkâ* (ace.), *duggî* (deuce), *tiggî* (3), *chaukâ* (4), *paṅjâ* (5), *chakkâ* (6), *sattâ* (7), *aṭṭhâ* (8), *nahlâ* (9), *dahlâ* (10), *ghulâm* (knave), *bîbiyâ* (queen), *bâdshâh* (king): to deal the cards *tâs bâṅṭnâ:* to play a winning card in a trick *sar karnâ:* losing at cards *khilâl*.

Tasalvâ—[*taslâ*]—see **taslâ**.

Tâsan—[*tânâ* = the web, Skt. *tan* = to stretch]—the perquisite of the village weaver at harvest time. East districts.

Tâsê—[? *tîn* = three]—land ploughed three times. Upper Duâb.

Tashkhîs—(1) valuation, appraisement; (2) (*sarâsarî*) a system of rental assessment, where the land, whether surplus or not, is let out to cultivators often belonging to other villages at so much per *bîghâ* irrespective of the crop sown, but divided into irrigated and dry. Upper Duâb.

Ṭasht—a broad flat metal dish.

Ṭashtarî—[*ṭasht*] (*tastarî, kachullâ*)—a small metal vessel like the *thâlî* (qv.). Hindûs have it of brass: Muhammadans of clay.

Taslâ—[Skt. *tashṭa* = chiseled, fashioned—cf. *ṭasht*] (*boṅgnâ, tambiyâ, tasalvâ*)—a round pot or dish with a high border or rim made of brass or iron and used by Hindûs for kneading dough. Rice, etc., is also boiled in it: about 2 *sêr* can be cooked at one time.

Taslî—[*taslî*]—a vessel smaller than the *taslâ* (qv.).

Tasmâ— } a strap or thong.
Tasmah— }

Tastarî—see tashtarî.

Tastut—the ascetic's waist cord: a word used by Hindû mendicants.

Ṭâṭ—[acc. to Platts, Skt. *trâtṛi* = protecting, or *tantrî* = a string; rt. *tan* = to stretch]—hemp matting: the pieces are *ṭâṭpaṭṭî: ṭâṭ ulaṭ jânâ* = to have the shop mat upset—a phrase for bankruptcy—cf. divâlâ nikâlnâ.

Tât—nimble, quick—of cattle. East districts.

Tatahṛâ— } [acc. to Platts, Skt. *taptakâra* = making hot] (*tatêṛâ*)—a vessel used for heating bathing water.
Tatahṛî—
Tataiṛâ—
Tataiṛî—

Ṭâṭak—[Skt. *tâtkâlika* = lasting that time] (*ṭaṭkâ* —fresh—of articles of food, such as butter, etc.—cf. ahirânâ.

Tathî—[*ṭashtarî*]—a flat brass dish like a *thâlî* (qv.).

Tathuâ— } [*tathî*]—a flat earthen dish used for
Ṭaṭhuâ— } cooking.

Tâtî— } see tathî.
Ṭâṭi— }

Ṭâṭî—see ṭaṭṭî.

Ta'tîl—[Arabic *atla* = to be idle]—a holiday: specially the days on which the canal distributaries are closed, and irrigation is forbidden.

Ṭaṭiyâ—see taṭṭî.

Ṭaṭrî—[*ṭaṭṭî*]—the Hindû funeral bier. West districts (arthî).

Taṭṭâ— } [*ṭaṭṭî*]—a hurdle used as a screen to a
Taṭṭar— } door, etc.

Ṭaṭṭî—[*ṭâṭ*] (*ṭâṭî, ṭaṭiyâ*)—(1) a screen made of straw, reeds, etc., and used instead of a door, etc.; a screen of fragrant grass which is kept saturated while the hot winds are blowing: *laṛkê ko jab bhêṛiyâ lê gayâ, tab ṭaṭṭî bâṅdhî* = shutting the door when the wolf has carried off the child! shutting the stable door when the steed is stolen. *Bâjrê kî ṭaṭṭî aur gûjarâtî tâlâ* = he has only a door screen of millet stalks and wants a Chubb's lock!

Ṭâṭî kê pâchhê koî,
Bârah bîghâ ikh dhapai shakkar hoê.

[If you allow a fellow to loaf about the screen of your canepress, you will have a couple of ounces of sugar out of 12 *bîghas* of cane; *i.e.*, you will be robbed of the rest] (châṅchar).

(2) bundles of bamboos, etc., floated down rivers; (3) a bundle of thorns used as a harrow. North Oudh; (4) the funeral bier. West districts (arthî).

Ṭaṭṭû—a pony; *ghûṅṭ, ghûṭ, ṭâṅgun* a hill pony. *Marâ ṭaṭṭû savêrê savârî* = mount a broken down pony early in the morning if you want to reach your destination.

Marê sûm jajmân, marê kaṭkannâ ṭaṭṭû,
Marê karakshâ nâr, marê nar adham nikhaṭṭû:
Putra vohi mar jâê, jo kul mêṅ dâgh lagâvê;
Mitra vohi mar jâê aṛê jo kâm na âvê:
Bê niyâb râjâ mar jâê; "tâhi kê mârê na voiyê:"
Sun Vikrama Baitâl kahê—jabhi nîṅd bhar soiyê.

[Bad luck to the miserly parishioner, the biting pony, the shrewish wife, the earn-nothing husband, the son who disgraces his family, the friend who does not help in trouble, and the unjust king—"weep not for the death of such," says Baitâl to Bikram, "but sleep at peace."]

Ṭaṭuânî— } [*ṭaṭṭû*]—a pony mare.
Ṭaṭuniyâ— }

Tâû—[St. *tâta* = father]—an uncle; a father's elder brother, while the younger is *chachâ*: used euphemistically for *susar* (qv.).

Taujâ—[Arabic *tauzî'* = a statement of account]—(1) advances given to cultivators to cover marriage expenses. East districts (biyâhî); (2) a temporary loan (dastgardân).

Taulâ—[Skt. *tul* = to weigh]—(1) (*bayâ, ḍandîḍâr, ḍanḍiyâ, dharvâî, jokhâ*) (2) an earthen vessel used in measuring milk (dudhaur haṅḍâ).

Taulâî—[*taulâ*] (*bayâî, chungî, chuṭkî, ḍanḍîdârî, jokhâî, wazankashî*)—fees levied for weighing goods in a market.

Taulî — } [*taulâ*]—a small earthen cup. It is
Tauliyâ— } also the corrupted form of English "*towel*."

Taun—[? Skt. *tan* = to stretch]—a tether for cows while they are being milked—cf. ḍaraharî.

Taunî—[*tavâ*] (*tavânî*)—a small griddle plate.

Ṭauq—a neck ring, a collar; the iron ring round the block of the sugarcane mill. Rohilkhand (kolhû).

Taur — } the rope with which the churn is
Tauṛâ— } twisted. Kumaun (nêfâ).

Ṭaurab—of a father; to search for a husband for his daughter. East districts.

Tavâ— } [Skt. *tâpaka*; rt. *tap* to be hot] (*tâo,*
Tâvâ— } *tayâ*)—an iron griddle plate used in making bread: a small plate in the pipe bowl (*chilam*) in which the tobacco is placed.

Huqqâ tayê kâ,
Laṛkâ kahê kâ,
Roṭî maṭṭhê kî,
Jorû laṭṭhê kî.

[A plate for your pipe, obedience in your son, buttermilk with your bread, and a stick for your wife!]

Jaisî saho taisî maho,
Na ûṅkâ chûlhâ, na unkâ tâo.

[One is as bad as the other: one has no hearth and the other no griddle.]

Êk tavê kî roṭî,
Kyâ moṭî kyâ chhoṭî?

[All one size like loaves of the same batch.]

Tavânî—[*tavâ*]—a small griddle plate (taunî).

Ṭavêlâ — } [corr of *ṭavîlah*—a long rope with
Ṭavêlah — } which cattle are tied]—a stable.
Ṭavêlî — } *ṭavêlî kî balâ, baṅdar kê sir*=all that goes wrong in the stable falls on the monkey, *i.e.*, he is the scapegoat; owners of horses commonly keep monkeys in a stable to guard the horses from the effects of the evil eye, which will fall on the monkey. *Bâlpan bêchê lakaṛiyâṅ, ab nîm dharê ṭavêlê ki* = he used to sell faggots as a boy, and is now laying the foundation of a stable.

Tayâ—see tavâ.

Tâyâ—see tâû.

Tâzî—[*tâzah* = fresh]—an Arab horse, a grey hound: *tâzî par bas na chalâ, turkî kê kân aiṅṭhê* = he can't manage the Arab, but he is ready enough to pull the ears of the Turkish horse—said of a cowardly braggart.

Têgh—a sword, the blade of a plane.

Ṭêk—a support; the pole forming the front of the side of a cart (gaṛî).

Ṭêkan—[*ṭêk*]—(1) the support for the crushing lever (ḍhêṅkâ); (2) a support for a vessel (uṭhgan).

Ṭêkânî—[*ṭêk*]—outer supports of the axle in a cart (gâṛî).

Ṭêkar—a mound, rising ground (ḍhîhâ).

Ṭêknâ—a kind of wild rice (chanau).

Ṭêknî—[*ṭêk*]—a support for anything.

Ṭêkuâ—[*ṭêk*]—(1) a support; (2) a prop to support a cart when the wheel is taken off (gâṛî); (3) the spinning axle of the spinning wheel. East districts (charkhâ).

Ṭêkurâ—betel. Katthak's slang (pân).

Ṭêkurî—[*ṭêk*]—(1) an awl; an instrument used by a jeweller for making chain links (baṛhai, sunâr); (2) an instrument for twisting thread.

Têl—[Skt. *taila* = the oil expressed from *tila* or sesamum; rt. *til* = to be greasy] (*naṅvikahâ*) oil: the astrology books advise its use on the 6th day (*chhat*) of the lunar fortnight. *Têlî kâ têl jalê mashâlchî kâ sir dukhê* = it is the oilman's oil that is being used, and the torch-bearer that grieves over it! *Têl jalê ghî, ghî jalê têl* = the more you burn oil the more like butter it becomes: the more you burn butter the more like oil it becomes. *Ḥâkim dêvê têl to dopaṭṭâ kê tok mêṅ lêo* = when Government gives you oil you should take it in the corner of your shawl, *i.e.*, with respect.

Another version is—

Sarkâr sê milâ têl,
To dopaṭṭê hî mêṅ mêl.

Têlahaṅḍî—
Têlahaṅṛî—
Têlauṅchhî—
Têlauṅs—
Têlauṅsâ— } [*têl* = oil; *haṅḍâ* = pot] (*têlṛâ, têlvâṅs*)—a vessel for holding oil.

Têlaṛh—a fourth child of a different sex born after three of the same sex; *e.g.*, a girl after three boys or a boy after three girls considered unlucky (têntar).

Têlbân— } [*têl* = oil; *chaṛhânâ* = to ap-
Têlchaṛhânâ— } ply] (*têlvâî karnâ*)—the anointing of the bride and bridegroom among Muhammadans at a marriage. The regular phrase is *têl chaṛhânâ aur utârnâ* = to apply and remove the oil. Up to the day the marriage procession starts the seven substances comprising the *abṭan* (qv.) are rubbed on, beginning from the feet up to the head. From that day they begin at the head and anoint the bride and bridegroom down to the feet.

Têlhan—[*têl*] (*tilhan*)—plants yielding oil, such as *sarson, duâṅ*, etc.

Têlî—[*têl*]—an oilman. *Têlî têrê tînoṅ marê, ûpar sê ṭûṭê lâṭ* = when the beam of the oil-press breaks three come to grief—the oilman, his ox and his mill. *Têlî khasam karkê, kyâ pânî sê nahâê!* = when a woman marries an oilman why should she bathe in water, not in oil? *Têlî kê bail ko ghar hai kos pachâs* = an oilman's ox works so hard that he is always a hundred miles from home! *Têlî kê bail ko rahtâvan kyâ kâm?* = what business has the oilman's ox to stand quiet?

Paṛhêṅ fârsî, bêchêṅ têl—
Yih dêkho qismat kâ khêl.

[Learned in classics and selling oil! such is the sport of fate!]

Têliyâ—[*têl*]—water impregnated with oil (pânî).

Têlṛâ—see têlahaṅḍî.

Têlvâî karnâ—see têl chaṛhânâ.

Ṭêlvâṅs—see têlahaṅḍî.

Ṭêmâ—a small bundle of cut fodder. East districts.

Têngâ—[Skt. *tri* = three; *gamana* = going] (*thavan, tîsrâ, tisarto*)—the third time of return of the bride to her husband's house—see gaunâ.

Ṭêṅṭ— } [Skt. *tantu* = a filament, fibre]—(1) a
Ṭêṅṭâ— } cotton pod (ghêṅṭî); (2) the knots in the loin cloth for holding money or valuables. East districts (âṅṭ); (3) sores in cattle which bleed periodically. East districts.

Ṭêṅṭ ânâ—[*ṭêṅṭ*]—to be at the stage in which the pod appears in cotton.

Têntar—[*tîn*, Skt. *tri* = three] (*têlaṛh*)—(1) a fourth child of a different sex born after three of the same sex; *e.g.*, a boy after three girls, or a girl after three boys, considered unlucky. East districts; (2) three sacred trees planted together under which people worship—see harsaṅkarî. East districts.

Têohâr—[acc. to Platts, Skt. *âditya bâra* = the day sacred to the heavenly powers]—a feast day, a holiday: *sab din chaṅgê têohâr kê din naṅgê* = well-dressed every day, but naked on a holiday, when you should be in holiday dress.

Têohârî—[*têohâr*]—(1) offerings to a shrine on feast days; (2) a present given to servants, etc., on feast days.

Têokî—[*ṭêk*] (*aṛânâ, ṭêk, ṭêkan*)—a prop, a support for a broken wall, etc.

Têrankî— } [*têrah* = 13] (*têrvîn, têrvîn*)—the
Têrhain— } ceremony on the 13th day after a
Têrhîn— } Hindû's death. This is the end of the funeral ceremonies. Thirteen Brahmans are fed and presented with a drinking vessel (*loṭâ*), staves shoes, umbrellas, etc. Until this is done a light is kept burning on a sacred fig (*pîpal*) tree (see ghaṅṭ). After this the family of the deceased can sleep on beds, not on the ground: the ceremonial impurity ceases and they can eat and smoke with their friends. *Jâṭ marâ*

tab janiyê jab têrhîn guzar jâê = never be sure that a Jâṭ is dead until the thirteenth day of his obsequies is over, *i.e.*, he is so tough a fellow that it is very hard to kill him.

Têṛhiyâ—[*ṭêṛh* = twist]—a crooked beam.

Têrvâṅ— } see **têrankî**.
Têrvîṅ— }

Têsh— } [Pers. *têshah*, Skt. *taksha* = cutting
Têshâ— } off]—a carpenter's adze (**barhai**).
Têshah— }

Têsû—(1) the tree *Butea frondosa* (*ḍhâk*, *palâs*), and its flower used as a dye; (2) one of the local gods whose image is carried about from house to house about the time of the Dasahrâ. Little boys go about singing—

Imlî kê jaṛ sê niklî pataṅg,
Nau sau motî, nau sau raṅg :
Raṅg raṅg kî banî kamân :
Têsû âyâ ghar kê duâr ;
Kholo rânî chaṅdan kivâr.

[A kite flew from the roof of the tamarind : nine hundred pearls and nine hundred colours. A bow is made of various colours. *Têsû* has come to the house gate : open queen your sandal-wood door !]

Ṭêṭ—see **ṭêṅṭ**.

Ṭêv— } [Skt. *sthiti* = standing, fixed rule]—(1)
Ṭêvâ— } a marriage horoscope (**janampattrî**); (2) the preliminary letter announcing the marriage. It is sent by the father of the girl to the father of the boy eight or ten days before the marriage. It contains the date and hour fixed, and the names of the persons to be married. With it are sent some roots of turmeric (*haldî*), grains of rice, long pieces of *ḍûb* grass and two pice, and as many rupees as the sender can afford. If the dowry is fixed at ₹100 he sends ₹11 at this time. The family barber takes this to the boy's father, and on the same day a letter is sent to the girl's maternal uncle (*mâmû*) with ten *sêr* of sweetmeats. This is called in some places *rasm bhât nêotanî*. When the letter arrives the boy's father assembles the brotherhood and has it read. The pice are given to the Brahman who worships the nine Planets (*naugraha*) Ganêsha and Vishnu. When the barber is dismissed, he usually gets 10 per cent. on the amount of the dowry. After this the wedding ceremonies regularly commence.

Têvrâ marnâ—see **têorâ marnâ**.

Thâ— } [Skt. *sthâ* = to stand]—the bottom of a
Thâh— } river, tank, etc.

Âdhî chhor êk ko dhâvê,
Aisâ ḍûbê thâh na pâvê.

[If you give up half and pursue the whole, you will sink and never find bottom. (A bird in the hand is worth two in the bush.)]

Ṭhahar—[Skt. *sthâ* = to stand]—a place prepared by Hindûs and smeared with mud and cow-dung, within which food is cooked (**chauk**).

Thaichâ—[? Skt. *sthâ* = to stand]—the shed over the watchman's field platform. East districts (**machân**).

Thailâ— } (*bâsnî*, *baṭuâ*, *baṭuî*, *baṭuiyâ*, *ḍor*,
Thailî— } *ḍorâ*, *himyânî*, *jabî*, *khisâ*, *khaltâ*, *naulâ*, *pêṭî*, *poṭlî*, *ṭorâ*)—a bag, purse. For other bags see **jêb**, **jholâ**, **kisbat**, **khaldî**, **tilâdânî**.

Ṭhairâî—[*ṭhairnâ* = to be settled]—a kind of tenure in Kheri (Oudh). No cash rent rate is fixed, but when the crop is ready for cutting, the landlord and tenant inspect it together. The landlord's share of the crop is valued on the spot at a lump sum, and the tenant on payment of this sum is allowed to remove all the crop himself.

Ṭhak—[*ṭiknâ* = to be fixed; Skt. *sthâna* = place]—the spike on which a piece of opium is heated before being put into the fire.

Thâk—[Skt. *stambha* = a pillar]—a boundary mark (**damehâ**).

Thakkâ—[Skt. *stambh* = to make firm]—any thing congealed : thick curds (**chakkâ dahî**).

Thakrî—a woman's hair brush, made of cocoanut fibre or the roots of the *khas* grass.

Ṭhâkur—[Skt. *ṭhakkura* = an idol]—(1) the image in a Hindû temple; (2) an old man, a father. Central Duâb; (3) the well-known Râjput tribe; (4) used in a contemptuous sense for the barber caste. *Nâî kî bârât mêṅ sabhî Ṭhâkur* = every one at a barber's wedding is a Ṭhâkur.

Ṭhâkur bârî— } [Skt. *vâra* = gate; *dvâr* =
Ṭhâkur duârâ— } door]—a Hindû temple of the Vaishnava sect : opposed to *Shivâlâ*.

Thal—[Skt. *sthala* = firm or dry ground]—(1) high ground not liable to flooding; (2) (*thaluâ*) hard, barren—of soil.

Thâl—[Skt. *sthâla* = a plate]—(1) a large brass dish ; (2) a medium sized earthen vessel for holding grain. West districts (**nâp**).

Thalait—[Skt. *sthâna* = standing]—a resident headman or representative of the landlord. East districts (**thanait**).

Thâlî— } [*thâl*] (*thârî*, *thariyâ*)—a broad metal
Thaliyâ— } dish used in cooking and serving food. The *Naipâlî thâlî* is an ornamented kind which comes from *Nêpâl* and is used in the Eastern districts.

Thaluâ—see **thal**.

Thamb— } [Skt. *stambh* = to fix firmly]—(1)
Thambâ— } a support for anything; (2)
Thambh— } a division in the Râjput tribe of
Thambhâ— } the Western districts intermediate between the *got* (qv.) and the family—cf. **âl**, **pâl**.

Thamuâ—[*thamb*]—(1) the handle of the rudder of a boat (**nâo**); (2) stopping a boat at full speed (**nâo**).

Than—[Skt. *sthana*]—the udder of an animal.

Thân—[Skt. *sthâna* = the act of standing]—(1) (*asthân*) a sacred place : a shrine to one of the local gods : in Rohilkhand, a masonry terrace erected near a village, on which libations of water are thrown in memory of a man who has died childless (*aûd* qv.). "The word is properly applied to the shrine of the village godling (*dêotâ*). No shrine is erected to the sun-god (*sûraj dêotâ*), *Gaṅgâjî*, *Jamunâjî*, the earth goddess (*dhartî mâ*) or *Khwâjah Khizr* (qv.). The others have a shrine generally one to two feet cube, with a bulbous head, and perhaps an iron spike as a finial, and in the interior lamps are burnt and offerings placed. It never contains idols, which are found only in the temples of the greater gods. The Hindû shrine must

always face the east, while the Musalmân is in the form of a grave and faces the south" (Ibbetson, Panjâb Ethnography, p. 114); (2) the root of the sugarcane from which several canes spring. East districts (ṭkh); (3) a stall for an animal; (4) a piece of cloth.

Thânâ—[*thân*]—a police station.

Thanait—[*thân*] (*thalait, thanêt*)—(1) a resident headman of a village. Eastern districts; (2) a man put in charge of a village by the landlord to help in collecting rents and managing his property: sometimes confounded with the *muqaddam* or *padhân* (qqv.). West districts.

Thânâpatî—[Skt. *sthâna* = standing place; *pati* = master, lord]—the local god or ghost. West districts (ḍihvâr).

Thanêt—see thanait.

Ṭhaṅḍâî—[*ṭhaṅḍâ* = cold]—the euphemistic name for the preparation from the narcotic hemp (bhaṅg).

Thankâ— } [Skt. *sthâna* = being fixed]—a
Thansâ— } tenure by which land is held at a gross rental for the entire holding, not by soil or field rates. Bundelkhand (bilmuqtâ).

Ṭhâṅṭh—
Ṭhaṅṭh—
Ṭhâṅṭhâ—
Ṭhaṅṭhâ—
Ṭhâṅṭhar— } [? Skt. *stabdha* = numb, paralyzed; rt. *stambh* = to fix firmly] —(1) barren—of cattle (bahlâ); (2) old and worn out—of cattle. West districts (ḍâṅgar).

Thanṭuṭṭû—[*than* = breasts; *ṭûṭâ* = broken]—a woman who cannot suckle her child. East districts (dûdhkaṭṭû).

Thâṅvlâ—[Skt. *sthâna* = the act of standing, a place] (*goṛâ, goṅdâ, oṭâ, thâlâ, toṅḍâ*)—a fence round young trees.

Thâp—[Skt. *sthâpana* = causing to stand]—a reference to arbitration. East districts (hasar karnâ).

Thâp dênâ—[*thâp*]—to challenge an adversary to an oath. East districts (hasar karnâ).

Thâpâ—[*thâp*]—(1) dues given for religious purposes, West districts (pujaurâ); (2) a goldsmith's ingot mould (Sunâr); (3) a piece of cow-dung or earth put on the heaped grain to avoid the evil eye and prevent theft. East districts (châṅk); (4) gram left on the threshing-floor after the bulk of the crop is removed. West districts (mêṛh).

Thâpî—[*thâp*]—(1) a wooden beater used at the cane mill for beating the slips of cane under the pestle: also by a potter and mason (kolhû, kumhâr, râj); (2) lumps of damp mud used in building a wall (lauṅḍâ); (3) a lump of earth taken up when young trees are being transplanted; (4) *thâpî kâ rasm* = a ceremony at marriage: two days after the *lagan* (qv.) is received, the boy's mother collects her female relations and has songs sung by barber women (*nâin*). Then they smear mud on one of the house walls; and a woman paints it over with red ochre (*gêrû*). Then another woman when this is dry makes the mark of her outstretched palm and fingers on it with turmeric (*haldî*), and all the women worship it.

Thapkî—[*thâp*]—(1) a wooden rammer used to pound the pieces of sugarcane under the mill pestle or to consolidate clay—cf. thâpî; (2) a leather gauntlet worn by the man who feeds the sugarcane mill. West districts (kolhû).

Thâpnâ—[*thâp*] (*pâthnâ*)—(1) to pat out dough into cakes; (2) to make cakes of cow-dung fuel—see gobar.

Ṭhappâ—[*thâp*]—(1) a die or mould, such as is used by the chintz printer (chhîpî), etc.; (2) broad lace (paṭṭhâ).

Thapuâ—[*thâpnâ*]—flat tiles. East districts (thaprail).

Ṭhâr— } [Skt. *stabdha* = fixed]—(1) standing;
Ṭhârâ— } (2) the cross ploughing of a field. Oudh (âṛâ).

Ṭharak—[*ṭhahrânâ* = to cause to stop]—a piece of wood, generally the leg of a bed, tied round the necks of vicious or runaway cattle. East districts (ḍaiṅgnâ).

Thariâib— } [*ṭhârâ*]—to fold cattle in a pen or
Ṭhariâib— } enclosure. East districts (oliâb).

Ṭharkan—slippery ground. Kahar's slang.

Ṭharmaruâ—[*ṭhirnâ* = to freeze; *mârnâ* = to strike] (*ṭharuâ*)—frost bitten—of crops. East districts. See pâlâ.

Ṭharrâ—once distilled native liquor—see âbkârî.

Ṭharrî—broadcast sowing of rice. Rohilkhand (jarai).

Ṭharuâ—see ṭharmaruâ.

Ṭharuhaṭ—the country inhabited by the *Ṭhârû* caste who are noted as wizards—the Tarâî. East districts.

Ṭhâṭ—
Ṭhâṭâ—
Ṭhâṭh—
Ṭhâṭhâ— } [Skt. *stabdha* = fixed]—(1) (*ḍîl, ḍîlâ*) the hump of an ox.

Kyâ dêkho bailoṅ kâ ṭhâṭh,
Kyâ dêkho bahoroṅ sê râs.

[You are looking at the fat humps of your oxen and expecting piles of grain as high as the bullock run in a well, *i.e.*, two incompatible things. You must work your bullocks till they become lean or you won't have produce.]

(2) goods, property in land, a parcel of land assessed to revenue. Kumaun.

Ṭhâṭar—[*ṭaṭṭî*]—a frame or hurdle used as a door (châṅchar).

Ṭhaṭhêrâ—[Skt. *sthâ* = to stand; *kâra* = doer]—(1) a brazier. The flux he uses is *pain, pâên, suhâgâ*; the perforated cover of the crucibel *uhâr*; the circular anvil for shaping the mouth of a vessel *kharuâ*; the wooden anvil *nihṭâ*; the wooden mallet *mugdari*; the sheet brass *pîtal châdar*; vessels beaten out with a hammer are *kûṭ*; those made in a mould *bêdahâ*; (2) a reed, a stalk of *juâr* millet.

Ṭhâṭiyâr— } [*ṭhâṭh*] (*bardiyâ, giyâṅṛâ*)—herds-
Ṭhaṭhiyâr— } men of semi-wild cattle in the Tarâî (guâl).

Ṭhaṭhrî—[*ṭaṭṭî*]—a funeral bier (arthî).

Ṭhaṭrî—[? *ṭaṭṭî*]—a net for carrying baggage on the head. Rohilkhand (khaṛiyâ).

Ṭhaukâ—(1) the height up which water is lifted. It is generally applied in Azamgarh to low lifts, or to the upper lift when there are several: *bodar* (qv.) is used for large deep lifts, and for the first lift which is generally connected with the tank or stream; (2) (*ṭhaichâ*) the third reservoir into which the water flows when being raised for irrigation—see ḍol.

Thavâî—[Skt. *sthapati*; rt. *sthâ* = to stand]—a mason, a bricklayer (râj).

Thavan—[Skt. *tri* = three; *gamana* = going]—the third visit of the bride to the house of her husband—see têṅgâ, gaunâ.

Ṭhêghunî—[*ṭhêṅgâ* = a club: acc. to Platts Skt. *ati* = excessively; *ghna* = killing, striking] (*ṭhêgunî*)—a light stick or club: generally used by lame old men. East districts (chhaṛî).

Thêglî—[Skt. *sthag* = to cover]—a patch on clothes (pêvand).

Ṭhêgunî—see ṭhêghunî.

Ṭhêhî—stunted sugarcane. East districts (îkh).

Ṭhêk—[Skt. *sthamḥha*] (*ṭhêkî*)—(1) the metal ferule round the end of a stick. East districts; (2) (*pair*) an enclosed space for grain usually surrounded by matting or canvas.

Ṭhêkâ [*ṭhîk* = firm, correct] (*ṭhîkâ*)—a lease of land, etc., a contract for work; opposed to amânî.

Ṭhêkur—[*ṭhêknâ* = to knock against]—a piece of wood, usually the leg of a bed, tied round the necks of vicious or runaway cattle. East districts (ḍaiṅgnâ).

Ṭhêlâ— / **Ṭhêlâ gâṛî—** [*ṭhêlâ* = a push]—a cart pushed along by the hands.

Ṭhêlain—pegs fastening the poles in the bottom of a cart. Bundelkhand (gâṛî).

Ṭhêṅgur—[*ṭhêkur*]—a piece of wood, usually the leg of a bed, tied round the necks of vicious or runaway cattle. Bundelkhand (ḍaiṅgnâ).

Ṭhêṇṭh— / **Ṭhêṇṭhâ—** / **Ṭhêṇṭhî—** [*ṭêṇṭ*]—the pod of gram, the capsule of poppy, etc. East districts (ṭêṇṭ).

Ṭhêokâ— / **Ṭhêokî—** (*ṭhaukâ, ṭhêvkâ, ṭhêvkî*)—the place where water is raised for irrigation—see ṭhaukâ. East districts.

Ṭhêprî—cakes of cow-dung fuel. West districts. See gobar.

Ṭhêvkâ— / **Ṭhêvkî—** see ṭhêokâ.

Ṭhihâ— / **Ṭhihî—** [Skt. *sthâ* = to stand]—(1) the block on which an anvil is fixed—see lohâr; (2) the block on which sugarcane or fodder is cut (nisuhâ).

Ṭhîkâ—see ṭhêkâ.

Ṭhikânî—[*ṭhîkâ*]—the bars which run transversely across the cart to which the pieces outside the wheel are fixed (gâṛî).

Ṭhîkrâ— / **Ṭhikrâ—** [cf. *ṭukṛâ* = a piece]—pieces of broken pottery or bricks.

Ṭhikraur— / **Ṭhikraurâ—** / **Ṭhikraurî—** / **Ṭhikuraur—** / **Ṭhikuraurâ—** / **Ṭhikuraurî—** [*ṭhikra, vâṭa* = enclosure]—land such as is found on the sites of ruined towns full of pieces of bricks and broken pottery.

Ṭhiliyâ— / **Ṭhillâ—** [Skt. *sthâli*]—a water pitcher; a vessel used in drawing water from a well with the lever; a vessel used in the sugarcane mill for receiving the cane juice and conveying it to the boiler—see ḍhêṅklî, kolhû.

Thirahî—split peas. Katthak's slang (dâl).

Ṭhiyâ—[Skt. *sthâ* = to stand]—a boundary mark (damchâ).

Ṭhohar—[corr. of *niṭhohar* (qv.)]—a time of scarcity. East districts (girânî).

Thok—[Skt. *stoma* = a heap, a number; rt. *stu* = to praise]—(1) a subdivision in a coparcenary village—see paṭṭidârî; (2) a license for wholesale sale *thokfaroshî* wholesale dealing.

Thokchâ—the shell of the stone of the mango used by barbers to clean their customers' heads before shaving. East districts.

Ṭhoṅṭhâ—(*ṭhuṅṭhâ*)—an insect or grub which eats the pith of millets, maize, and sugarcane.

Ṭhoṅṭhî—[cf. *ṭhêṅṭhî*]—the pod of grain, the capsule of poppy, etc.

Thontî—[cf. *thotnî* = the mouth of an animal]—a cattle muzzle. Lower Duâb and Benares (chhîṅkâ).

Ṭhopârî—[cf. *ṭapak* = dripping] (*ṭipârî*)—the clear filtered juice in a sugar factory.

Thoṛâ— / **Thoṛiyâ—** / **Thoṛo—** a buffalo from the time she is carrying her first calf to her third. Duâb (bhâiṅs).

Thotar— / **Thotarâ—** / **Thothâ—** / **Thothar—** / **Thotharâ—** [acc. to Platts, Skt. *protha* = the nostrils of a horse, an excavation]—worm eaten, decayed—of grain. *Andhâ chûhâ thothâ dhân* = it is only a blind rat that attacks the worm-eaten grain.

Thûâ—[Skt. *sthûna* = a post]—(1) a boundary mark (ḥadd); (2) balls of earth coloured to represent tobacco, and used as a sign by tobacco sellers (tambâkûgar); (3) weights of sun-dried clay used for pressing the treacle out of the sugar in a refinery. Rohilkhand (khaṅdsal); (4) the weights at the end of the irrigation lever (ḍhêṅklî).

Thûhî—[*thûâ*] (*chhûhî, dhûhî*)—earthen pillars to support the well gear. East districts.

Thûlî—special food given to cows when calving. Duâb (pakhêo).

Thûmî— / **Thûmiyâ—** / **Thûnî—** / **Thûniyâ—** [Skt. *sthûna* = a post]—(1) (*dharan, khambhâ, khambiyâ*) a thick beam for supporting a roof; (2) the beam of the water-lift (ḍhêṅklî).

Ṭhuṅṭh— / **Ṭhûṅṭh—** / **Ṭhuṅṭhâ—** / **Ṭhûṅṭhâ—** / **Ṭhuṅṭhî—** / **Ṭhûṅṭhî—** an insect which eats the pith of maize, millets, and sugarcane (ṭhoṅṭhâ); (2) the knotty stump of a tree (khutthâ).

Ṭhuparâ—the ears of the *Maṅṛuâ* millet stacked in order to cause them to ferment before threshing. Hill districts.

Ṭhurrâ— / **Ṭhurrî—** grain which has not burst while being parched. East districts.

Tiaḍḍâ—[*tîn* = three; *aḍḍâ* = to stand] (*tîlâva, tipairâ*)—a well in which three buckets can work at the same time West districts (kûâṅ).

Tiâh—[Skt. *traya* = triple] (*tijahan, tijhâ, tijiyâ, tijiyan*)—a man married three times.

Ṭîbâ—[cf. *ṭîlâ, ḍhîhâ.*]—mounds or sandhills (ḍhihâ).

Tibaddhi—[*tîn* = three; *bâdh* = rope] (*tikṛî*)—the netting of a bed made of three strings (chârpâî).

Tibâi—[*tîn* = three; *pâê* = foot]—the board on which dough is kneaded. Central Duâb (chaklâ).

Tibar— / **Tibâr—** [*tîn* = three; *vâra* = time]—the third ploughing of a field. West districts (tîn châs).

Ṭibrî—[*ṭîbâ*]—a small hill peak. Hill districts.

Tidarî—[*ti* = three; *dar* = door]—a house with three openings (sêdarâ).

Tiḍḍî—[acc. to Platts, *tri* = three; *shṭhâ* rt. *sthâ* = to stand, *i.e.*, having three supports or joints in each foot] (*ṭîṅṛî, ṭîṛî*)—a locust: *ṭiḍḍî kâ ânâ, kâl kî nishâni* = the coming of locusts is a sign of famine.

Tidvâri—[*ti* = three; *duâr* = door]—a house with three openings (sêdarâ).

Tighrâ— } an earthen milking vessel (jhâ-
Tighrî— } kaṛî).

Tiḥaddâ—[*tîn* = three; *ḥadd* = boundary]—a place where three boundaries meet (siḥaddâ).

Tihâî— } [Skt. *tri* = three]—(1) (*tikur, tikurâ*) in division of crops—two-
Tihaiyâ— } thirds to the tenant, and one-third
Tihârâ— } to the landlord; but in the Upper Duâb *tîhârâ* like *sivâna* (qv.) means two-fifths to the tenant and three-fifths to the landlord; (2) crops, agriculture. East districts (khêtî).

Tîhârâ pansêrî—in division of crops—the landlord receiving 14 *ser* 15 *chhaṭâṅk* in the maund, or $\frac{239}{640}$ of the crop. Rohilkhand.

Tihârâ sivaiyâ—in division of crops—the landlord receiving 16 *ser* 5 *chhaṭâṅk* in the maund, or $\frac{261}{640}$ of the crop.

Tihrâ— } [cf. *tighrâ*]—a dish for milk. East
Tihrî— } districts (jhâkaṛî).

Tij— } [Skt. *tritîyâ*]—(1) the third day of the
Tîjâ— } lunar fortnight. On the *tîj* of the dark half of Bhâdon women fast for the benefit of their families and receive presents; (2) the third day after a Muhammadan's decease when offerings are made; (3) the offerings made as (2); (4) the Hindû festival on 3rd bright half of Sâvan.

Tijhariyâ—[*tîj*]—(1) a man who works two days for his master in return for the use of a plough and oxen on the third day. East districts; (2) three o'clock in the afternoon. East districts.

Tijiyâ— } [*tîj*]—a man married three times
Tijiyân— } (tiâh).

Ṭikâ—[Skt. *ṭik* = to explain]—(1) the sectarial caste mark on the forehead. The mark used by the followers of Shaiva and the Sakti sect is the *tripuṇṛa* or a figure like three half-moons one above the other. Followers of the Vaishnava sect wear the Râmânandî—three perpendicular lines, the two outer joined by a curved line which does not touch the middle one; (2) an ornament like a spangle for the forehead; (3) the betrothal ceremony: the signs (*nishânî*) of betrothal sent by the girl's father to the boy's house (sagâî); (4) (*pithiyâ, tilak*) the ceremony of making a mark on the forehead of the bridegroom before the marriage ceremony; (5) a present to a landlord or superior on his visit to a village (bhêṅṭ).

Tikâni—[Skt. *sthâ* = to stand]—the cross bars of a cart to which the pieces running outside the wheels are fixed (bahli, gâṛi).

Tikâr— } [Skt. *tri* = three; *karsha* = dragging]—the third ploughing of a
Tîkar— } field. West districts (tînchâs).
Tikhâr— }
Tikhârâ— }

Ṭikhṭî—see ṭikṭhî.

Ṭikiyâ—[Skt. *tilaka* = a spangle]—a small cake: the word is technically used by native cooks—when the dough is made into balls for cakes, it is *loî*; when flattened out a little it is *ṭikiyâ*: then it is finally smoothed out with the rolling pin and baked. It is unlucky to eat the last cake of a batch—*pichhlî ṭikiyâ khâê, pichhlî 'aql âî* = eat the last cake and you gain the meanest wit.

Ṭiklî—[Skt. *tilaka*]—(1) a wafer or spangle worn on the forehead by women; (2) a small cake—see ṭikiyâ.

Tikonâ—[Skt. *trikoṇa* = triangular]—a sweetmeat made in three-cornered lumps of sugar and flour.

Ṭikorâ—(*kairî*)—the young mango fruit. East districts (batiyâ).

Tikṛâ—[cf. *ṭikiyâ*]—a thick cake.

Tîkrâ—the young shoots of cereals: the phrase *tîkrâ ânê lagâ* is used of this stage in the growth of the plant.

Tikṛi—[Skt. *tri* = three]—the netting of a bed when made of three strings (tibaddhî).

Ṭikṭhî— } [Skt. *tri* = three; *kâshṭa* = wood]—
Ṭiktî— } (1) a tripod, frame or support for
Ṭikṭhikî— } any structure; (2) the triangles
Ṭikṭikî— } on which convicts are flogged.

Ṭikulâ—[Skt. *tilaka*]—an unripe mango. East districts (âm).

Ṭikulî—[Skt. *tilaka*] (*ṭikurî*)—(1) a wafer or spangle worn on the forehead by women; (2) an animal with a white spangle on its forehead.

Ṭikulî gadhaiyâ, chaṅdlî joê,
Aghan mahâvat birlî hoê,
Jo hoê to kaṅchan hoê.

[Winter rains in the month of Aghan are as infrequent as an ass with a white spot on its forehead or a bald wife, but if it comes it is worth its weight in gold.]

Ṭikur— }
Ṭîkur— }
Ṭikurâ— } (1) rising ground: shoals rising high
Ṭikurâ— } and dry out of a river; (2) jungle.
Ṭikurî— } Sunâr's slang.
Ṭikurî— }

Tikur— } [Skt. *tri* = three]—in division of
Tikurâ— } crops—two-thirds to the tenant and
Ṭikurî— } one-third to the landlord (tihâî).

Ṭikurî—see ṭikulî.

Til—[Skt. *tila* = sesamum; rt. *til* = to be greasy] (*tilî, tillî*)—sesamum (*Sesamum orientale*). *Til* is black seeded, *tilî* white seeded. *Til* ripens rather later than *tilî*, and is more commonly grown mixed with high crops like the *juâr* millet, while *tilî* does best when mixed with cotton. *Tilî* oil is preferred of the two for human consumption. A man will refuse to eat oil of black sesamum, if formally offered to him, for if he do he will serve the other in the next life. Hence the proverb—*kis janam kê kâlê til châbê hain?* = for what previous birth's indiscretions are they now paying the penalty? The astrology books advise a man not to eat sesamum on the fourth day (*chauth*) of the lunar fortnight. The seed vessels are *âḷ*, the dry stalks *tilsotâ*. *Nau man til khâê, phir tiliyar kâ tiliyar* = though the starling eat nine maunds of sesamum, it is only a star-

ling still. *Thûk sê til bînnâ* = to pick sesamum out of spittle, *i.e.*, the height of meanness.
Sâiṅ têlî tilan soṅ kiyo nêh nirvâhi,
Chhâṅṭi phataki ujjal karê, dai baṛâi tâhi ;
Dai baṛâi tâhi, pañch yêh sigrê jâni :
Dê kolhû mêṅ pêri, karihai êktâv ghâni :
Kahi Girdhar kavirâê—mayâ kî yêhi baṛâi,
Amayâ sab taiṅ bhali mân mat mêrî sâîṅ.
[The oilman loved his sesamum and by winnowing and fanning it made it honourable among men. But finally he pressed it, and extracted the oil from it. Says Girdhar, prince of poets, "such is the result of his love: Mind my advice. Better it would have been if there were no such love at all!"]

Ṭîlâ—a mound, a hillock (ḍhîhâ).

Ṭilâdânî—[*tilâ, tillâ* = an ornamental fringe; Pers. *tilah*, Skt. *tilaka*] (*âlpatî, baghlî, baṅdhuâ, khalîtî, tilêdânî*)—a housewife for holding needles and thread, etc.

Tilaiṅḍî—the 2nd day of the *Holî* (qv.) festival.

Tilak—[Skt. *tilaka* = a freckle, a sectarial mark: *tila* = a grain of sesamum]—(1) the sectarial or ornamental mark worn on the forehead by Hindû men. The *bindî* (qv.) is for women. *Bhurjî kâ lauṅḍâ, kêsar kâ tilak* = a grain parcher's brat with a saffron mark on his forehead! (2) the ceremony of putting a mark on the forehead of the bridegroom before marriage. When the barber brings the *phaldân* (qv.) to the boy's father, the latter selects a lucky day, summons the brotherhood, and puts the boy on a cushion (*gaddî*) in the midst. The barber then gives the boy the rupee which he brought with him, and puts some sweetmeats (*laḍḍû*) into his mouth. The boy gets up, salutes his brethren, and then takes the barber to the women's quarters, where singing is going on. Here the *ârtî* (qv.) ceremony is carried out; (3) to the East the present made to the boy's people by the girl's relations as a sort of retaining fee for securing the bridegroom; (4) (*pêshvâz*) a dress worn by brides and dancing girls, reaching from the neck to the ankles.

Tilâṅjul— } [*til* = sesamum; *anjul* = a hand-
Tilâṅjulî— } ful]—a ceremony after the death of a relation: when for 10 days the relatives throw on the ground handfuls of water mixed with sesamum—one the first day, two the second day, and so on.

Tilaṛî—[*ti, tri* = three; *laṛ* = a string]—a woman's necklet made in three rows.

Tilaurî—[*til*]—balls of *uṛad* or *mûṅg* pulse mixed with sugar and sesamum, dried in the sun and then fried in clarified butter.

Tilâvâ—[*ti, tri* = three; *lâo* = the well rope]—a well large enough to supply three buckets at one time. West districts (tiaḍḍâ).

Tilêdânî—see tilâdânî.

Tilêtî—[*til*]—dry stalks of mustard or sesamum, usually left standing in the field after the crop is gathered. East districts (tiskuṭ).

Tilgaṅj—[*til, gaṅj* = a pile]—crops piled loose on the threshing-floor with the heads inside to save them from rain. East districts.

Tilhan—[*til*]—oil seeds: crops from which oil is extracted (têlhan).

Tilî—[*til*]—a variety of sesamum. For the distinction between *til* and *tilî* see til.
Nîché mitra aur tilî ahâr.
Pardhan kâṛh karê bêohâr,
Chhêrî dhan, aru chêrî joê,
Pâṅch kî nityâ fajîhat hoê.
[A low born man's friendship, sesamum to eat, trading on borrowed capital, wealth in goats, and a slave girl for a wife—all these five bring trouble.]

Tîlî—[? Skt. *tûla* = anything twisted in a tuft]—(1) a brush for cleaning thread—see kargah; (2) the stick on which silk is wound (paṭvâ).

Ṭîliyâ—see ṭiloriyâ.

Tilkahrû—[*tilak*]—the man who performs the *tilak* or *ṭîkâ* (qqv.) ceremony at a marriage. East districts.

Tilkab—to crack—of soil from dryness. East districts.

Tillî—see tilî.

Tilohrâ—[*til*]—the fibre of the *paṭsan* (qv.) plant.

Ṭiloriyâ—[*ṭîl* = a fowl] (*ṭiliyâ*)—a young fowl. East districts (murghî).

Tilshakrî—[*til, shakkar* = sugar]—a sweetmeat made of sesamum and sugar.

Tilsotâ— }
Tilthâ— } [*til*]—dry stalks of mustard and
Ṭilthâ— } sesamum (*til*).

Timâshî—[*tîn* = three, *mâshâ*]—a weight current in the Hills = 40 grains: 100 *timâshî* = Rs. 23-7-9.

Ṭimilâ—a boy. Katthak's slang (chhokrâ).

Ṭimilî—a girl. Katthak's slang (chhokrî).

Tîn—a variety of wild rice. East districts.

Tînbighaiyâ—[*tîn* = three, *bighâ*]—a man who works for his master without wages in consideration of getting three *bighas* of land rent-free. Gorakhpur.

Tînchâs—[*tîn, châs*? Skt. *karsha* = dragging] (*tibâr, tîbâr, tikar, tikâr, tikhâr, tikhârâ, tisâr*)—the third ploughing of land. East districts.

Ṭîṅḍ—the earthen pot used with the Persian wheel. Bundelkhand (*ahaṭ*).

Ṭîṅḍâ—the handle of a quern or flour mill: in the West districts the handle or stilt of a plough.

Ṭiṅḍar—[*ṭîṅḍ*]—the earthen pot used with the Persian wheel and irrigation lever. West districts (arhaṭ, ḍhêṅklî).

Ṭîṅḍî—[*ṭîṅḍa*]—the handle or stilt of a plough: the handle of a flour mill. Duâb and Rohilkhand (chakkî, arhaṭ).

Tinî—[*tîn*]—a kind of wild tank rice. East districts (chanau).

Tinkâ—[Skt. *tṛiṇaka*]—a straw, a stem of grass: *dûbtê ko tinkê kâ sahârâ bahut hai* = a drowning man grasps at a straw: *tinkê kê oṭ pahâr* = a mountain hidden behind a straw.

Tinkonvâṅ—[*tîn* = three; *kon* = corner]—a light watering given to sugarcane. Azamgarh.

Tinminâ—a kind of ornament worn by women: hanks of beads with a gold or jewelled ornament in the centre used as a necklace.

Tinnâ—(*baghâr, boran, sâlan*)—juicy or savoury food eaten with bread.

Tinnâ— } [*tîn*]—a kind of tank rice. East dis-
Tinnî— } tricts (chanau).

Tînpahal—[*tîn* = three; *pahal, pahlâ* = a side] —a three-cornered file—see **lohâr.**

Tînpâkh— } Tinpakhâ— [*tîn* = three; *pâkh* = fortnight]— a grain that comes into maturity in three fortnights, such as *chênâ* (qv.): such grain is considered by pious Hindûs a lawful food on fast days.

Ṭîṅṛî—[*ṭiḍḍî*]—a locust.

Ṭîp—[*ṭîpnâ* = to press; Skt. *stip* = to drop]—(1) a bill of exchange (*hunḍî*); (2) aggregate yearly payments of rent or revenue (**jamog**); (3) water thrown into boiling syrup to make the impurities rise to the surface.

Tipâî—[*ti* = three; *pâê* = foot]—any tripod: a three-legged stool or table: a three-legged support for anything.

Tipairâ—[*ti* = three; *pair* = the well slope]—a well large enough to supply three buckets at the same time. West districts (**tiaḍḍâ**).

Ṭîpak—a cake of bread. Katthak's slang (**roṭî**).

Tipallî—[*ti* = three; *pallâ* = space]—the Brahmanical cord made of three strings (**janêû**).

Ṭipârâ—[corr. of *piṭârâ* (qv.)]—a basket used for carrying clothes, etc.

Ṭipârî—[*ṭapak* = dripping]—the clear filtered syrup of sugar (**ṭhopârî**).

Ṭipârî—[*ṭipârâ*]—a small straw basket (**karuî**).

Tipnâ— } Tippan— } Tippanâ— [Skt. *ṭippanî* = a commentary]—a child's horoscope (**janampatrî**).

Tîr—[Skt. *tîra*, which perhaps comes from Persian]—(1) an arrow; (2) the distance of an arrow's flight.

Êk pâkh do harrê khâê.
Ṭîn tîr par jhâṛê jâê.
Kâ têṅ baid kahâṅ lê jâê.

[Whoever eats two myrobolans in a fortnight, and goes three arrow shots for his morning walk, will never have to pay the doctor: *i.e.*, this is the way to keep your health.]

Tirâ—[*til*]—an oil plant (*Eruca sativa*) (**duâṅ**).

Tirak rahnâ—to be at the stage of bursting—of cotton capsules. West districts.

Tîrath—[Skt. *tîrtha* = a passage]—a place of pilgrimage. The value of certain places is said to be equal to the merit of feeding a certain number of cows.

Ghar rahê na tîrath gâê.
Mûṛ muṛâê fajîhat bhaê.

[He is neither of use at home nor has gone on a pilgrimage: he has disgraced himself by shaving, *i.e.* by turning religious mendicant. When a man becomes a religious mendicant he has his whole head shaved, and as he cannot mix in society he must needs go on a pilgrimage. If he does not do so he brings disgrace on himself]. *Tîrath gaê muṛâê siddh* = when you go on a pilgrimage you must needs have your head shaven: said of a thing for which there is no help, like giving a subscription against your will.

Tirhâ—a moth which injures the rice flower: it is driven off by the smoke of dil (*ajvân*) or bitter (*kaṛuâ*) oil. Rohilkhand.

Ṭîṛhuliyâ—[*ṭêṛhâ* = crooked]—a crooked shaped field. Central Dûâb.

Ṭîṛî—[*ṭiḍḍî*]—a locust (**ṭiḍḍî**).

Tirpâl—(*tarâî, tarâyal*)—a layer of grass placed between the tiles and the rafters of a roof. West districts.

Tirpauliyâ— } Tirpoliyâ— [Skt. *tri* = three; Hind. *paul* Skt. *gopura* = a gate]—a house with three openings (*sêdarâ*); a famous Agra market.

Tirsûl— } Tirsûlâ— [Skt. *tri* = three; *shûla* = a spike] (*trisûl, trisûlâ*)—the trident mark of Shiva. It is branded on bulls let loose at the death of a relation.

Tirvâ—[*tîr*]—a rude measure of distance, an arrow's flight; for similar measure cf. **gaukos.**

Tîsar—[*tîsrâ* = third]—(1) the third ploughing of a field (**tîn châs**); (2) the third visit of the bride to the house of her husband. West districts. See **gaunâ.**

Tisarto—[*tîsar*]—the third visit of the bride to her husband's house. Bundelkhand. See **gaunâ.**

Tîsî—[Skt. *atasî*] (*alsî, tarâ*)—flax (*Linum usitatissimum.* East districts).

Tiskhur— } Tiskuṭ— (*tilêtî, tilsotâ, ṭilṭhâ*) dry stalks of mustard allowed to remain in the field after the crop is removed. East districts.

Tît— } Titâ— [Skt. *timita*]—(1) moisture in land (**tarî**); (2) the top of the water lift. East districts (**chauṅṛhâ**).

Tît— } Titâ— [? Skt. *tikta* = bitter, or *timita* = moist] (*ukkar*)—unproductive land, not reclaimed. Kumaun (**baṅjar**).

Titârâ—[? *tît* or *tîsrâ* = third]—the third watering of a crop. Mathura.

Tith— } Tithi— [Skt. *tithi* = a lunar day]—a lunar day. According to the astrological calculation the 1st (*paṛivâ*), the 6th (*chhaṭ*), and the 11th (*êkâdashî*) of the lunar fortnight are known as *nandâ* or fortunate; the 2nd (*dûj*), 7th (*saptamî*), 12th (*duâdashî*) are *bhadrâ* or auspicious; the 3rd (*tîj*,) 8th (*ashṭamî*), 13th (*têras*) are *bijayâ* or victorious; the 4th (*chauth*), 9th (*naumî*), 14th (*chaudas*) are *riktâ*, empty, valueless; the 5th (*pañchamî*), 10th (*dashmî*), and full moon (*pûnau, pûnoṅ*) are *pûrnâ* or accomplished. In the dark half of the month from the *paṛivâ* to the *pañchamî* is lucky; from the *pañchamî* to the *amâvas* moderate; in the light half up to the *pañchamî* is bad: from *pañchamî* to *dashmîṅ* moderate; from *dashmîṅ* to *amâvas* good.

Tithân—the place where corpses are burnt. Kumaun (**marghaṭ**).

Titilî— } Titlî— } Titulî— [Skt. *tittiri* = the francoline partridge]—a butterfly; an insect which injures cereals. East districts.

Tiunâ— } Tîvan— } Tîvanâ— } Tîvnâ— [Skt. *têmana, têma* = wet]—a sauce: pulse, vegetables and similar juicy food eaten with bread. East districts.

Tiurâ— } Tiurî— the small millet (*Lathyrus sativus*) (**kêsârî**).

Tivârî—[Skt. *tri* = three, Skt. *vâra*]—the front or reception room in a house. Kumaun.

Tobrâ— } Tobrah— [acc. to Platts, Skt. *protha* = the mouth of an animal]—a horse's nosebag.

Toî—(1) the waistband of a petticoat (**lahṅgâ**).

Khâruâ kâ lahṅgâ, mahuâ kî toî,
Jârûṅ têrâ lahṅgâ: maiṅ sârê rât roê.

[A red cloth petticoat and a green waistband:

bad luck to thy petticoat. I lie awake crying all night! A riddle on the pepper chilli, which is red and green.]
(2) the part of a coat round the waist (aṅgâ); (3) the ornamental border of a woman's sheet (sâṛî).

Tok—a sheet or plain of cultivation including manyfields.

Ṭokâ—a moth which attacks the *uṛad* pulse Rohilkhand.

Ṭokhâ—the place where three boundaries meet (siḥaddâ).

Ṭoknâ— } a vessel like the *haṅḍâ* (qv.) used for
Ṭoknîh } holding water, etc., Upper Duâb.

Ṭokrâ—a large basket, usually made of split bamboo, woven up with palm tree leaf fibre (khâṅchâ).

Tokrâ—a parasitical description of broom-rape (*Orobanche Indica*) which entwines itself round the young opium plants and causes them to wither away.

Ṭokrî—a small basket—see ṭokrâ.

Ṭoksî—the halves of a cocoanut used as little boxes (nâriyal).

Ṭolâ - the ghost of a man who dies a bachelor, feared in the Hills—see Atkinson—*Himalayan Gazetter*, II, 833.

Tolâ—[Skt. *tûl* = to weigh]—a weight, one eightieth part of a *sêr:* eighty rupees weight go to a rupee or 179⅔ grains; in Garhwâl in weighing metals produced in the country 1 *pal* = 6 *tolâ*.

Tolâ—a hamlet, a quarter of a town or village (mazrââ).

Chiṛîmâr kâ ṭolâ.
Bhâṅt bhâṅt kâ jânvar bolâ.

[In the bird-catcher's quarter you hear the voice of all kinds of birds.]

Tolan—[*tolâ*]—a thick beam for supporting a roof (thûnî).

Ṭomrî—[Skt. *tumba* = a long gourd] (*toṅbâ*)—the hollow gourd carried by mendicants: an earthen vessel of the same shape used by barber physicians for holding the blood in bleeding their patients.

Ṭonâ—[Skt. *tantra*]—spells or charms, generally those carried out with an evil object. East districts (bân).

Ṭonai—[*ṭonâ*] (*ṭonhai*)—a witch.

Toṅbâ—[Skt. *tumba* = a long gourd]—the hollow gourd carried by ascetics (tomrî).

Toṅbî—[*toṅbâ*]—a vessel like the *âbkhorâ* (qv.).

Toṅdâ—the outlet or sluice of a tank. East districts. See tâl.

Ṭonhai—see ṭonai.

Ṭoṅṭarî } (1) the snout of an animal such as a
Ṭoṅṭi } pig; (2) (*bikkû, ḍoṅṭî*) the spout of a vessel.

Ṭop } [Portuguese *tope, topo* = the top, the
Ṭopâ } head]—(1) a cap (ṭopî); (2) a large open basket for carrying wild fowl, etc. (ḍhâkâ).

Ṭopî } [*ṭop*] (*kulâh, ṭop, ṭopâ*)—a cap.
Ṭopiyâ } For the cap covering the ears see kanṭop. The centre piece of the cap is *chaṅdvâ. Fargolâ* is a large kind of cap. When embroidered the cap is *kâmdâr* or *phûldâr:* when round *gol, arkchîn:* when made of four triangular pieces *chaugoshiyâ:* when lined *dopallâ, dohrâ*

Ṭoprî—[*ṭop*]—a rather small wicker basket (jhaṅpiyâ, khâṅchî).

Ṭor—[*tûar*]—the arhar plant (*Cytisus cajan*). Kumaun (arhar).

Ṭoṛ—[*toṛn*, Skt. *tuṛ* = to break]—(1) a needle-shaped tool for making chain links (sunâr); (2) irrigation carried on when the water is at a high level, by cutting the banks of the distributaries: as distinguished from *ḍâl* (qv.) when the water is raised from a lower level.

Toṛâ—[? *toṛ*]—(1) a bag or purse (thailâ); (2) a gold or silver neck chain.

Nayâ kisâno khêtî kîni lambâ dâṛâ toṛâ;
Khêṅch kisân gaṛhî mêṅ lâê, paṭkan lâgê joṛâ.

[A griff of a cultivator went to farm wearing a long chain; but soon he is hauled off to the landlord's fort and gets a shoe-beating.]

Ṭoṛâ—[Skt. *truṭ* = to break]—brackets or pieces of wood let into the walls of a house to support the eaves. East districts (chhajjâ).

Toṛâ—[*toṛnâ* = to break]—boiled sugar for making sweetmeats at the stage when the sugar grains glisten in the mass.

Torai—[Skt. *tûrya* = a musical instrument]—a variety of cucumber (*Cucumis acutangulus*) (taroî).

Toran—[Skt. *toraṇa* = the ornamented arch of a door]—garlands hung over doors at marriages, etc. (bandanbârî).

Toṛî } [Skt. *truṭi*; rt. *truṭ* = to crack] (*dain,*
Toṛiyâ } *dâin, khêtiyâ lâî*)—a variety of field mustard, *Brassica campestris toria*—see sarson.

It is also known as *tînpakhiyâ*, because it ripens in three fortnights, or six weeks.

Toṛuâ—[*toṛâ*]—a neck chain worn by women.

Toshâ— } (1) food for a journey; (2) a woman's
Toshah— } ornament for the arm.

Toshak—bedding (bistar).

Ṭoṭkâ—[Skt. *tantraka*]—(1) spells or charms generally with an evil object; (2) (*kalakhâ, kalikhâ, karakhâ, karikhâ, karkhai haṅḍiyâ, siyâvaṛî*) a black earthen pot put up in a field to scare off birds and keep away the evil eye.

Tripauliyâ— } see tirpauliyâ.
Tripoliyâ— }

Trisûl— } see tirsûl.
Trisûlâ— }

Tûar—[*tor*]—the *arhar* plant (*Cytisus cajan*). West districts and Rohilkhand (arhar).

Tûdâ— } [Skt. *tunda* = the belly]—a boundary
Tûdî— } mark (damchâ).

Ṭûkâ—[*ṭûk, ṭukṛâ* = a piece, Skt. *stoka* = little]—the fourth part of a round cake of bread. East districts.

Tukhm sokht—[Pers. *tukhm* = seed, *sokht* = burnt]—seed dried up and lost. West districts (bijmâr).

Tukmah—the button hole of a coat, etc. (aṅgâ).

Ṭukṛâkhânâ—[*ṭûkâ*]—the morning meal made up of scraps from the previous day's food. West districts (kalêo).

Ṭukṛî—[*ṭukṛâ*]—a small piece of cloth; a woman's petticoat. West districts (lahṅgâ).

Tul— } [Skt. *tûl* = to weigh]—(1) a large pair of
Tulâ— } scales (tarâzû); (2) the constellation Libra or the Scales—see saṅkrânt.

Tulâvâ—[*tul*]—the outer strengthening spokes in a wheel (bahlî).

Tulî— } [Skt. *tûla* = a tuft of grass, etc.]—a
Tûlî— } brush for cleaning thread—see kargah.

Tulî—[*tul*]—a small pair of scales (tarâzû).

Tulsî—[Skt. *tulasî, tulasikâ*]—the plant holy basil: often planted on a pillar in Hindû houses and temples and worshipped. It is the *ocymum sanctum* and is venerated by worshippers of Vishnu.

Tûmâṅ— } [Skt. *tunba* = a long gourd]—the
Tûṅbâ— } hollow gourd carried by ascetics (ṭomrî).

Ṭummâ—[? *ṭûm*]—an informal receipt for rent or money. Central Duâb.

Ṭuṅḍ— } [Skt. *tuṇḍa* = a beak or snout]
Ṭûṅḍ— } (*ḍûṅḍ, ḍûṅḍâ, mûṅḍâ*)—(1) a branch
Ṭuṅḍâ— } cut off; (2) an ox with only one horn;
Ṭûṅḍâ— } (3) an apparition which appears at night—the headless horseman: he rides with his head on the saddle before him and coming to people's doors calls the owner of the house by name. If he answers it is certain death.

Ṭuniyâṅ—[*ṭuṅḍ*]—a small earthen vessel with a spout.

Ṭunkî—a winged insect which attacks rice in August and September. East districts.

Ṭunkî—[Skt. *tanuka* = small]—a thin crisp cake.

Ṭuṅṛ— }
Ṭûṅṛ— }
Ṭuṅṛâ— } see ṭuṅḍ.
Ṭûṅṛâ— }

Ṭûṅṛ— } the blade in the ear of cereals. East
Ṭûṅṛâ— } districts.

Ṭûr— } [Skt. *tûl* = to weigh]—(1) the wooden
Ṭûrâ— } roller behind which the weaver sits, and on which he winds up the cloth as it is made. East districts (kargah); (2) a kind of scales used by weavers in weighing thread. East districts.

Turai—see taroî.

Turaṅg— } [Skt. *turaga* = going swiftly; rt.
Turî— } *tur* = to run]—a horse (ghoṛâ).

Jot jot marê bailuâ,
Baiṭhê khâê turaṅg.

[The ox dies of ploughing all day, but the horse has a fine time of it sitting at home and eating.]

Tûs—a sort of thick blanket (kammal).

Tus — } [Skt. *tusha* = husk or chaff of grain]
Tusâ— } — the barb on the ear in cereals (pûr).

Ṭusâr— } [Skt. *tushâra* = frosty] (*kohês, kohêsâ,*
Tusâr— } *kohirâ, kohr, kuhâsâ, kuhêsâ, kuhir, kuhirâ*)—a cold frosty fog in the cold weather.

Ṭuṭkâ— } see ṭoṭkâ.
Ṭûṭkâ— }

Ṭuṭnî—[Skt. *tuṇḍa*]—the spout of a vessel. Rohilkhand (ḍoṅṭî).

Ṭuṭuhî— } [*ṭuṭnî*]—a small vessel with a spout,
Tutuhî— } usually made of alloy (gêruâ).

Tûyâ—black mustard.

Tyâg—[Skt. *tyâga*; rt. *tyaj* = to abandon]—the expulsion of a wife from her home by a husband; practically equivalent to a divorce among Hindûs.

Tyuṅkhar—[*tus*]—the barb in cereals. East districts (pûr).

U

Ubachhab—to bale up water for irrigation. East districts (chopnâ).

Ubahnî—see ubhan.

Ubâr—the curtain of an ox cart (bahlî).

Ubarâ— } [*ubarnâ* = to remain over as surplus]
Ubarî— } (*ubarvâ*)—surplus seed grain distributed among the workmen at sowing time (bijvâr).

Ubarî—[*ubarâ*]—a class of tenure subject only to a quit-rent. Bundelkhand.

Ubarvâ—see ubarâ.

Ubaṭnâ—see abṭan.

Ubhab — } to bale up water for irrigation. East
Ubhânâ— } districts (chopnâ).

Ubhan— } (*barêt, lajurî, lêj, lêjû, lêñjur, lêñ-*
Ubhanî— } *jurî, nêjû, panbharâ, ubahnî, ughânî*)
Ubhânî— } —the rope used in lifting water from a well for the purposes of irrigation. The rope used in drawing water for house use is usually *ḍorî*.

Ubkâ—[*ubaknâ* = to disgorge] (*arivan, arvan, pâṅs, pâṅsâ, phaṅdnâ, phâṅs, phâṅsâ*)—the knot in the rope round the neck of a water vessel.

Ubsab—[*ubasnâ* = to become sticky or stale]—to scour cooking pots. East districts (mâṅjnâ).

Ubsan—[*ubsab*]—a wisp of grass for cleaning a pot. East districts (jûnâ).

Ubṭan—see abṭan.

Uchâpâ — } [Skt. *udyâpita* = brought to a con-
Uchâpat— } clusion]—a running account with a *baniyâ* or grain merchant.

Uchukun—the prop put under a vessel to tilt it up and keep it steady.

Ôdâ—purple colour.

Udaṅt—[Skt. *ûna* = less; Hind. *dâṅt* = tooth] (*ûnâ*)—a calf before it has got its true teeth. East districts.

Uday—the east of the sky, opposed to *ast*, the west; daybreak (fajar).

Udhab—to lift water for irrigation. East districts (chopnâ).

Udhâr—[Skt. *uddhâra* = extracting, lifting up] —a loan where the exact thing lent is to be returned: opposed to *qarz* (qv.): but the distinction is not always observed. *Udhâr khânâ, phûṅs kâ tâpnâ barâbar haiṅ* = living on borrowed money is as bad as warming oneself over a fire of straw. *Bhûkâ bêchê joê, aghânâ kahê mujhê udhâr dêo* = the hungry man was selling his wife, and well-fed says: "Give her to me on tick!"

Jhûṭhê mîṭhê bachan, kahi rin udhâr lê khâê,
Lêt paramsukh upjê, lêkê dîyo na jâî,
Lêkê dîyô na jâî : ûṅch aru nîch batâvê:
Rin udhâr kî rît, mâṅgê to mâran dhâvê:
Kahi Girdhar kavirâê—Jân rah man mêṅ rûṭhâ,
Bahut dina ho jâêṅ, kahêṅ têrâ kâgaj jhûṭhâ.

[With sweet coaxing words men borrow money. They are glad to get it but never come to repay it. They talk high and low as is the style of borrowing, and when you dun them are ready to strike you. Says Girdhar, prince of poets: "Remember this distressing fact. After

many days have passed they will say 'Your bond is false'."]

Uftâdah—[Pers. *uftâdan* = to fall]—waste land (baṅjar).

Ugahî— } see **ughâî**.
Ugâhî— }

Ugâlâ—[*ugâl* = spitting out]—land saturated with water (panmâr).

Ughâî—[*ughânâ* = to collect] (*ogâhî, ugâhî*)—(1) contributions of grain, fodder, etc., levied from his tenants by a landlord. The rates vary in different places: in Rohilkhand, for instance, the contribution is usually one basket of rice straw per plough, one net of chaff, one basket cow-dung fuel, one lump of coarse sugar, a pot of cane juice and five sugar canes at the *Dêoṭhân* (qv.) festival; (2) rent. Central Duâb (lagân); (3) a form of money-lending: *e.g.*, ₹10 are borrowed, and are to be repaid in a year at 1 per cent. interest per mensem. This is *chhoṭî ugâhî*. When ₹20 are borrowed for a year and ₹25 are to be repaid in monthly instalments, it is *lambî ugâhi*. Lower Duâb.

Ughânî—[*ughâî*]—the well rope. Rohilkhand (ubhan).

Ughâr—[*ughârnâ*]—the side curtain in an ox cart (bahlî).

Ughârnâ— } [Skt. *ud, ghaṭ* = to place upon]—
Ughaṛnâ— } (1) to uncover anything; (2) specially to open the ground for building a well.

Uhâr—[cf. *ughâr*] (*ohâr*)—(1) the cover of a carriage or palanquin: the side curtain of an ox cart (bahlî); (2) the perforated cover of a crucible—see ṭhaṭhêrâ.

Ujâlâ—[Skt. *ujjval* = to shine]—daybreak; sunshine (fajar).

Ujaṛ— } [Skt. *ud, jaṭâ*, Hind. *jaṛ* = root]
Ujâṛ— } (*bêcherâgh, bilâ chhappar band, nichâṭ, vîrân*)—deserted, waste, of a village, etc. *Dêkhiyê têrî Kâlpî, bâvan purê ujâṛ* = look at this fine town of Kâlpi of yours, with its fifty-two hamlets deserted.

Gûjaroṅ ûjaṛ bhalî: ûjaṛon bhalî ujâṛ:
Jabhî Gûjar dêkhiyê, tabhî dîjê mâr.

[Waste land is better than cultivation by Gûjars: better is waste than these ne'er-do-wells. Whenever you see a Gûjar hit him on the head!]

Ujârî—[? *aṅjal, aṅjurî*]—small heaps of grain put aside at harvest time as an offering to the local gods (aṅjurî).

Ujêrâ—an ox unbroken to work. Rohilkhand (adhârî).

Ujeriyâ—[*ujâlâ*]—the bright half of the month (aṅjar).

Ujhakan— } [*ujhaknâ* = to raise oneself on
Ujhukun— } tiptoe]—a support to keep a vessel steady (uṭhgan).

Ujhilâ—(1) earth taken off high places in a field and thrown into hollows to level it. East districts; (2) crushed mustard seed used for rubbing on the body; (3) the flowers of the *mahuâ* (*Bassia latifolia*) used for food. East districts.

Ujiyâlâ—see ujâlâ.

Ujjal—rowing up stream.

Ujjar—[*ujâlâ*]—white—of cattle, etc. (dhaul).

Ujjayanâ—[Skt. rt. *ji* = to overcome]—victorious: for the ceremony known as *ujjayanâ pûjâ* see under kâshîdâs.

Ujkâ—a field scarecrow. Rohilkhand (dhokhâ).

Ujpo—a field scarecrow. Upper Duâb (dhokhâ).

Ujrâ—see ujjar.

Ujrat—[Arabic *ajr, ajar*]—pay, wages: the cost of any thing.

Ujyâlâ—see ujâlâ.

Ukâṅv—a pile of grain and chaff ready for winnowing. Duâb (sillî).

Ûkh—[Skt. *ikshu*]—sugarcane. East districts (îkh).

Ukhal—[Skt. *ulûhhala*]—a large mortar or hollow bed for the pestle used in husking grain (ḍhêṅkâ).

Ukhâṅv— } [*ûkh*] (*abgâ ukhâo*)—land kept fal-
Ukhâo— } low for sugarcane: in Basti it
Ukhâoṅ— } means a field ploughed in August-September, manured in the following month and sown with vegetables, poppy, or tobacco.

Ukhar—[*ûkh*]—the ceremony of worshipping the plough after the sugarcane is planted. Upper Duâb and Rohilkhand (okhar).

Ukhaṛ bhûmî—[*ukhaṛnâ* = to be rooted up]—the waterless desolate lowlands under the Kumaun hills: the Bhâbar.

Ukhârî—[*ûkh* Skt. *vâṭa* = enclosure]—a sugarcane field. East district. See îkh.

Jêṭh mâs mêṅ châr dukhârî:
Ban, bâlak, aru bhaiṅs, ukhârî.

[Four things suffer in the heat of May—a forest, a child, a buffalo, and a cane field.]

Ukhaṛ khâbaṛ—uneven ground. East districts (akhoh).

Ukhâṛnâ—[Skt. *ud, karsha* = dragging]—to pluck up: used of the harvesting of crops like mustard (*sarson*), etc., which are pulled up by the roots, not cut.

Ukhbhoj—[*ukh, bhojan* = food, Skt. *bhuj* = to eat]—the day on which the sugarcane is planted and the ceremonies accompanying it. East districts (îkhrâj).

Ukhlî—[Skt. *ulûkhala*] (*okhalo, okhlî, okhrî, ukhrî*)—the mortar in which grain is husked. The pestle is usually *mûsal* or *mûsar*; in Kumaun *musalo*; in the East districts *paharuâ*. The iron ring to prevent the mortar from cracking is *shâm, shâmâ, shâmî, sâmâ, sâmî*.

Ukhrâj—[*ûkh*]—the day on which the sugarcane is planted and the ceremonies accompanying it. East districts (îkhrâj).

Ukhrî—see ukhlî.

Ukhṭâ—crops withering from drought.

Ukhvârî—see ukhârî.

Ukkar—land unproductive and not fit for cultivation—cf. ukharbhûmî. Kumaun (baṅjar).

Ulâ—[*ûn*, Skt. *ûrṇa* = wool]—a lamb. Duâb (bhêṛ).

Ulachhnâ—to raise up water for irrigation. East districts (chopnâ).

Ulâṅk—*lit.* plump, fat; a large boat with a long overhanging bow: "it is not clinker built, but with the planks edge to edge and fastened with iron cranks like stitches" (Hobson-Jobson, Sv. Woolock).

Ulâr—[Skt. *ut*, Hind. *luṛhnâ* = to roll]—of a cart overweighted behind: the opposite is *dab, dabâo*.

Ulaṭ jânâ—to be overturned—of an animal; to miscarry.

Ulchab dênâ—[*ulachhnâ*] (*ulchhab dênâ*)—to bale up water for irrigation. West districts (chopnâ).

Ulchhâ—[*ulachhnâ*]—sowing by hand without the use of a drill. Rohilkhand. See bonâ.

Ulchhab dênâ—see ulchab dênâ.

Ulêtâ—bread prepared with butter which Hindûs can eat on the road without taking off their clothes—cf. mârê.

Ulêtî—the eaves of a house—see oltî.

Ûmbî— / Umî— / Ummî— [Skt. *umbî*]—the first grain cut with certain ceremonies in the spring harvest. East districts. See arvan.

Ûn—[Skt. *ûrṇa*]—wool

Ûṅchâ—[Skt. *uchcha*]—(1) high; (2) a scarecrow. Benares (dhokhâ).

Ûṅg— / Uṅgh— [*ûṅghnâ*]—the inside greased washer of a wheel. Rohilkhand (gâṛî).

Uṅgal— / Uṅgalâ— / Uṅgar— / Uṅgarâ— [Skt. *angula*] (*uṅgul, aṅgur, aṅgurî*)—a finger breadth: a measure for cloth, etc: equal to eight barley corns.

Ûṅghnâ— / Ûṅgnâ— to grease the wheel or axle of a cart.

Ûṅgnâ rog—a disease in cattle in Bundelkhand: the ears drop and become cold, as does the body; the eyes run, and the animal refuses food and drink.

Unhâlâ— / Unhâlî— / Unhârâ— / Unhârî— [Skt. *ushṇakâla* = hot season]—the spring harvest. Bundelkhand, Duâb. See under siyârî (rabî').

Ûnî—[*ûn*]—made of wool—of clothes, etc.

Unnâ—[*ûn*]—(1) a lamb. Duâb (bhêṛ); (2) a woollen shawl.

Ûno—[? cf. *ubsan*]—a wisp of straw for cleaning a pot. Kumaun (jûnâ).

Ûṅṭ—[Skt. *ushṭra* = a buffalo, a humped ox] (*ghêṅch, ghiṅch, lamghiṅchvâ*)—a camel; the female is *ûṅṭnî*; a young camel *botâ*; a young male *saṅḍiyâ*; a young female *saṅḍnî*; the camel saddle with a wooden frame is *kâṭhî*; the pad *gaddî, gadêlâ*. *Ûṅṭ ki chorî nêvhrê, nêvhrê* (*jhukê, jhukê*) = going to steal a camel with the back bent! *Ûṅṭ kê muṅh mêṅ zîrah* = a grain of cummin in a camel's mouth! a drop in the ocean. *Ûṅṭ sâ qadd baṛhâyâ hai, shâûr zarrah nahîṅ* = he has swelled himself the size of a camel but has not an atom of sense! *Ûṅṭ bahê jâê, makauṛâ kahê—mujhê thâh hî nahîṅ* = the camel is swept away in the flood and the ant says "I am out of my depth"! *Thakâ ûṅṭ sarâê ko taktâ hai* = the tired camel is on the look out for the inn. *Shahr mêṅ ûṅṭ badnâm* = a camel has a bad name in a town. *Khânê ko ûṅṭ, kamânê ko majnûn* = an appetite like a camel and too worn out to work! *Ûṅṭ dâgh̲ê hotê thê, makaṛ bhî dâgh̲ honê ko âyâ* = when the camels were being branded the spider came and wanted to be branded too! *Ûṅṭ pahâr kê nîchê âtâ hai, to âpko samajhtâ* = the camel only knows his size when he comes under the mountain! *Rât ko machhar kâ ṭâṅg pakṛêṅ, din ko ûṅṭ na sujhâî dê* = he can see to catch a mosquito by the leg at night, but cannot see a camel by daylight!

Kamba̲kh̲tî jab âtî,
Ûṅṭ chaṛhê kuttâ kâṭê.

[When you are in the way of ill-luck, a dog will bite you even when you are on the top of a camel!]

Ûṅṭ kaṭailâ—[*ûṅṭ*, Skt. *kaṇṭaka* = a thorn]—a variety of the camel thorn, a weed injurious to crops.

Ûṅṭarâ— / Uṅṭarâ— [? *ûṭhânâ* = to raise]—the front prop of a cart; the prop which supports the driver's seat (gâṛî).

Ûṅṭnî—see ûṅṭ.

Uṅṭrâ— / Ûṅṭrâ— see ûṅṭarâ.

Ûp—Interest on a loan (sûd).

Upachhab— / Upcahhnâ— to beat clothes on a beam or stone for washing. East districts (pachhârnâ).

Upajnâ—[Skt. *upa* = up; *jan* = to sprout] (*upjab*)—to sprout or grow—of crops.

Upahiyâ—a non-resident member of the Chamâr class. East districts (parjâ).

Upallâ—see ûparâ.

Upambâs—[Skt. *upa* = near; *vâsa* = dwelling]—a stranger or non-resident: opposed to *apdâ* (qv.). East districts.

Ûparâ— / Uparâ— [*ûpar* = above] (*upallâ*)—the outer piece in clothes: opposed to *astar* (qv.) (abrâ).

Uparaut— / Uprauṭâ— [*ûpar* = above]—the upper stone in the quern or flour mill (chakkî).

Uparauṭi koṭhrî—[*ûpar* = above]—an upper room. East districts (aṭâ).

Ûparchûnṭ—[*ûpar* = above; *chûṅṭnâ* = to pluck]—cutting the ears of a crop without the stalk. Duab (bajhvaṭ).

Uparhâr— / Ûparhâr— [*ûpar* = above; *hâr* = a circle of fields]—(1) highlands (bâṅgar), the circle of fields furthest from the village site. West districts (barhâ).

Uparî— / Uparîhâ— [*ûpar* = above]—a ghost or spirit. East districts (bhût).

Ûpar kâ pâṭ—[*ûpar* = above]—the upper stone in a quern or flour mill (chakkî).

Ûparlâ— / Uparlâ— [*ûpar* = above]—the outer piece in clothes (abrâ).

Uparvâṅs—[*ûpar* = above; *bâs* = dwelling]—(1) a stranger in a village (upambâs); (2) a ghost or spirit. East districts (bhût).

Ûparvâr— / Uparvâr— [*ûpar* = above]—high lands (bâṅgar).

Upichhab—to beat clothes on a stone or plank for the purpose of cleaning them. East districts (pachhârnâ).

Upjab—see upajnâ.

Upjanhâr— / Upjâo— [*upajnâ*]—productive—of soil.

Uplâ— / Uplî— / Uprî— [Skt. *apûpa* = a cake; *ra*—diminutive affix]—cakes of cow-dung fuel (gobar).

Uprâon—[*ûpar* = above]—(1) high lands (bâṅgar); (2) unirrigated land. Kumaun (khâkî).

Upṭâ—the roof of a granary. East districts (bakhâr).

Upṭan—[*abṭan*]—the cosmetic rubbed on the body of the bride and bridegroom before marriage (abtan).

Urad— / Urad— (*mâsh, uṛid*)—a kind of pulse (*Phaseolus radiatus*)—*urḍî* is a small variety

—the pods are *koṅs, kosâ, chhîmî, phalî.* The flour is *dhâṅs, dhuâṅs—uṛad par safêdî* = the white mark on *uṛad*, is a phrase for something very minute. "*Uṛad* has a small white mark at each end. Hindûs say it has a *ṭîkâ* or mark of respect, and relate that the wheat seeing that though it is superior to *uṛad*, yet has no such indication of rank, grew very indignant and, in consequence of this rage, parted in two in front (*chhâtî phaṭ gaî*)—this they say is the cause of the deep line on one side of the wheat grain" (Ishri Dâs, Domestic Manners of Hindûs, 46).

Uṛânâ—*lit.* to cause to fly; to winnow grain. Duâb (usânâ).

Uṛânpardah—[*uṛânâ*]—the curtains of an ox-cart (bahlî).

Urdâvan—[*advân*]—the strings at the end of a bed. East districts and Oudh (advân).

Urḍî—[*uṛad*]—(1) a small kind of pulse (*Phaseolus radiatus*): *kahâṅ Râm! Râm! aur kahâṅ urḍî kâ bhaskâ* = how can any one cry Râm! Râm! and gobble pulse at the same time! (to whistle and chew meal); (2) sun-dried cakes made of *uṛad* or gram flour (barî).

Urêkh—the hind prop of a cart. Rohilkhand (gârî).

Uṛh—[? *oṛhnâ* = to dress]—a scarecrow. North Oudh (dhokhâ).

Uṛharî—(1) a second wife married by a less regular form (dharî, dharûk); (2) a woman with whom a man has eloped.

Urjhâ—twisted hemp (san).

Urnâ—[Skt. *ghṛish* = to grind]—to roughen the stone of a quern or flour mill (râhnâ).

Ursâ—[Skt. *ghṛish* = to grind]—the roller for making bread. Bundelkhand (bêlan).

Uṛtak— } (1) the housing of a saddle; (2) the
Urtak— } pad for a draught animal. Rohilkhând (gâchhî).

Ururâb—[*onomatopœic*] to call a bull to a cow. East districts.

Usânâ—(*barsânâ, ḍalî dênâ, dhârdharnâ, dhuriyânâ, kirânâ, pachhâṛnâ, pachhoṛnâ, paiṅchâ, partî lênâ, partiyânâ, phaṭaknâ, phaṭkânâ, phaṭkârab, phaṭkorab, sailânâ, sarhatnâ, sirvâ mârnâ*)—to winnow grain. East districts and Bundelkhand. Also see khajûrâ, ohâb.

Usâ dênâ—to cool the syrup in a sugar factory. Rohilkhand (kolhvâr).

Usar— } [Skt. *ushara, ûsha* = salt ground]—
Ûsar— } land infested with various salts—see rêh.

Nâri ati bal hot hai, apnê kul kî phâṅs,
Kuru Pâṅḍû kê vaṅsh ko kiyo Draupadî nâs:
Kiyo Draupadî nâs: Kêkayî Dashrath mâri,
Râm Lakshman Siyâ soî ban bâs sidhâri.
Kahi Girdhar kavirâê—banî ûsar kî bârî:
Marâ parush jiyâ jân, jabai parghar gaî nârî.

[Woman is very powerful and a snare to her family; as Draupadi ruined the houses of the Kauravas and Pandavas and Kekayi caused the death of Dasharatha and caused Râma, Lakshmana and Sîta to take up their abode in the forest. Says Girdhar, prince of poets—"Verily she is like barren land. Consider him as dead whose wife goes to the house of another.]

Usârâ—[Skt. *apasârita* = removed] (*osârâ*)—the outer chamber or verandah of a house (dâlân).

Usarêliyâ—[*ûsar*]—land injured by noxious salts.

Ustâ—[said to be corr. of *ustâd* = a teacher]—a respectful name for a barber.

Ustâ hajjâm nâî,
Êk mêṅ êk mêrâ bhâî.

[The barber, the shaver, the hair-cutter: one or other is my brother: based on the story of a barber who called himself various names and got several shares] (nâî).

Ustâd—a preceptor, teacher, a cunning fellow.

Ustarâ—[*ustâ*] (*astûrâ, chhurâ, chhûrâ*)—a barber's razor—see nâî.

Ût—[*aûd*]—a person who dies without a son to perform the annual obsequies and who hence becomes a malignant spirit. The favourite taunt addressed to the Gipsy Kanjar tribe is—

Ût kê ût, ujâṛ kê bhût:
Sîtâ kê sarâpê; janam kê sharâbî.

[Sîta's curse is on you that you shall die sonless; devils of the jungle, and drunkards all your life!]

Uṭahaṛâ—[*uṭhânâ* = to raise]—the prop in front of a cart (gâṛî).

Uṭak naṭak—uneven ground. East districts (ûsar khûbhar).

Utâr— } [Skt. *uttâraṇa* = transporting over,
Utârâ } rescuing; rt. *uttṛi* = to pass out of]—(1) forced labour (bêgârî); (2) (*jog, jhâṛo*) a spell, incantation used for the purpose of curing disease: some rubbish exposed on a saucer on the road, with the idea that whoever touches it first will take away the disease from the sick person.

Uṭaṛâ—see uṭahaṛâ.

Uṭârî—[*ot*]—the block on which fodder, etc., is cut. Duâb (nisuhâ).

Uṭarpâ—[*uṭahaṛâ*]—the front support of a cart (gâṛî).

Uṭhallâ chûlhâ—[*uṭhânâ* = to raise] (*uṭhâo chûlhâ*)—a moveable fire-place. East districts (chûlhâ).

Uṭhâṅgan—[? *uṭhâṅgnâ* = to rest on]—a large house courtyard. Kumaun (paṭâṅgan).

Uṭhâo chûlhâ— } see uṭhallâ chûlhâ.
Uṭhâû chûlhâ— }

Uṭhâonî— }
Uṭhâvanâ— }
Uṭhâvanî— } [*uṭhânâ* = to raise]—(1) money paid in advance to secure a supply of anything. East districts; (2) keeping a running account with a shop-keeper and paying him in cash from time to time. East districts; (3) money given to Brahmans after the astrological signs for a wedding have been tested. East districts; (4) a small sum sent to the girl's family before betrothal as a pledge of the marriage agreement; (5) anything put aside to mark a vow (Anguṅg); (6) money set apart to avert some evil; (7) (*phûl*) a ceremony performed in memory of a deceased Hindû on the second or third day after cremation. The bones (*phûl*) are collected from the ashes of the pyre and sent at once or on the next favourable occasion to be poured into at sacred river, such as the Ganges or Jumna; (8) a light ploughing to cover in rice seed. East districts (gâhnâ).
Uṭhaunâ— }
Uṭhaunî— }

Uṭhgan—[*uṭhaṅgnâ* = to rest on] (*ṭêkan, uchukun, ujhukun*)—a prop put under a vessel to tilt it up or keep it steady. East districts.

Uṭhtî paṛtî—[*uṭhânâ* = to take up for cultivation]—a system of tenure in Azamgaṛh where rent is payable only on the land actually under cultivation, not on fallow.

Uttâ— } [Skt. *uttara*]—(1)—the north = *paṅâṛî alaṅg, pahâṛî or ;*
Uttar—
Uttarâ—

Biyâr chalêhi uttâ,
Ghar baiṭhê piyo pûtâ.

[When the north wind blows, sit at home and drink my son (as there is sure to be rain).]

(2) a collective term for a number of minor crops, such as *arhar, mûng*, etc.—cf. **chhaṛṛâ**.

Uttara Bhâdrapad— } the 26th lunar asterism—
Uttara Bhâdrapadâ— } see **nakshatra** and **magha**.

Uttara khâṛha— } [*uttara, Âsâṛh*]—the 21st
Uttara shâḍha— } lunar asterism—see **nakshatra**.
Uttara shâṛha—

Uttarainî— } [Skt. *uttarayaṇa*]—the sun's
Uttarayanî— } northern declination, or his passage from the southern to the northern part of the ecliptic: the winter solstice: a name in the Hills for the constellation *Makar* or Capricornus, as it marks the beginning of the winter solstice.

V

Va'dah kâ ruqah—the letter announcing a marriage engagement among Muhammadans.

Vair— } [*vairnâ* = to pour gradually from
Vairâ— } the hand or from a vessel]—(1) the
Vairnâ— } pipe in the drill plough. West districts (**hal**); (2) drill sowing. West districts (**bonâ**).

Vaiṭâ—a reel for thread. Rohilkhand (**aṭêran**).

Val—sand or sandy soil found at the base of hills. Mathura.

Valgiyâ—[? Skt. *valgita* = leaped]—a name in the Hills for the constellation Leo—see **siṅha sankrânt**.

Vaqṭi—[*vaqṭ.* = time]—perquisites at harvest to village servants. Duâb.

Vardî—[Skt. *viruda* = panegyric]—(1) uniform; (2) a necklace consisting of chains and metal bosses.

Vârphêr—[*vâr, vâra* = time; *phêrnâ* = to turn] (*nêochhâvar*)—an offering of money or other valuables waved three times over the heads of the bride and bridegroom, and then distributed as alms to menials in order to avert the evil eye.

Vêdan—[Skt. *vêdana* = pain]—rinderpest in cattle. Upper Duâb (**chêchak**).

Vêrâ—[*vairnâ*]—gram and barley mixed. Agra (**êrâ**).

Vêro—[*vairnâ*]—the handful of grain poured at one time into the quern or flour mill. Kumaun (**chakkî**).

Vilâyat—[Arabic *valî* = a guardian]—a foreign country.

Vilâyatî—[*vilâyat*]—foreign: *vilâyatî jai* = oats (**jai**).

Viparî—(*duharî*)—a cook's word: two small lumps of dough (*loî*) are smeared with clarified butter, put one on the top of the other, and then rolled out and baked on a griddle.

Vîran—waste—of land, a village, etc.: opposed to *âbâd*.

Visâkhâ— } [*vishâkha* = branchless, having
Vishâkhâ— } spreading branches]—the 16th lunar asterism (**nakshatra**).

Y

Yakhnî pulâo—a native dish—see **akhnî**.

Yama dutiyâ—a holiday—see **bhâiyâdûj**.

Yâqut—a ruby (**nag**).

Yoginî êkadashî—[Skt. *yoginî; yoga* = junction] the festival on the 11th dark half of Asâṛh: observed by people who have vowed to keep every 11th holy—see **êkâdashî**.

Z

Ẓabṭî—[Arabic *zabṭ* = restraint]—special rents in cash paid for certain crops at rates varying according to the kind of crop. The more valuable crops, such as sugarcane, cotton, maize and fodder (*charî*), are usually included in this class. "The name points no doubt to an authoritative and forcible imposition of these cash rents in some forgotten struggle between the State Collector and the tenant. The term now bears no such signification: in fact it is regarded as a privilege" (Bijnor Sett. Rep., p. 87). West districts and Rohilkhand.

Zakhîrah—[Arabic *Zakhîrah* = provisions]—(1) a nursery for trees, etc. (**biyâṛ, paudkhânah**); (2) a stock or supply of anything.

Zambûr—[Arabic *zambûr* = a hornet]—a pincers for drawing nails.

Zamîndâr—[*zamîn* = land; *dâr* = holding]—(1) a landed proprietor; (2) in the Upper Duâb specially applied to the Jâṭ yeomen or cultivators.

Zamîndârî—[*zamîndâr*]—a system of land tenure in which the whole land of the village is held and managed in common. The rents and all other profits from the estate are thrown into a common stock, and after deducting the Government revenue (*mâlguzârî*) and village expenses (*gâṅv kharch*), the balance is divided among the sharers according to their shares, or the law or custom prevailing in the village.

Zamînqand—[*zamîn* = earth; *qand* = crystallized sugar] (*sûran*)—a kind of yam (*Dioscorea bulbefera*).

Zamurrad—the emerald (**nag**).

Zanânah—[Pers. *zan* = a woman]—the women's quarters in a house: opposed to *mardânah*.

Zangâl— } verdigris.
Zangâr—

Zañjîr—a chain: the links are *kaṛâ, karî*: a cattle chain *bêil, saṅkal, sankar, saṅkal, sâṅkar*; a chain for an elephant *gajbaṅdhan*.

Zarâ'at—[*jorât*]—home farm land (**sîr**).

Zêrband—[*zêr* = beneath; *band* = fastening]—(1) a string or strap for fastening a bed cover, etc.; (2) a martingale for a horse.

Zêvar—(*gahnâ, ṭâm*)—jewellery. When hollow it is *kholuâ;* when moulded *dharuân;* when beaten out *piṭuân.*

Zîn—(*jîn*)—a saddle made of padded cloth: a saddle with a wooden frame is *kâṭhî.*

Zînah—[*jînâ, paiṭhsâl, vaiṭhsâr*]—a ladder: a set of stairs (sîṛhî).

Zîrah—[Skt. *jîrṇha, jîraṇa: jîra* = quick, lively]—the plant which gives the spice cummin (*Cuminum cyminum*).

The end.

Government of India Central Printing Office.—No. 1 S. to G., N. W. P. and Oudh.—28-9-88.—250.